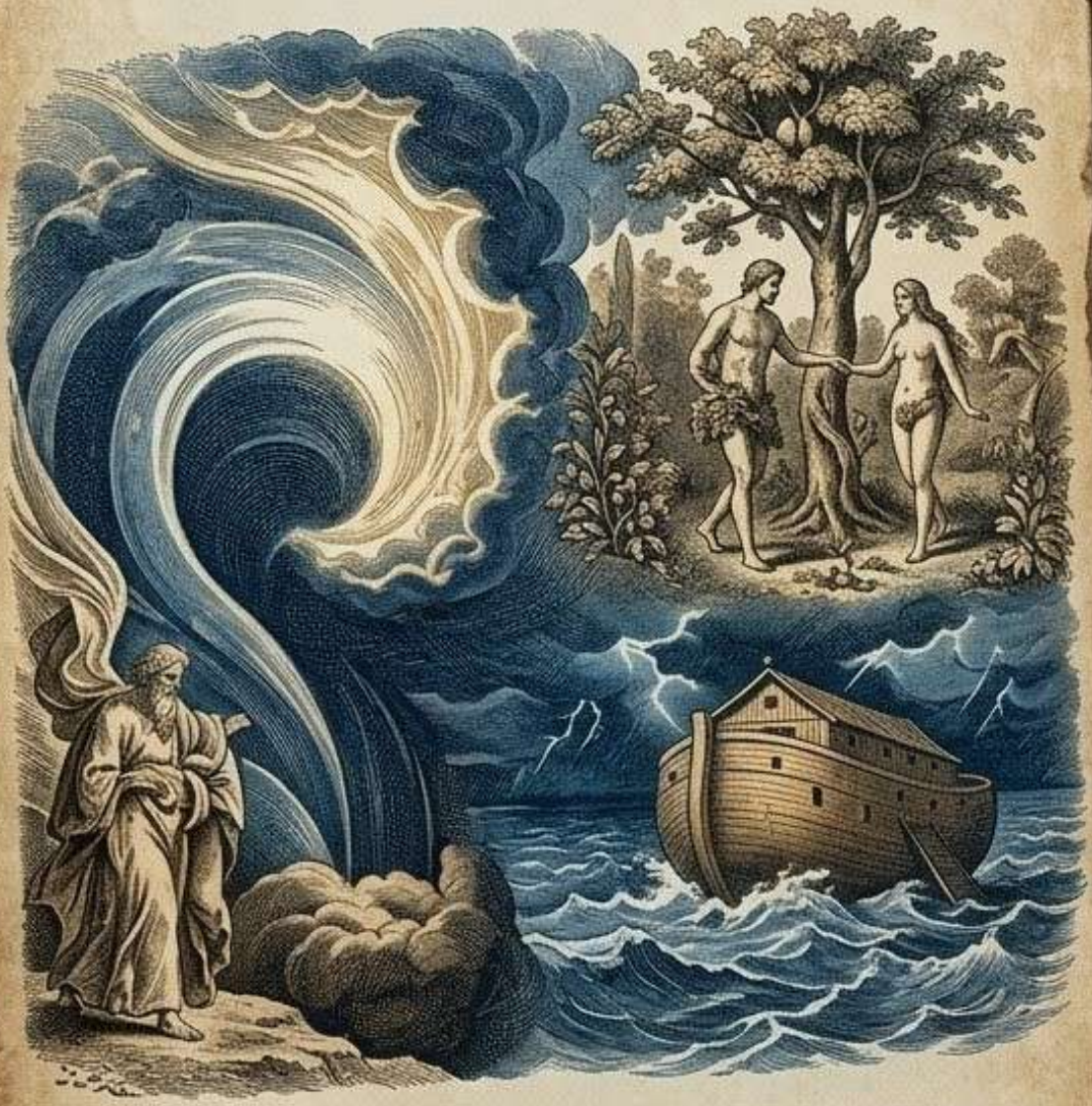
MR. KAKOULIDES' TRANSLATION

ON THE BOOKS OF THE BIBLE WITH NOTES

by Harris Kakoulides

MR KAKOULIDES TRANSLATION ON GENESIS WITH NOTES



HARRIS KAKOULIDES

SCHOLARLY EDITION & COMMENTARY

Preface: As I started working on my translation on the Old Testament I thought of how great it would be to also have this work on the book of Genesis in a volume, then differant volumes on the differant books in the Bible till the work was complete . This Commentary on Genesis is like no other because it has it's own translation , subheadings, notes, dates from A Chronology Of Biblical Christianity by Dr. R.C. Wetzel , his dates at times agrees with James Ussher but then is off by some years at times, I personally don't agree with all his dates or Usshers but I will adding other dates from other sources, with my personal dates which is differant by 52-53 years apart in a updated edition , lots of Bible referances, maps and instead of the author refering to a ancient sources, one can read the full qoutation on the subject.

2-01-2026

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

Preface to the updates on Genesis: Added more dates, notes and some more ancient sources including more of Josephus, Book of Enoch, Book of Jasher, Books of Adam and Eve, Early church Fathers . This will be the last update I will be adding to this source on Genesis. While many of these books are not biblical and should be read with caution they are added so the reader could see ancient sources and make thier own opinion on the matter. Over 20 pages of extras that was not in the first edition.

2-20-2026

Genesis 1:1 At the first when (When , At the beginning, From the start) God (Elohim) made (created) the heavens and the earth.

Ebla Creation Hymn which dates 2300 B.C. states " Lord of heaven and earth: the earth was not , you created it, the light was not, you created it , the morning light you had not yet made exist."

1) God created everything without any help of any creatures but his own self.

Isaiah 44:24

A) The Father was the Creator

Revelation 4:11, 1 Corinthians 8:6

B) The Son was the Creator

Colossians 1:15-16, John 1:1-3,10,14

C) The Holy Spirit was the Creator

Psalms 104:30, Job 33:4

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2) How did God create everything ?

A) By Faith

Hebrews 11:1-3

B) Through Wisdom

Psalms 136:5

C) Through Power

Jeremiah 10:12

D) Through Understanding

Jeremiah 51:15

E) His arm

Jeremiah 27:5

F) By his Command

Psalms 33:9

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3) The Time of creation opinions

A) Evolutionist state 4.5 billion years ago

B) Jewish Calendar states Oct. 7, 3761 BC

C) Bishop James Ussher states October 23, 4004 B.C.

D) According to Mayan states August 11, 3114 B.C

F) My personal opinion is 10 to 20 Thousand years ago

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4) How long did it took God to create everything?

A) Bible states in 6 days

Exodus 20:11

B) Each day had it's Evening and morning

Genesis 1:5,8,13,19,23,31

C) Plants was made on the 3rd day and The Sun ,moon and Stars on the 4th day. For plants to survive without sun light, would be impossible if each day was years

1st Day of Creation : Light

Genesis 1:2 The earth was formlessness (without form, unformed, empty space , in confusion, in chaos, uninhabitable) , and void (emptiness , waste, uninhabited); and darkness was on the face of the abyss (of the deep) . And the Spirit (wind, breath, mind, air) of God (Elohim) flew (moved, was hovering, hovered, flutter, brood, swept) over the face of the waters.

The Targum of Jerusalem states {" In wisdom (be-hukema) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters."}

The Gap theory is taught in many Bible institutes as a fact. The Theory teaches that between Genesis 1:1 & 1:2 there was the fall of Satan and the angels because of that the world and heaven had to be recreated. But the scripture teaches that Satan fall was in Eden and not before the creation of the World Ezekiel 28:11-19 and those holding this belief of the gap theory calls this present earth the 2nd because they say that the 1st was populated by humans which did not have a soul. I have no idea where they find that in the Bible because it's not in the Bible. This earth is the 1st and not the 2nd we could see this in Revelation 21:1 Notice The first Earth and heaven will pass away so the new heavens and new earth may come in the future. In stating that it shows clearly that this present Earth is the 1st and this present heaven is the 1st.

Genesis 1:3 Then God (Elohim) commanded (said) , " light be in existence "; and the light appeared .

Light existing before the Sun and moon*..... There are many opinions on why light was created before the Sun and moon.*

A) Some say it was the light of the New heavens and New Earth which was to be made after destruction of the first .Revelation 21:23-24, 22:5

B) Others say it was the creation of the Angels .

C) Others the light of Christ which was to shine on the believers in him. Isaiah 42:6

It wasn't the light of the Sun , moon and stars for they were not yet created till the fourth day. This light will remain a mystery till we get to heaven and ask God what was this light all about. And don't be surprised that he might point at you and say to you , you are shining in it's splendor for the saints shall shine like the stars in heaven.Daniel 12:3

Genesis 1:4 And God (Elohim) saw the light, that it was good; and God separated (divided, set apart) the light from the darkness.

Genesis 1:5 God (Elohim) named (called) the light Day, and the darkness He named (called) Night. So the evening and the morning were the 1st day.

2nd Day of Creation : Separation of the Waters above from those below

Genesis 1:6 Then God (Elohim) commanded (said) , "Be in existence a vault (firmament, expanse, dome, solid, canopy) in the midst of the waters, and seperate (divide, set apart) the waters from the waters."

In The Babylonian creation epic, Enuma Elish which story can be found in Old Testament Parallels by Victor H. Matthews and Don C. Benjamin page 17 " Having remodeled his temple with the spoils of war, Marduk then uses Tiamat's body to build a new world. He crushes her skull with his war club and scatters her blood into the wind. He splits her body in two. He uses half to make the heavens and half to make the earth. The body of Tiamat seals out the primeval waters at the mountains at the horizons. Marduk assigns the members of the divine assembly as constellations to mark each season of the year. He assigns to gaurd the night and to mark the month with it's phases. Finally , Marduk and Ea a plan to create humans."

Origen who was alive from 185 to 254 AD states in his Homilies on Genesis 1:2 states {"Although God had already previously made heaven , now he makes the firmament. For he made the heavens first about which he states " Heaven is my throne" But after that he makes the firmament , that is the corporeal heaven. For every corporeal object is firm and solid ; and it is this that divides the water which is above the heaven from the water which is below heaven"}

The Book of Job states that this Dome is as a molten mirror Job 37:18

*The Theological Wordbook of the Old Testament states {" raqîa' is the most important derivative of raqa'. It identifies God's heavenly expanse. The Mosaic account of creation uses raqîa' interchangeably for the 'open expanse of the heavens' in which birds fly, **{Ge 1:20** NASB } i.e. the atmosphere (H. C. Leupold, Exposition of Genesis, 1, p. 59), and that farther expanse of sky in which God placed 'the lights ... for signs and for seasons' (vv. 14,17, referring apparently to their becoming visible through the cloud cover; the stars, sun, and moon presumably having been created already in v. 3), i.e. empty space (ISBE, I, p. 315), over which, as Job said, 'He stretches out the north'. **{Job 26:7 }** The former receives greater emphasis, particularly during that period before the second day, when the earth cooled sufficiently (?) to permit surface waters, separated from what must still have been a massive cloud-bank above, by the atmospheric expanse. **{Ge 1:6-8 }** Such circumstances serve to explain the OT'S poetic references to 'doors' or 'windows' for the phenomenon of rainfall, e.g., 'He commanded the clouds above, and opened the doors of heaven'. **{Ps 78:23 }** That the Hebrews knew rain came from clouds is clear from **Isa 5:6**, etc.*

*In pre-Christian Egypt confusion was introduced into biblical cosmology when the LXX, perhaps under the influence of Alexandrian theories of a 'stone vault' of heaven, rendered raqîa' by stereoma, suggesting some firm, solid structure. This Greek concept was then reflected by the Latin firmamentum, hence KJV 'firmament.' To this day negative criticism speaks of the 'vault, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it' (BDB, p. 956); cf. the rendering of **Job 37:18**, 'The skies, strong (hazaqîm) as a molten mirror, {cf **Ps 150:1**, their 'mighty expanse' } changed by the RSV to read, 'the skies, hard.' Babylonian mythology recounts how Marduk used half of Tiamat's carcass to from the heavens (shamamu) held in place by a crossbar (!). In the OT, however, Isaiah insists that God 'stretches out the heavens [lit.] like gauze; {doq, **Isa 40:22 }** and even Ezekiel's limited canopy (raqia') is 'as the [lit.] eye of awesome ice', **{Eze 1:22 }** i.e. transparent, 'shining like crystal' (RSV), though so dazzling as to be terrifying (KD; cf. **Da 12:3** 'brightness'). "}*

Genesis 1:7 Thus God (Elohim) made the vault (firmament, expanse, dome, solid, canopy) , and seperated (divided) the waters which were under the vault (firmament, expanse, dome, solid, canopy) from the waters which were above the vault (firmament, expanse, dome, solid, canopy) ; and it was so.

Genesis 1:8 And God (Elohim) named (called) the vault (firmament, expanse, dome, solid, canopy)

Heaven. So the evening and the morning were the 2nd day.

3rd Day of Creation : Dry Land , grass, fruit, herbs, seeds , vegetation

Genesis 1:9 Then God (Elohim) commanded (said) , " be gathered the waters under the heavens together into one place, and dry land appear"; and it was so.

Genesis 1:10 And God (Elohim) named (called) the dry land Earth, and the gathering together of the waters He called Seas. And God (Elohim) saw that it was good.

Genesis 1:11 Then God (Elohim) commanded (said) , "Earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so.

Genesis 1:12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Genesis 1:13 So the evening and the morning were the 3rd day.

4th Day of Creation: God made the sun for the day and the moon and the stars for the night

Genesis 1:14 Then God (Elohim) commanded (said) , "Let there be lights in the vault (firmament, expanse, dome, solid, canopy) of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

Genesis 1:15 "and have them be for lights in the vault (firmament, expanse, dome, solid, canopy) of the heavens to give light on the earth"; and it was so.

Genesis 1:16 Then God (Elohim) made two great lights *Sun and moon* : the greater light *Sun* to rule the day, and the lesser light *Moon* to rule the night. He made the stars also.

Genesis 1:17 God (Elohim) set them in the vault (firmament, expanse, dome, solid, canopy) of the heavens to give light on the earth,

Genesis 1:18 and to rule over the day and over the night, and to seperate (divide, set apart) the light from the darkness. And God (Elohim) saw that it was good.

Genesis 1:19 So the evening and the morning were the 4th day.

5th Day of Creation: God made fish ,other sea creatures and the birds ofthe sky

Genesis 1:20 Then God (Elohim) commanded (said) , "Waters abound with an abundance of living creatures, and birds fly above the earth across the face of the vault (firmament, expanse, dome, solid, canopy) of the heavens."

Genesis 1:21 So God (Elohim) made (created) great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind.

And God (Elohim) saw that it was good.

Genesis 1:22 And God (Elohim) blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

Genesis 1:23 So the evening and the morning were the 5th day.

6th Day of Creation: God made animals of the land , man & woman

Genesis 1:24 Then God (Elohim) commanded (said) , "Earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so.

Genesis 1:25 And God (Elohim) made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Genesis 1:26 Then God (Elohim) commanded (said) , " make Us man in Our image, according to Our likeness; give them dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

Genesis 1:27 So God (Elohim) made (created) man (Adam) in His own image; in the image of God He made (created) him; male and female He made (created) them.

The word "man" is singular. It doesn't say men. It doesn't say humanity. In the hebrew is the word אָדָם pronounce aw-dawm' "Adam". And these passages also Genesis 5:1, 9:6 is talking about the first male . The woman also bears the image of God but she recieves the image through the man. Because she came out of the man. Genesis 2:20-23, 1 Corinthians 11:3-7

There are differant ideas on what is the image of God

1) Free will

2) Holiness

3) Power to create

4) Authority

5) Spiritaul life

Genesis 1:28 Then God (Elohim) blessed them, and God (Elohim) said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

The King James Bible states "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" Which is One of the gap theory favorite verses because And with that verse they would say replenish means to fill again The KJV that we have now is from the 1769 edition so to find out what the word replenish means we need to look at a dictionary around that time because the Definition of words changes through time. Webster dictionary 1806 states about the word replenish "The following to fill, satisfy, stock , become stocked"

So this is clearly a word which meaning has been change through out the years as we see a modern Webster dictionary. Random House Webster's Dictionary states about replenish the following : 1) to make full or complete again 2) to supply with fresh fuel 3) to fill again or anew 4) to become full or complete again" So this argument falls into pieces When one see It's original meaning in the King James Bible.

Genesis 1:29 And God (Elohim) said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

Genesis 1:30 "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.

Genesis 1:31 Then God (Elohim) saw everything that He had made, and indeed it was very good. So the evening and the morning were the 6th day.

7th Day of Creation: God finishes his work ofcreation , takes a break and blesses this day to be celebrated for the future

Genesis 2:1 Thus the heavens and the earth, and all the host of them, were finished.

Genesis 2:2 And on the 7th day God (Elohim) ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Genesis 2:3 Then God (Elohim) blessed the 7th day and sanctified it, because in it He rested from all His work which God (Elohim) had created and made.

Liberals raised the point that "Genesis 1 and 2 present distinct creation accounts" as an objection to Mosaic authorship. This is a very common argument in biblical criticism, often used to suggest multiple sources for Genesis. However, these chapters are not contradictory but rather complementary, providing different, yet harmonious, perspectives on the same grand event. Genesis 2, rather than being a separate account, functions to expand and focus on specific aspects introduced in Genesis 1.

Genesis 1: The Cosmic, Overview, and Chronological Account Its Focus: Genesis 1 (1:1-2:3) gives us a broad, universal, and chronological overview of creation. It establishes God as the transcendent, powerful Creator of the entire cosmos, detailing the orderly progression through the six days of creation, from light and darkness all the way to humanity. Its Perspective: Think of it as a "wide-angle lens" or "God's-eye view" of creation, emphasizing the order, design, and goodness of everything God made. The "days" are explicitly and systematically mentioned, giving us that grand sequence.

Genesis 2: The Specific, Focused, and Thematic Account Its Focus: Genesis 2 (starting from 2:4) then "zooms in" to provide a more detailed and thematic account, specifically concentrating on the creation of humanity and their immediate environment—the Garden of Eden. It highlights our unique relationship with God, our purpose (to work and keep the garden), and the foundational institution of marriage.

Its Perspective: This is the "close-up" or "human-centered" view. It's not aiming to re-list every single step of creation chronologically, but to elaborate on the aspects most significant for mankind.

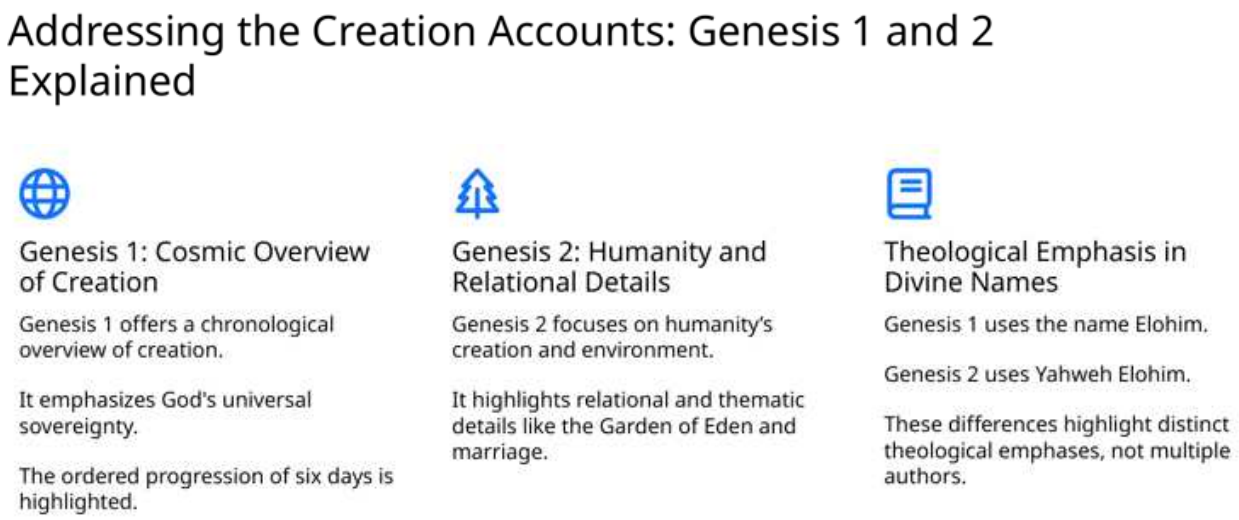
"Days" Context: The detailed "day" structure of Genesis 1 isn't repeated in Genesis 2. Genesis 2:4 acts as a summary heading ("These are the generations of the heavens and of the earth when they were created, in the day that the

LORD God made earth and heavens"). The phrase "in the day that the LORD God made" is a common Hebrew idiom meaning "when" or "at the time that," referring back to the general period of creation (particularly the sixth day when man was made), rather than indicating a specific single 24-hour period for everything in Chapter 2.

Order of Creation (Apparent Discrepancies Explained): Plants: Genesis 1:11 discusses plants created on Day 3. Genesis 2:5 states "no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground." This isn't a contradiction. Genesis 1 refers to all vegetation globally, whereas Genesis 2:5-7 refers specifically to the cultivated plants (shrubs/plants of the field) that would require human interaction and specific conditions for the Garden of Eden, which God would plant after creating man (Genesis 2:8-9).

Animals: Genesis 1:24-25 places land animals before man on Day 6. Genesis 2:19, in many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for naming.

This perfectly harmonizes the two accounts. Literary Style and Divine Names: Genesis 1 uses the general name Elohim ("God"), emphasizing God's universal power and transcendence. Genesis 2 uses Yahweh Elohim ("LORD God"), emphasizing God's personal, covenantal relationship with humanity, which aligns with the more intimate focus of this chapter. This difference in divine names highlights different aspects of God's character and His interaction with creation, rather than pointing to different authors contradicting each other. In conclusion, Genesis 1 lays out the grand, cosmic overview of creation, establishing God's sovereignty and the universe's order. Genesis 2 then provides a more detailed, relational, and purpose-driven account focusing on humanity's creation and their initial environment, including vital details about our relationship with God and the establishment of marriage. They are like a wide-angle shot followed by a close-up, creating a fuller, richer picture when read together, rather than two conflicting narratives.


Addressing the Creation Accounts: Genesis 1 and 2 Explained
Genesis 1: Cosmic Overview of Creation
Genesis 1 offers a chronological overview of creation.
It emphasizes God's universal sovereignty.
The ordered progression of six days is highlighted.
Genesis 2: Humanity and Relational Details
Genesis 2 focuses on humanity's creation and environment.
It highlights relational and thematic details like the Garden of Eden and marriage.
Theological Emphasis in Divine Names
Genesis 1 uses the name Elohim.
Genesis 2 uses Yahweh Elohim.
These differences highlight distinct theological emphases, not multiple authors.

Reconciling Creation Order Discrepancies

Apparent discrepancies in the order of creation (plants and animals) are addressed.

Genesis 1 has a global scope.

Genesis 2 has a garden-specific scope.

Complementary Nature of Genesis 1 and 2

Genesis 1 and 2 provide a fuller, richer picture.

They are complementary rather than conflicting accounts.

Genesis 2:4 This is the history of the heavens and the earth when they were created, in the time (day, hour, moment, season) that the LORD (YHWH) God (Elohim) made the earth and the heavens,

Liberals bring the "argument on the names of God" as an objection to Mosaic authorship, suggesting that the use of "Elohim" and "YHWH" indicates different authors. My point that I will be making is that a single individual can indeed have multiple names or titles, and the choice of which name to use often depends on the context. This practice was not unique to Shakespeare's time.

Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture do the same referance with people and especially God.

Here are a few examples:

1. Macbeth- In the play "Macbeth, the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III- In the play "Richard III ," the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In "HenryV,"the protagonist is initially called Prince Hal, as he is the Prince ofWales. However, after he becomes the King ofEngland, he is referred to as King HenryV.

4. Juliet- In "Romeo and Juliet, " the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband's last name.

5. Othello- In the tragedy "Othello, " the protagonist is referred to by his title , Othello, which is the Moorish general's name. However, he is also called "the Moor" by some characters in the play.

6. Hamlet- In "Hamlet," the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark.

These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the

same play.

But this was also very common in the ancient world, including the Near East. The key is that the different names of God in Genesis are not indicators of conflicting sources, but rather different aspects or revelations of the same single God, much like how a person might be referred to by different names or titles depending on the relationship or situation.

Here are examples from ancient sources (beyond Shakespeare) where individuals or deities were known by multiple names or titles: Egyptian Pharaohs and Deities: Pharaohs:

A) Egyptian pharaohs had a minimum of five official names (Horus name, Nebty name, Golden Horus name, Praenomen/Throne name, and Nomen/Birth name). While one might be used more commonly in inscriptions, the existence of these multiple names for one ruler is undeniable. For example, Tutankhamun's birth name was Tutankhaten, and his throne name was Nebkheperure.

B) Deities: Egyptian gods often had many epithets and alternative names that highlighted different aspects of their power or role. For instance, the sun god could be called Ra (general name for the sun god), Atum (creator aspect), Khepri (rising sun, scarab beetle aspect), or Amun (hidden, air god, often combined as Amun-Ra).

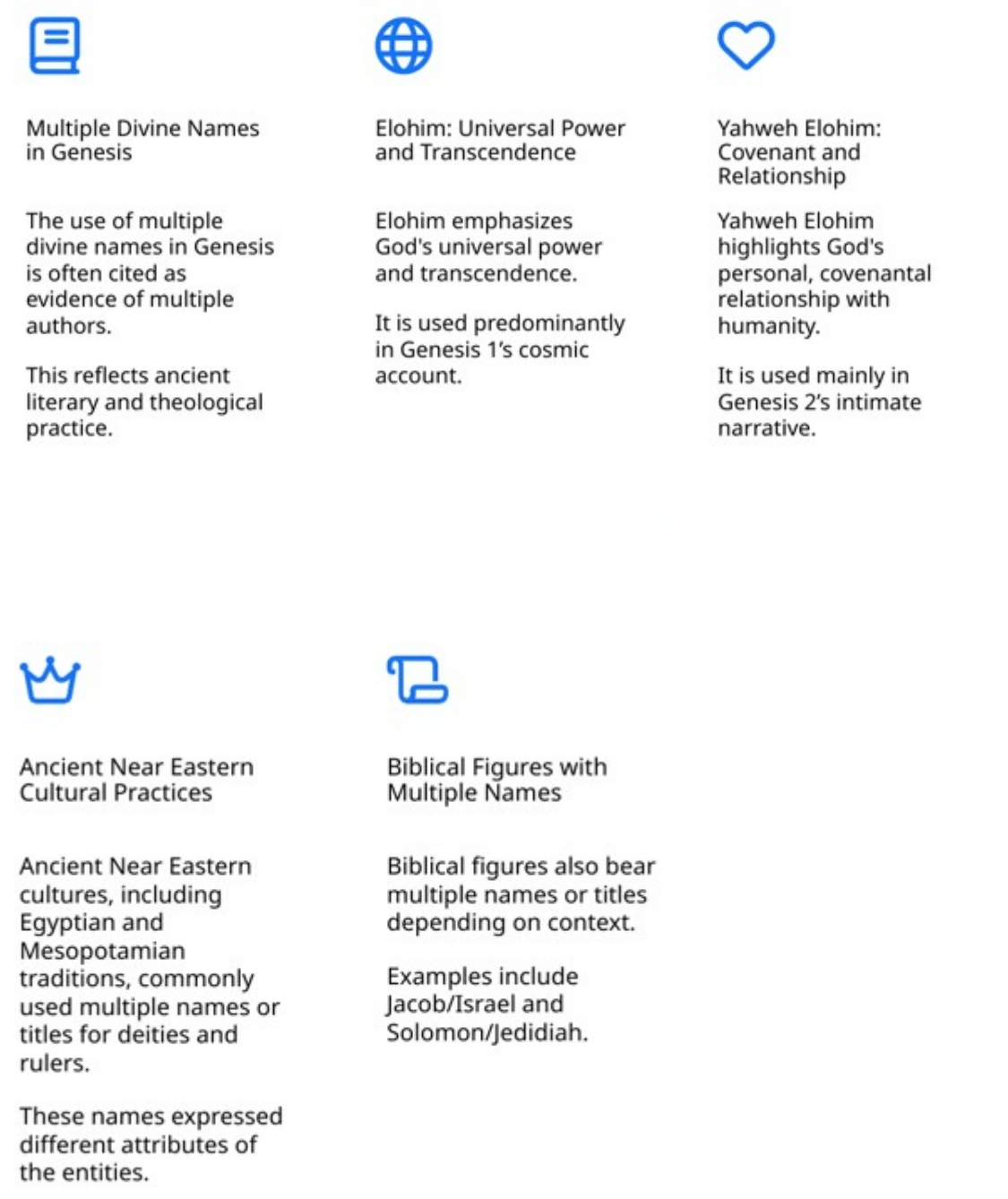
C) The choice of name depended on the specific theological context or liturgical purpose. Mesopotamian Deities: Babylonian/Sumerian Gods: Gods in Mesopotamia were frequently known by multiple names or epithets, which often described their attributes or functions. Ishtar: The goddess of love, war, and fertility, was known by numerous names, including Inanna (in Sumerian), and had many cult titles depending on her specific role or temple.

D) Marduk: The chief god of Babylon, was given many titles, often reflecting his power and various functions after he defeated Tiamat in the Enuma Elish. The "Fifty Names of Marduk" is a famous section in the Enuma Elish where he is acclaimed by 50 different names, each signifying an aspect of his power and triumph.

E) Human Kings and Figures in Ancient Texts: Biblical Examples (within a single author's narrative): Even within the Bible, figures are sometimes referred to by different names or titles: Jacob/Israel: Genesis itself (e.g., Genesis 32:28, 35:10) shows one individual being called both Jacob and Israel by the same author (Moses/the unified text), depending on the context of their identity or covenant relationship with God. Solomon/Jedidiah: David names his son Solomon, but the Lord also sends word through Nathan that he should be called Jedidiah ("beloved of the Lord") (2 Samuel 12:24-25). Simon/Peter/Cephas (New Testament, but same principle): In the New Testament, Simon is also called Peter (Greek) and Cephas (Aramaic), all referring to the same person by different names/titles.

F) Applying this to Genesis: Elohim (God): This is the generic term for "God" and emphasizes God as the powerful, transcendent Creator of the universe. It is used primarily in Genesis 1, where the focus is on the universal act of creation and God's power over all things. YHWH Elohim (LORD God): This compound name emphasizes God's personal, covenantal relationship with humanity. It is used predominantly in Genesis 2, where the focus shifts to the intimate creation of man, the Garden of Eden, and the specific covenant relationship established with Adam and Eve. Later, as the narrative progresses, YHWH (LORD) becomes the primary name, highlighting God's covenant faithfulness and redemptive actions toward His people. The choice of divine name in Genesis is therefore not evidence of multiple, contradictory authors, but rather a sophisticated literary and theological device that highlights different attributes of the one true God, depending on the specific aspect of His character or action being presented in that part of the narrative. This is consistent with ancient literary practices of using multiple names or titles to convey different facets of an individual or deity.

Divine Names and Authorship: Elohim vs. YHWH


Multiple Divine Names in Genesis
The use of multiple divine names in Genesis is often cited as evidence of multiple authors.
This reflects ancient literary and theological practice.
Elohim: Universal Power and Transcendence
Elohim emphasizes God's universal power and transcendence.
It is used predominantly in Genesis 1's cosmic account.
Yahweh Elohim: Covenant and Relationship
Yahweh Elohim highlights God's personal, covenantal relationship with humanity.
It is used mainly in Genesis 2's intimate narrative.
Ancient Near Eastern Cultural Practices
Ancient Near Eastern cultures, including Egyptian and Mesopotamian traditions, commonly used multiple names or titles for deities and rulers.
These names expressed different attributes of the entities.
Biblical Figures with Multiple Names
Biblical figures also bear multiple names or titles depending on context.
Examples include Jacob/Israel and Solomon/Jedidiah.

Before He created man ,a midst use to water the land , how he created man his prize possession

Genesis 2:5 before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground;

Genesis 2:6 but a mist went up from the earth and watered the whole face of the ground.

Genesis 2:7 And the LORD (YHWH) God (Elohim) formed man of the dust of the ground, and breathed into his nostrils the spirit (breath) of life; and man became a living being.

The word Adam in the Greek also means red dirt.For man was made out of the ground. You can see this in Genesis 2:7 Josephus in Antiquities Of The Jews Book 1 Chapter 1 {"This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth."}

The notion that humans and animals share common elements found in dirt is a fascinating concept rooted in the biblical account of creation. According to the Bible, both Adam (the first man) and animalswere formed from the dust of the earth. While this idea may seem metaphorical, recent scientific discoveries have shed light on the striking similarities between humans and animals at the elemental level. In this article, we will explore the evidence supporting the biblical claim and delve into the scientific understanding of the common elements found in both humans and animals.

1. Elemental Composition:

The human body is primarily composed of oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Remarkably, animals share a similar elemental composition. These elements are abundant in the Earth's crust, which aligns with the scriptural account of Adam and animals being formed from the dust or dirt.

2. DNA and Genetic Similarities:

The blueprint of life, DNA, is present in both humans and animals. DNA is composed of nucleotides, which contain the same elements found in dirt. The genetic similarities between humans and animals are evident through shared genes, indicating a common ancestry. This further supports the biblical notion of a shared origin.

The Garden of Eden

Genesis 2:8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

Genesis 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

The Targum of Palestine states {"And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him. And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil."}

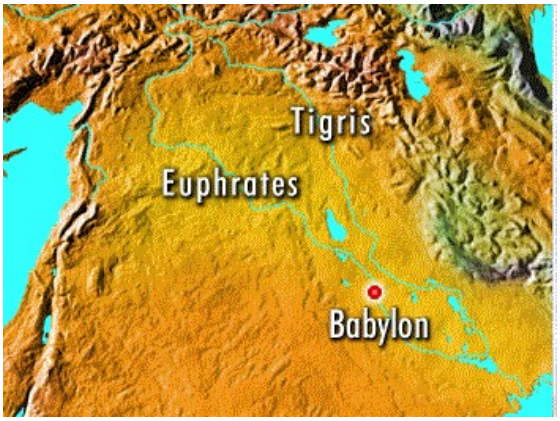
Genesis 2:10 Now a river went out of Eden to water the garden, and from there it parted and became 4 riverheads.

Genesis 2:11 The name of the 1st is Pishon; it is the one which skirts the whole land of Havilah, where there is gold.

Genesis 2:12 And the gold of that land is good. Bdellium (aromatic resin, gum resin, brown in color) and the onyx stone are there.

Genesis 2:13 The name of the 2nd river is Gihon; it is the one which goes around the whole land of Cush (Ethiopia) .

Genesis 2:14 The name of the 3rd river is the Tigris (Hiddekel) ; it is the one which goes toward the east of Assyria. The 4th river is the Euphrates.



God's Warning to man not to eat from the Tree of knowledge of Good and evil

Genesis 2:15 Then the LORD God took the man and put him in the garden of Eden to tend (for service , worship) and keep it (Obedience) .

Genesis 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Genesis 2:17 "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall in your dying, you shall die (You shall surely die ,You shall surely die) ."

See note on Genesis 3: 17

God's concern about giving Adam a helpmate , creation of the animals and where he located them but 1st having Adam name all the animals

Genesis 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:19 Having already the LORD God out of the ground formed every beast of the field and every bird of the air he then brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was it's name.

Having already the LORD God out of the ground formed every beast of the field and every bird of the air he then brought them to Adam .....I*n many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for naming*.

Genesis 2:20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

Genesis 2:21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs (side) , and closed up the flesh in its place.

Genesis 2:22 Then the rib (side) which the LORD God had taken from man He made into a woman, and He brought her to the man.

Genesis 2:23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man ."

Hebrew for woman is Ishah and Hebrew for man is Ish so she shall be call Ishah for she was taken out of ish

Genesis 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh in unity.

Genesis 2:25 And they were both naked, the man and his wife, and were not ashamed.

Not being ashamed of thier nakedness but after the fall shame of nakedness came about. Genesis 3:7,10

Fall of Adam & Eve

Genesis 3:1 Now the snake (serpent) was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

This serpent is Satan Revelation 12:9 , 20:2 Could be possible that Satan possessed the snake as the legion of demons possessed the pigs in the gospels. Matthew 8:31-32

"Has God indeed said, 'You shall not eat of every tree of the garden'?".....*Questions has power to make people think differently and to help people learn and that is why the enemy used. Even God uses questions. Genesis 3:9,11, Jonah 4:4,9,11, Jesus taught using questions Luke 2:46-47, Matthew 22:43-45, Even Paul and the Apostles taught that way. Act 10:46-47, Galatians 3:1-5, James 3:11-13*

Genesis 3:2 And the woman said to the snake, "We may eat the fruit of the trees of the garden;

Genesis 3:3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

The command was not to eat it but Eve adds "not to touch it." Genesis 2:16-17 Eve defends God's word but in doing so adds to God's words. We are warning *scripture not to add to God's word. Deuteronomy 4:2, 12:32, Proverbs 30:6, Revelation 22:18-19 The Jews in Jesus time also added to God's word by the oral law which instead of helping them follow God's commandments cause them to stray away from it. Matthew 15:2-3 Just like those in The church of the Galatians added to God's grace by adding circumcision to salvation .Act 15:1-2 , Galatians 5:2-3, Adding to What God commanded is never good . It makes God evil in our eyes like he is trying to with hold something from us.*

Genesis 3:4 Then the snake said to the woman, "You will not surely die.

Genesis 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Satan although he tells her the truth , he twists it to destroy her. More of a half truth which makes it a lie. Man did became like God in knowing good and Evil . Genesis 3:22 But he did died spiritual and physical as well but not instantly. Genesis 3:19 , 5:5, Ephesians 2:1, Romans 5:14

Genesis 3:6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Man and Woman fell because of food one of the biggest temptation in people is food. Israel fell because of food. Exodus 16:1-3 , Jesus was tempted by Food but didn't sin. Matthew 4:1-4, Lack offood can make a person curse God by stealing or too much food can make us forget God . Proverbs 30:7-9 Old saying goes " a empty stomach is the devil's playground" John the Apostle describes how she fell. 1 John 2:15-16 The lust of the flesh (good for food), the lust of the eyes (pleasant to the eyes), the pride of life (desirable to make one wise). Seeing and lusting comes before sin many times. She saw , She lusted , then took. Sin is always appealing first to the eyes . A example is seen in Joshua 7:20-21 when speaking about Achan. Notice the steps in that passage the same : I saw , I covenant, then I took. James 1:14-15 states

1) Man is drawn away by his own desires (the seeing)

2) enticed (the lust)

3) when desire has conceived, it gives birth to sin (the act)

4) when it is full-grown, brings forth death. (addiction)

She also gave to her husband with her, and he ate.....Sin many times effects others. She didn't just ruin herself but Adam aswell. Adam didn't do his job as her protector but he willing died for Eve in eating of the fruit. Because he

wasn't deceived but she was. 1 Timothy 2:14

1 Enoch 31 in the module but in printed edition 32 {" After these things, surveying the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard, odoriferous trees, cinnamon and papyrus From there I passed on above the summits of those mountains to some distance eastwards, and went over the Erythraean sea (Red Sea). And when I was advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there. Their fragrance was agreeable and powerful, and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom. It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to a considerable distance. I exclaimed, How beautiful is this tree, and how delightful is its appearance! Then holy Raphael, an angel who was with me, answered and said, This is the tree of knowledge, of which your ancient father and your aged mother ate, who were before you; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden."}

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

Genesis 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:9 Then the LORD God called to Adam and said to him, "Where are you?"

Genesis 3:10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

The Targum of Palestine states {"And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame."}

Genesis 3:11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?"

Genesis 3:12 Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

Adam doesn't just blame the women but he blames God who gave him the women. We are told in scripture not to blame God for the things we do. James 1:13

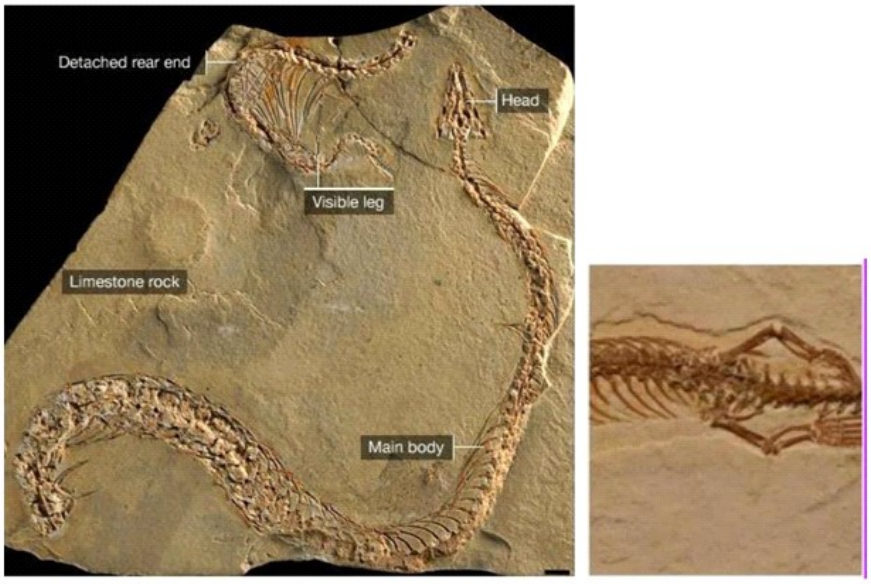
Genesis 3:13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The snake deceived me, and I ate."

Genesis 3:14 So the LORD God said to the snake: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.

As we read the curse which God gave on the snake which are a few in number , two hits us strongly which are: The snake was curse to walk on it's belly and the other was that it was to eat dust.

1) ***On your belly you shall go****…..It believe now by scientist that snakes had a ancestor with legs and arms. Which we see through the scripture that they did. Because they walked at one time. Even though some scientist say it wasn't to walk but to grab things which I disagree at their conclusion but I agree with the facts that snakes did have legs.*

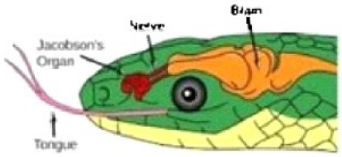
Four-legged snake ancestor 'dug burrows 'By Jonathan Webb, Science reporter, BBC News 24 July 2015 states {"A 113-million-year-old fossil from Brazil is the first four legged snake that scientists have ever seen. Several other fossil snakes have been found with hind limbs, but the new find is estimated to be a direct ancestor of modern snakes. Its delicate arms and legs were not used for walking, but probably helped the creature to grabitsprey. The fossil shows adaptations for burrowing, not swimming, strengthening the idea that snakesevolved on land. That debate is a long-running one among palaeontologists, and researchers say wiggle room is running out for the idea that snakes developed from marine reptiles. "This is the most primitive fossil snake known, and it's pretty clearly not aquatic," said Dr Nick Longrich from the University of Bath, one of the authors of the new study published in Science magazine." "}



2) ***And you shall eat dust…..****Some people see this as a future prophecy to be fullfilled and would say it will happen when Christ returns and quotes Isaiah 65:25 as the fulfillment. But the Bible affirms that snakes already do eat dust. Micah 7:17 Now how can this be understood, unless one does there own research on snakes. Each snake has what is know as the Jacobson Organ or Vomeronasal Organ. Which are two holes on the roof of the mouth, when a snake takes it's tongue it grabs dirt and particles around it's surroundings to take to the Vomeronasal Organ. In doing so is able to smell. Just look at what this article states below: HOW DO SNAKES SMELL: THE JACOBSON ORGAN ? May26, 2015 sassafras science zoology (" Snakes do in fact have a nasal cavity and how they smell is relatively similar to how we smell. Their "noses" are two small holes, known as pits, just above their mouths. The holesare very easy to miss, so be sure to look very close! (Well, maybe not super close, as snakes can bite if they feel threatened.)*

Snakes have also developed a highly a specialized scent organ known as the Jacobson organ, which allows them to literally taste and smell the air! The Jacobson organ is found at the base the snake's nasal cavity. The organ has two ducts that reach down to the roof of the snake's mouth. The snake sends out his forked tongue and some of the moisture laden smell particles lands on the tips of the fork. Then, the snake flicks its tongue back inside where the tips of its forked tongue can be dipped into the ductsfromthe Jacobson organ. This allows the snake to smell even

more scents, things like pheromonesand sweaty, stinky socks! So the next time you see Stinky Pete's python flicking his tongue in and out, you know that he is not trying to catch a tasty meal. He isjust smelling the stuff around him!")



Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

As we continue to look at the curse given to the serpent one sees the following:

3) And I (God) will put enmity (deep-rooted long lasting hatred) Between you (the snake) and the woman(Eve)

4) And between your seed (those who serve the devil) and her Seed (the Messiah);

5) He (the Messiah) shall bruise your (the serpent) head,

6) And you (the serpent) shall bruise His heel."

Genesis 3:16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire to rule shall be for your husband, And he shall rule over you."

Your desire to rule shall be for your husband, And he shall rule over you."…….. *desire here means a desire to rule as seen in Genesis 4:7*

Genesis 3:17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life.

Cursed is the ground for your sake…… *When God cursed the ground by saying "curse is the ground " What was included in that curse? Everything, for everything has a connection with the ground.*

A) The birds and animals would of been included in the curse for they all came out of the ground. Genesis 2:19

B) Man and women was curse for Adam came from the ground and Eve came from Adam's rib who came from the ground. Genesis 2:7,21-22

C) The sky and the sea which will include the fishes was curse because of their connection with the ground. The sky and sea was at one point together being supported by the ground which was under it. Genesis 1:6-9

D) Vegetation, trees and plants was curse because they come out of the ground. Genesis 1:12, Genesis 2:9

The Old Testament ends with a curse Malachi 4:6

This is why we are waiting for a New heaven and New Earth with our redeemed glorified bodiesfor everything is cursed Romans 8:19-23

This why diseases , death , earthquakes, hurricanes, animals killing other animals. Humans killing other humans. All due to this curse.

The Bible states in all our affliction Jesus was afflicted. Isaiah 63:9

1) Jesus took the curse of the Law Galatians 3:10-13, Deuteronomy 21:22-23, Why was Jesus 6 hours on the cross? Because man was made on the 6 day. Genesis 1:27,31, Mark15:25,33-34,37

2) Jesus experance the effects of Spiritual Death In the last part of Genesis 2:17 in the Hebrew it states ("in your dieing you will die ") Did Jesus experience some spiritual death ? Jesus did not spiritually die as to need to be born again but he experience the effects of a spiritual deadness in that he felt distance from the Father due to our sin. Distance from God's love. Sin separates us from God especially when we pray. Isaiah 59:1-2. Jesus to draw sinners close to God felt the separation from the Father and instead of feeling hislove felt his wrath.Isaiah 53:4, 10, Matthew 27:46

3) In the curse to Eve she was told in sorrow she was to conceive her children. Jesus is called a man of sorrows and he gave birth to the church at the cross in pain. Isaiah 53:3, 10, Hebrews 2:13

4) The ground because of the curse was to grow or bare thorns and thistles. And at the cross Jesus had on his head a crown of thorns. John 19:2,5

5) Man was curse to eat his bread with the sweat of his brow. Jesus in Gethsemane sweated great drops of blood while praying for the will of his Father which was his food. Sweating blood is known by doctors as hematohidrosis though it is rare, it is cause in individuals suffering from extreme levels of stress. Around the sweat glands, there are multiple blood vessels in a net-like form, which constrict in individuals suffering from extreme levels of stress. Doing the will of the Father was Jesus' food. John 4:34, In Gethsemane Jesus while praying for the will of the Father sweated great drops of blood. Luke 22:41-44

6) The Sword that was put in the Garden to guard Adam and Eve from going back in and eating of the tree of Life Jesus had that sword strike him so we can enjoy eternal life. Genesis 3:22-24, Zechariah 13:7, Matthew 26:31, Because Jesus took the sword upon himself The Garden of Eden is open to us. Luke 23:42-43 Paradise (the Garden of Eden) is where the Tree of life is. Revelation 2:7

7) Jesus died. Genesis 3:19, Psalms 22 which is a Messianic psalm which speaks clearly of the crucifixion in the messiah's own words he was to die. Psalms 22:15

Genesis 3:18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

Genesis 3:19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

For dust you are, And to dust you shall return*.... Elemental Recycling: Genesis 3:19, Ecclesiastes 3:20, Ecclesiastes 12:7 Earth's ecosystems operate on a cycle of life and death, where organisms decompose and return to the soil. This process ensures the recycling of essential elements. Humans and animals, upon death, decompose, and their elemental components are returned to the earth. This cyclical nature further emphasizes the connection between humans, animals, and the elements found in dirt.*

Genesis 3:20 And Adam called his wife's name Eve, because she was the mother of all living.

חַוָּה *(chav.vah) Eve also named: Eua ("Εὔα "Eve") which means "life" or "living"*

Genesis 3:21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" -

Genesis 3:23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

Genesis 3:24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

The Books of Adam and Eve states {"When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief. But after seven days, they began to be hungry and started to look for victual to eat, and they found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before. I And Adam arose and walked seven days over all that land, and found no victual such as they used to have in paradise. And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence.' Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.' And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals' food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat; but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.' And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away His countenance from us, because we have not fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?' And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree. And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us And Eve walked to the river Tigris and did as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water. And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not for themselves let them lament, but for me; for it is not they that have sinned, but I.' Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; and he hath sent me to bring you out of the water and give you the nourishment
which you had in paradise, and for which you are crying out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

But Eve heard and believed and went out of the water of the river, and her flesh was (trembling) like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the

labour of thy penitence? How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?' And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?' The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.' And Michael went out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshipped first; then he called me and said: 'Worship the image of God the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.' When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

And God the Lord was wrath with me and banished me and my angels from our glory; and on thy account were we expelled from our abodes into this world and hurled on the earth. And straightway we were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory. When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan. And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting, and there will I be, until I die.' "}

Cain & Abel

Genesis 4:1 Now Adam knew *sexually* Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

The Books of Adam and Eve states {"*And she began to walk towards the western parts and to mourn and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old. And when the time of her bearing approached, she began to be distressed with pains, and she cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.' But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.' And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve. And behold, there came twelve angels and two 'virtues', standing on the right and on the left, of Eve; and Michael was*

standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain. And Adam carried Eve and the boy and led them to the East. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. "}

Genesis 4:2 Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

Since it doesn't say Adam knew Eve again to have the birth of Abel, Cain and Abel could of been twins.

The Books of Adam and Eve states {"For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.' And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.' And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated."}

Genesis 4:3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

Genesis 4:4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

Abel's offering was done in faith that is why it was a more excellent sacrifice than Cain. Hebrews 11:4

Book of Jasher 1:15 states {" And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it."}

Genesis 4:5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

Book of Jasher 1:16 states {" And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him."}

Genesis 4:6 So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?

Genesis 4:7 "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is to rule over you, but you should rule over it."

Genesis 4:8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

Cain was of the devil and his works were evil that is why he killed his brother Abel. 1 John 3:12

Clement 30-100 AD First Epistle of Clement to the Corinthians chapter 4 { Many Evils Have Already Flowed fromThis Source in Ancient Times. For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother."}

Book of Jasher 1: 17-27 states {" And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account. And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land? And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool? And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said? And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me? And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth. And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day. And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing. And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock. And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly. And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it. "}

Genesis 4:9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

Book of Jasher 1:28-29 A {"And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee?
And Cain dissembled, and said, I do not know, am I my brother's keeper? "}

Genesis 4:10 And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.

According to the book of Enoch Abel's spirit cries out till all of Cain's seed are destroyed

1 Enoch 22:6-8 {" Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses? He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth; Until his seed perish from the seed of the human race."}

Book of Jasher 1:29B -31 A {"And the Lord said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him. For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions. But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore"}

Genesis 4:11 "So now you are cursed from the earth, which has opened its mouth to receive your

brother's blood from your hand.

Book of Jasher 1:31B {"cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein you did bury him."}

Genesis 4:12 "When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."

Book of Jasher 1:32 {"And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death."}

Genesis 4:13 And Cain said to the LORD, "My punishment is greater than I can bear!

Genesis 4:14 "Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me."

it will happen that anyone who finds me will kill me..... Who is Cain speaking about since , at that time there was no one esle except Adam and Eve. He was refering to any of children who in the future would of been born to Adam and Eve since they would have more children after Abel's death. Genesis 4:25, 5:4

Genesis 4:15 And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him 7 times worse." And the LORD set a mark on Cain, lest anyone finding him should kill him.

Genesis 4:16 Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.

Book of Jasher 1: 33{" And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him."}

Descendants of Cain

Genesis 4:17 And Cain knew *sexually* his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son-Enoch.

Cain's wife was most likely his sister or niece since Adam and Eve had more children after the death of Abel as we see in Genesis 5:4

Book of Jasher 1: 34 {"And Cain knew his wife in those days, and she conceived and bare a son, and he called his name Enoch, saying, In that time the Lord began to give him rest and quiet in the earth."}

Genesis 4:18 To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

This Enoch is from Cain's sons , not to be confused with the Enoch from the sons of Seth in Genesis 5: 19-24

Genesis 4:19 Then Lamech took for himself 2 wives: the name of the 1st was Adah, and the name of the 2nd was Zillah.

Genesis 4:20 And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.

Genesis 4:21 His brother's name was Jubal. He was the father of all those who play the harp and flute.

Genesis 4:22 And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

Genesis 4:23 Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me.

Genesis 4:24 If Cain shall be avenged 7 times , Then Lamech 77 times."

7 x 11= 77

Genesis 4:25 And Adam knew *sexually* his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

The Books of Adam and Eve states {" And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth. And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.'"}

Genesis 4:26 And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.

Descendants from Adam to Noah's sons

Names and their meanings are very important when reading the Bible. For example if we was to study each name in Genesis 5 from Adam to Noah we will recieve a prophetic message speaking about Jesus. When doing this it is important to note that some names has more than one meaning.

Adam - man , red dirt

Seth- appointed

Enosh- mortal

Cainan-sorrow

Mahalael - The Blessed God

Jared- shall come down

Enoch- teaching

Methuselah -his death shall bring, when he is dead it shall come

Lamech-powerful

Noah-Comfort

Let's put it all together make it more understandable : Man is appointed mortal sorrow but the blessed God shall come down teaching his death shall bring powerful comfort.

Years are different in the Septuagint, Samaritan Penateuch, Masoretic Text so in Genesis 5 three colors are used to show the differance but it is not used in Genesis 11 but notes are given in it's place

Genesis 5:1 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

Genesis 5:2 He created them male and female, and blessed them and called them human being (hebrew is Adam , Mankind, man) in the day they were created. 4004 B.C But Jewish Tradition has it 3760 B.C

Genesis 5:3 And Adam lived 130, 230 , 130 and begot a son in his own likeness, after his image, and named him Seth. 3845 B.C

The image and likeness of verse 1 is not of verse 3. Adam is now fallen in sin and spiritaul death. He is not in holiness but depravity.

Genesis 5:4 After he begot Seth, the days of Adam were 800 , 700, 800 ; and he had sons and daughters.

Genesis 5:5 So all the days that Adam lived were 930 ,930, 930 ; and he died. 3045 B.C

The Sumerian King List of Berossus (List is important since it shows that people in really ancient times had a long lifespan)

A King list as listed by Berossus, a priest of Marduk in Babylon under Antiochus I (281-261 BC) on the basis of ancient records is below. It is clear that the names have been Hellenised, and are Greek in form. The last king is clearly Ziusudra, the Sumerian 'Noah'. As in Genesis there are ten names.

{" ·Alorus 36,000 years

·Alaparos 10,800 years

·*Amelon 46,800 years*

·*Ammenon 43,200 years*

·*Megalaros 64,800 years*

·*Daos (Daonos) 36,000 years*

·*Euedorachos 64,800 years*

·*Amempsinos 36,000 years*

·*Otiartes 28,800 years*

·*Xisouthros 64,800 years*

After this the great flood descended.

The Sumerian King List from the Weld Blundell prism.

(It will be noted how the list is occasionally interrupted by an historical note as in Genesis)

"When kingship was lowered from heaven, kingship was [first] in Eridu

[In] Eridu, A-lulim [became] king and ruled eight sars (28,800 years).

Alalgar ruled ten sars (36,000 years).

[Thus] two kings ruled it for eighteen sars (64,800 years).

I drop [the topic of] Eridu, [because] its kingship was brought to Bad-tibira.

[In] Bad-tibira, En-men-lu-Anna ruled twelve sars (43,200 years).

En-men-gal-Anna ruled eight sars (28,800) years.

The god Dumu-zi, a shepherd, ruled ten sars (36,000 years).

[Thus] three kings ruled it for thirty sars (108,000) years.

I drop [the topic of] Bad-tibira,

[because] its kingship was brought to Larak.

[In] Larak, En-sipa-zi-Anna ruled eight sars (28,800) years

[Thus] one king ruled it eight sars (28,800) years.

I drop [the topic of] Larak,

[because] its kingship was brought to Sippar.

[In] Sippar, Enmen-dur-anna ruled five sars five ners (21,000) years

[Thus] one king ruled it five sars five ners (21,000) years

I drop [the topic of] Sippar,

[because] its kingship was brought to Shuruppak.

[In] Shuruppak, Ubar-Tutu became king and ruled five sars one ner (18,600) years.

[Thus] one king ruled it 18,600 years.

These are five cities. Eight kings ruled them for 67 sars (241,200 years). [Then] the flood swept over [the earth]. After the flood had swept over [the earth and] when kingship was lowered [again] from heaven, kingship was [first] in Kish.

In Kish, Ga[...]ur became king and ruled 1200 years...

Pala-kinatim ruled 900 years.

Nangish-lishma ruled [...] years.

Bah[i]na ruled [...] years.

Balulu.[..].um ruled [8]40 ye[ars].

Kalibum ruled 960 years.

Qalumum ruled 840 years.

Zuqaqip ruled 900 years.

Atab ruled 600 years.

[Mashda, son] of Atab ruled 840 years.

Arwi'um, son of Mashda, ruled 720 years.

Etana, a shepherd, he who ascended to heaven, who consolidated all countries, became king and ruled 1560 years.

Balih, son of Etana, ruled 400 years.

En-me-nunna ruled 660 years.

Melam-Kishi, son of En-me-nunna ruled 900 years.

Bar-sal-nunna, son of En-me-nunna ruled 1200 years.

Samug, son of Bar-sal-nunna, ruled 140 years.

Tizkar, son of Samug ruled 305 years.

Ilku' ruled 900 years.

Ilta-sadum ruled 1200 years.

En-men-barage-si, he who carried away as spoil the weapon of Elam, became king and ruled 900 years.

Aka, son of En-men-b arage-si, ruled 629 years.

[Thus] Twenty-three kings ruled it for 24,510 years, 3 months, and 3 and a half days. Kish was defeated in battle: its kingship was removed to Eanna.

In Eanna, Mes-kiag-gasher, the son of the god Utu, became high priest as well as king. He ruled 324 years. Mes-kiag-gasher went [daily] into the [Western] Sea, and came back again to the [Sunrise] Mountains. En-me-kar, son of Mes-kiag-gasher -- he who built Uruk -- became king and ruled 420 years.

The god Lugal-banda, a shepherd, ruled 1200 years. The god Dumu-zi, a SU.PES fisherman -- his native city was Ku'a[ra] -- ruled 100 years. The god Gilgamesh -- his father was a LILLU -- a high priest of Kullab ruled 126 years.

Ur-Nungal, son of Gilgamesh, ruled 30 years.

Utul-kalamma, son of Ur-Nungal, ruled 15 years.

Lab[h...]ir ruled 9 years.

Ennun-dara-Anna ruled 8 years.

MES.HE, a smith, ruled 36 years.

Melam-Anna ruled 6 years.

Lugal-ki-tun ruled 36 years.

Uruk was defeated in battle.

Its kingship was removed to Ur.

In Ur, Mes-Anna-pada became king; he ruled 80 years.

Mes-kiag-Nanna became king; he ruled 36 years.

Elulu ruled 25 years.

Balulu ruled 36 years.

[Thus four kings ruled it for 177 years. Ur was defeated in battle...." In his book, The Sumerian King List (AS, No. 11), Thorkild Jacobson offers a critical edition of the entire text. On the basis of a systematic study of the numerous variant readings, Jacobson has endeavoured to demonstrate that all the 'manuscripts'; -- i.e. tablets -- go back to one single original written in the time of Utu-hegel, king of Uruk, the liberator of Sumer from the yoke of the Guti domination (reigned from c. 2116-2110 BC). He claims his purpose was to demonstrate that his country had always been united under one king, although these kings were ruling successively in different capitals.

Genesis 5:6 Seth lived 105 ,205, 105 and begot Enosh. *3740 B.C*

Genesis 5:7 After he begot Enosh, Seth lived 807 ,707, 807 and had sons and daughters.

Genesis 5:8 So all the days of Seth were 912 , 912, 912 ; and he died. *2933 B.C*

Genesis 5:9 Enosh lived 90 , 190, 90 and begot Cainan. *3650 B.C*

Genesis 5:10 After he begot Cainan, Enosh lived 815 ,715, 815 and had sons and daughters.

Genesis 5:11 So all the days of Enosh were 905, 905, 905 ; and he died. *2835 B.C*

Genesis 5:12 Cainan lived 70 , 170, 70 years, and begot Mahalalel. *3580 B.C*

Genesis 5:13 After he begot Mahalalel, Cainan lived 840, 740, 840 years, and had sons and daughters.

Genesis 5:14 So all the days of Cainan were 910, 910, 910 years; and he died. *2740 B.C*

Genesis 5:15 Mahalalel lived 65, 165, 65 years, and begot Jared. *3515 B.C*

Genesis 5:16 After he begot Jared, Mahalalel lived 830, 730, 830 years, and had sons and daughters.

Genesis 5:17 So all the days of Mahalalel were 895, 895, 895 years; and he died. *2685 B.C*

Genesis 5:18 Jared lived 162, 162, 162 years, and begot Enoch. *3353 B.C*

Genesis 5:19 After he begot Enoch, Jared lived 800, 800, 785 years, and had sons and daughters.

Genesis 5:20 So all the days of Jared were 962, 962, 847 years; and he died. *2553 B.C*

Genesis 5:21 Enoch lived 65, 165, 65 years, and begot Methuselah. *3288 B.C*

Methuselah means "when he is died it will come "Methuselah dies in the same year as the flood

The Fallowing is the math with verses to prove Methuselah died on the same year as the Flood M is for Methuselah:

Methuselah lives 969 years according Gen 5:25-26

M was a 187 when he had Lamech Gen5:25

M was a 369 when Lamech had Noah Gen 5:28

M was a 869 when Noah begat Shem Gen 5:32

M was a 969 when the Flood Came Gen 7:6

Genesis 5:22 After he begot Methuselah, Enoch walked with God (Septuagint states instead of "walked with God " has "was well pleasing to God") 300, 200, 300 years, and had sons and daughters.

Genesis 5:23 So all the days of Enoch were 365, 365, 365 years.

Genesis 5:24 And Enoch walked with God; and he was not, for God took him. *2988 B.C.*

Genesis 5:25 Methuselah lived 187, 187, 67 years, and begot Lamech. *3101B.C*

Genesis 5:26 After he begot Lamech, Methuselah lived 782, 782, 653 years, and had sons and daughters.

Genesis 5:27 So all the days of Methuselah were 969, 969, 720 years; and he died.

Genesis 5:28 Lamech lived 182, 188, 53 years, and had a son. *2919 B.C*

Genesis 5:29 And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed."

Genesis 5:30 After he begot Noah, Lamech lived 590, 565, 600 years, and had sons and daughters.

Genesis 5:31 So all the days of Lamech were 777, 753, 653 years; and he died.

Genesis 5:32 And Noah was 500, 500, 500 years old, and Noah begot Shem, Ham, and Japheth.

The Flood

Genesis 6:1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

Genesis 6:2 The angels (sons of God) saw the daughters of men, that they were beautiful; and they took for themselves wives of their choosing.

1 Enoch 7:1-2 {"It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children."}

Philo on the Giants {" "And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose."{2 Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air. "}

Josephus states in Antiquites of the Jews Book 1 Chapter 3 {For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.}

Justin the Martyr in his 2 Apology Chapter 5 states {" But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness."}

Genesis 6:3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be 120 years."

yet his days shall be 120 years*.... Many take this passage to mean how many years was left till the flood was to come , as a count down. While other take it to mean that the longest humans will now live would be 120 year. I take it to mean the 2nd for the reason Noah was 500 years old when God called him. Genesis 5:32 And 600 years at the time of the flood. Genesis 7:6 So it wasn't 120 years that pass when he was commanded to build the ark but 100 years unless if Genesis7:6 is rounding the number to nearest hundred. Which the scripture does like in reference to*

the Exodus. See Genesis 15:13 and compare it to Exodus 12:40.

Genesis 6:4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.

Every country or among every people one would find stories about Giants which give evidence that there was these Nephilim . People have found foot prints of Giants for example:

India

South Africa

In America Giant foot prints with dinosaurs found in Paluxy River basin in North Texas, 45 miles southwest of Fort Worth.

How can these giant foot prints be explain? What happened to the remains of the Giants ?

The Sunday Times said Even the sciencist believed these to be Giants. Could Evolutionist be hiding the facts so we would accept their ideology and reject the Bible as true?

Sunday Morning May 31, 1885 The Times - Philadephia article Erire County Giants. {"Skeletons of Men ten feet high found in Cave. Erie , May 30. " Why this man was ten or twelve feet high!" " thunder and Lighting!" exclaimed Farmer Porter in astonishment. The first speaker , who has won local distinction as a scientist, relterated his

assertion....."}

New York Times February 11 1902 Giant Skeletons found {"Archeaologist to send Expenition to explore Grave yards in New Mexico Where bodies were Unearth. Special to the New York Times. LOs Angeles Ca... Feb 10, Owing to the discovery of the race of Giants in Guadalupe , N. M... antiquarians and archeaologist are preparing an expedition further to explore that region. This determination is bases on the excitement that exists among the people of a scope country near Mesa Rico , about 200 miles southeast of Las Vegas. Where an old burial ground has been discovered that has yielded skeletons of enormous size. .....two stones that bore curious inscriptions , and beneath these were found in shallow excvations the bones of a frame that cound not have been less than 12 feet in length..... "}

New York Times May 3, 1912 Article under Strange Skeletons Found states {" Indication that Tribe Hitherto Unknown Once Lived in Wisconsin. Special to The New York Times. Madison, Wis, May 3- The discovery of several skeletons of humans beings while excavating . a mound at Lake Delavan indicates that a heretofore unknown race of men once inhabited Southern Wisconsin. Information of the discovery was brought to Madison to-day by Maurice Morrissey, of Delavan, who attend a meeting of the Republican State Central Committiee. Curator Charles E. Brown of the State of Historical Museum will investigate the discoveries within a few days. Upon Opening one large mound at Lake Lawn farm, eighteen skeletons were discovered by the Philip Brothers. The Heads, presumably those of men, are much larger than the heads of any race which inhabit America to-day. From directly over the eye sockets, the head slopes straight back and the nasal bones protrude far above the cheek bones. The Jaw bones are long and pointed , bearing a minute resemblance to the head of the monkey. The teeth in the front of the Jaw are regular molars. There was also found in the mounds the skeletons , presumbly of women, where had smaller heads, but were similar in facial characteristics . The skeletons were embedded in charcoal and covered over with layers of baked clay to shed water from the sepulchre . New York Times Published May 4, 1912 "}

Genesis 6:5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

Genesis 6:6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

Genesis 6:7 So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

Genesis 6:8 But Noah found grace in the eyes of the LORD.

Genesis 6:9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

Genesis 6:10 And Noah begot 3 sons: Shem, Ham, and Japheth.

Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

Genesis 6:13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

Genesis 6:14 "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.

Epic of Gilgamesh states {"Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel." So the gods agreed to exterminate mankind. Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed house, wall reflect; O man of Shurrupak, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat"}

Genesis 6:15 "And this is how you shall make it: The length of the ark shall be 450 feet (300 cubits) , its width 75 feet (50 cubits) , and its height 45 feet (30 cubits) .

Genesis 6:16 "You shall make a window for the ark, and you shall finish it to 18 inches (a cubit) from above; and set the door of the ark in its side. You shall make it with lower, 2nd, and 3rd decks.

Genesis 6:17 "And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.

2.1 Flood Stories in Ancient Cultures:

A) The Epic of Gilgamesh: This ancient Mesopotamian epic includes a flood narrative remarkably similar to Noah's Flood, suggesting a shared historical event.

B) The Atrahasis Epic: Another Mesopotamian text, the Atrahasis Epic, describes a great flood as a result of divine punishment, further supporting the global flood narrative.

C) The Deucalion Myth: Greek mythology also contains a flood story involving a man named Deucalion and his wife, Pyrrha, who survived a great deluge

Here is a list of 100 ancient stories involving a flood which is just a taste of over 200 Stories that speaks about this very event:

1. The Epic of Gilgamesh (Mesopotamia)

2. The Atrahasis Epic (Mesopotamia)

3. The Eridu Genesis(Mesopotamia)

4. The Ziusudra Epic (Sumer)

5. The Deluge Tablet (Assyria)

6. The Deucalion Myth (Greek)

7. The Matsya Purana (Hindu)

8. The Satapatha Brahmana (Hindu)

9. The Manu Myth(Indian)

10. The Maori Legend ofTawhaki

11. The Aztec Legend of Tlaloc

12. The Hawaiian Legend of Nu'u

13. The Inca Legend of Viracocha

14. The Yoruba Legend of Obatala

15. The Aboriginal Dreamtime Flood Story (Australia)

16. The Cherokee Legend of the Great Flood (Native American)

17. The Iroquois Legend of the Great Flood (Native American)

18. The Hopi Legend ofthe Great Flood (Native American)

19. The Ojibwe Legend of the Great Flood (Native American)

20. The Maya Legend ofthe Great Flood (Mesoamerica)

21. The NavajoLegend of the Great Flood (Native American)

22. The Pima Legend of the Great Flood (Native American)

23. The Shasta Legend of the Great Flood (Native American)

24. The Zuni Legend of the Great Flood (Native American)

25. The Finnish Epic Kalevala

26. The Babylonian Creation Myth Enuma Elish

27. The Welsh Legend of Dwyfanand Dwyfach

28. The Irish Legend of Fintan mac Bóchra

29. The Persian Legend of Yima

30. The Armenian Legend of Hayk

31. The Egyptian Legend of Ra and Nut

32. The Phoenician Legend of Deucalion

33. The Ethiopian Legend of Abraha and Atsbeha

34. The Norse Legend of Bergelmir

35. The Roman Legend of Deucalion

36. The Sumerian Legend of Ziusudra

37. The Thai Legend of Phra Ruang

38. The Vietnamese Legend of Lac Long Quan

39. The Turkish Legend of Manas

40. The Japanese Legend of Izanagi and Izanami

41. The Korean Legend of Dangun

42. The Mongolian Legend of Rokhshasa

43. The Indonesian Legend of Batara Kala

44. The Polynesian Legend of Tiki

45. The Samoan Legend of Saveasi'uleo

46. The Tongan Legend of Maui

47. The Fijian Legend of Dakuwaqa

48. The Maasai Legend of Enkai

49. The Batak Legend of Si Raja Batak

50. The Sunda Legend of Sang Hyang Tunggal

51. The Story of Deucalion and Pyrrha (Greek mythology)

52. The Story of Utnapishtim (Mesopotamian mythology)

53. The Story of Matsya (Hindu mythology)

54. The Story of Manu (Hindu mythology)

55. The Story of Nu Wa (Chinese mythology)

56. The Story of Bergelmir (Norse mythology)

57. The Story of Tiddalik (Australian Aboriginal mythology)

58. The Story of Coxcox (Aztec mythology)

59. The Story of Nata and Nena (Babylonian mythology)

60. The Story of Satyavrata (Hindu mythology)

61. The Story of Ziusudra (Sumerian mythology)

62. The Story of Noa (Maori mythology)

63. The Story of Kabil and Habil (Islamic mythology)

64. The Story of Unu (Mayan mythology)

65. The Story of Tamabuco (Incan mythology)

66. The Story of Tunggul Ametung (Indonesian mythology)

67. The Story of Nuh (Islamic mythology)

68. The Story of Manabozho (Native American mythology)

69. The Story of Gucumatz (Mayan mythology)

70. The Story of Xelhua (Aztec mythology)

71. The Story of Bata (Egyptian mythology)

72. The Story of Sata and Shiva (Hindu mythology)

73. The Story of Tapi and Tapiyo (Amazonian mythology)

74. The Story of Njord and Skadi (Norse mythology)

75. The Story of Nüwa (Chinese mythology)

76. The Story of Sumerian Creation (Sumerian mythology)

77. The Story of the Great Flood (Lithuanian mythology)

78. The Story of the Deluge (Babylonian mythology)

79. The Story of the Flooded Earth (Haida mythology)

80. The Story of the Rainbow Serpent (Australian Aboriginal mythology)

81. The Story of the Flooded Kingdom (Korean mythology)

82. The Story of the Flooded Island (Polynesian mythology)

83. The Story of the Flooded Land (Inuit mythology)

84. The Story of the Flooded Forest (Amazonian mythology)

85. The Story of the Flooded Valley (Native American mythology)

86. The Story of the Flooded Mountain (Tibetan mythology)

87. The Story of the Flooded City (Egyptian mythology)

88. The Story of the Flooded Temple (Greek mythology)

89. The Story of the Flooded Cave (Mayan mythology)

90. The Story of the Flooded Lake (Norse mythology)

91. The Story of the Flooded River (Aztec mythology)

92. The Story of the Flooded Desert (Arabian mythology)

93. The Story of the Flooded Jungle (African mythology)

94. The Story of the Flooded Volcano (Japanese mythology)

95. The Story of the Flooded Oasis (Persian mythology)

96. The Story of the Flooded Coast (Celtic mythology)

97. The Story of the Flooded Island (Caribbean mythology)

98. The Story of the Flooded Marsh (Slavic mythology)

99. The Story of the Flooded Canyon (Native American mythology)

100. The Story of the Flooded Peninsula (Mesoamerican mythology)

These stories come from various cultures and mythologies around the world, each with its own unique interpretation of a great flood. Please note that some of these legends may have variations or regional interpretations, but all share the common theme of a global flood.

Genesis 6:18 "But I will establish My covenant with you; and you shall go into the ark-you, your sons, your wife, and your sons' wives with you.

Genesis 6:19 "And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

Genesis 6:20 "Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive.

Genesis 6:21 "And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."

Genesis 6:22 Thus Noah did; according to all that God commanded him, so he did.

Genesis 7:1 Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

Genesis 7:2 "You shall take with you 7 each of every clean animal, a male and his female; 2 each of animals that are unclean, a male and his female;

See Note in Genesis 8:20 to see why are unclean and clean animals mention in the text before Moses gave the direction in Leviticus 11 on which animals are clean and unclean

Genesis 7:3 "also 7 each of birds of the air, male and female, to keep the species alive on the face of all the earth.

Genesis 7:4 "For after 7 more days I will cause it to rain on the earth 40 days and 40 nights, and I will destroy from the face of the earth all living things that I have made."

Genesis 7:5 And Noah did according to all that the LORD commanded him.

Genesis 7:6 Noah was 600 years old when the floodwaters were on the earth. *2319 B.C according to Dr. R.C. Wetzel But According to Bishop Ussher the flood happened 2349.B.C., Jewish Calendar dates the flood 2105 B.C , other scholars might be putting the date hundreds or thousands of years differant their reason might be because they see the genealogy of Genesis 5 not a completely whole genealogy example of that is found in the genealogy of Matthew's gospel where we see in Matthew 1:8 which 3 kings are omitted compare to 1 Chronicles 3:10-12.*

Genesis 7:7 So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.

Genesis 7:8 Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth,

Genesis 7:9 2 by 2 they went into the ark to Noah, male and female, as God had commanded Noah.

Genesis 7:10 And it came to pass after 7 days that the waters of the flood were on the earth.

Genesis 7:11 In the 600 year of Noah's life, in the 2nd month, the 17th day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

Genesis 7:12 And the rain was on the earth 40 days and 40 nights.

Genesis 7:13 On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the 3 wives of his sons with them, entered the ark-

Genesis 7:14 they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

Genesis 7:15 And they went into the ark to Noah, 2 by 2, of all flesh in which is the breath of life.

Genesis 7:16 So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

Genesis 7:17 Now the flood was on the earth 40 days. The waters increased and lifted up the ark, and it rose high above the earth.

Genesis 7:18 The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.

Genesis 7:19 And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

Genesis 7:20 The waters prevailed 22.5 feet (15 cubits) upward, and the mountains were covered.

1. Geological and Paleontological Evidence:

A) Sedimentary Layers: Numerous geological formations around the world display distinct layers of sedimentary rock, suggesting a catastrophic event that rapidly deposited these layers.

B) Fossil Records: Fossils of marine creatures found in high elevations, such as the Himalayas and the Andes, indicate that these areas were once submerged under water.

C) Megafloods: The discovery of ancient megafloods, like the Missoula Floods in North America, providesevidence for massive, rapid flooding events that align with the scale of Noah'sFlood.

Genesis 7:21 And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.

Genesis 7:22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.

Genesis 7:23 So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive.

Genesis 7:24 And the waters prevailed on the earth 150 days.

Does "the flood narrative interweaves two separate timelines," and in doing so suggest a contradiction?

This argument often arises from a selective reading of different chronological statements in Genesis 7-8. However, a close look reveals that the text consistently describes one single, unified timeline of the Flood, but provides different durations for different phases of that one event. The perceived "two timelines" usually stems from contrasting: Genesis 7:12: "And rain fell upon the earth forty days and forty nights." Genesis 7:24: "And the waters prevailed on the earth 150 days." Genesis 8:3: "And the waters receded from the earth continually. At the end of 150 days the waters had abated." The key is to understand that these numbers are not mutually exclusive or contradictory, but rather describe different aspects and periods within the one year-long flood event.

Here's a breakdown to clarify:

The 40 Days of Rain (Genesis 7:12, 17): This refers specifically to the duration of the heavy, continuous rainfall. It describes the initial, intense phase of the Flood. This is the period when the "windows of heaven were opened"

(Genesis 7:11). The 150 Days of Water Prevailing (Genesis 7:24, 8:3): This period begins at the same time as the 40 days of rain. It refers to the much longer period during which the waters were at their maximum height and covered the earth, prevailing over the land. The 40 days of rain are included within this 150-day period. This is the time when "all the high mountains under the whole heaven were covered" (Genesis 7:19). Think of it this way: The rain stopped after 40 days, but the flood waters continued to rise or remain at their peak for a total of 150 days, due to both the continued rainfall and the "fountains of the great deep" bursting forth (Genesis 7:11).

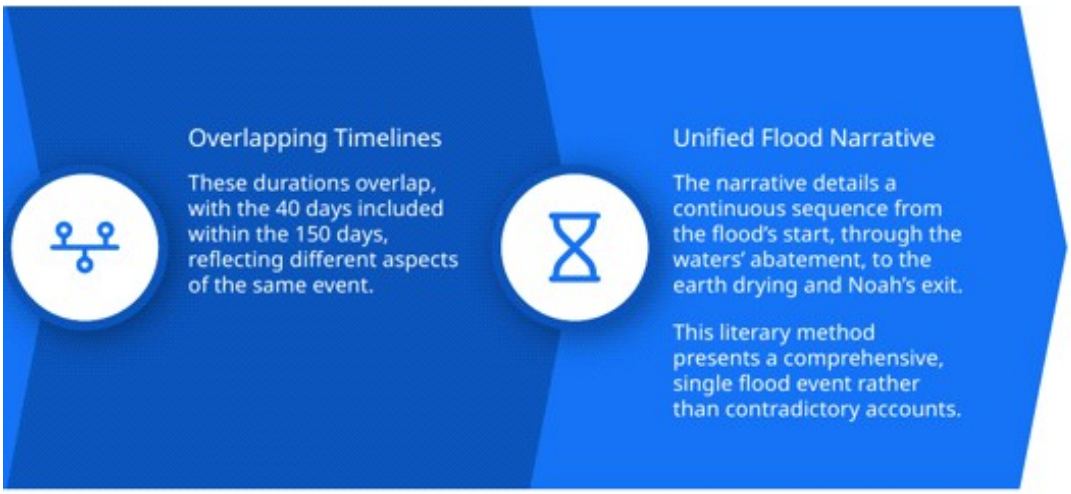
The Full Chronology: A Unified Narrative: The biblical text, when read holistically, provides a very precise and single, detailed chronology that spans over a year, with various benchmarks:

Day 1 of the Flood (Noah's 600th year, 2nd month, 17th day - Genesis 7:11): The fountains of the great deep burst forth, and the windows of heaven were opened. Rain for 40 days (Genesis 7:12): This intense period of rain occurs

from Day 1 to Day 40. Waters prevail for 150 days (Genesis 7:24): This 150-day period begins on Day 1 of the Flood and ends on the 17th day of the 7th month (Genesis 8:4), when the Ark rests on Ararat. This includes the 40 days of rain. Waters recede (Genesis 8:3-5): After the 150 days, the waters begin to recede. By the 1st day of the 10th month, mountain tops become visible. Noah sends out birds (Genesis 8:6-12): After 40 days of waiting, Noah sends out the raven, then the dove, waiting 7 days between each dove release. Earth dries (Genesis 8:13-14): By the 1st day of the 1st month of Noah's 601st year, the earth is dry. By the 27th day of the 2nd month, the earth is completely dry and Noah and his family leave the Ark. This entire sequence totals approximately 370-371 days (a full lunar year plus 10-11 days), clearly describing one continuous event with specific phases measured by different durations.

Analogy: Consider a major snowstorm: You might say, "It snowed for 12 hours straight." (This is like the 40 days of rain). Then you might say, "The snow remained on the ground for 3 weeks." (This is like the 150 days of water prevailing). These statements are not contradictory "timelines." They describe different aspects of the same single event: the initial snowfall, and then the longer period during which the snow's effects (the accumulated snow) continued. The Flood narrative is no different. It provides various details and durations to paint a comprehensive picture of a single, monumental global event, consistently progressing from its beginning to its end. The argument for "two separate timelines" misunderstands the biblical authors' literary method of presenting different phases of a unified event.

The Flood Narrative: Harmonizing the Timelines
Intense Rainfall Period
40 days and nights of rain (Genesis 7:12) describe the intense rainfall period initiating the flood.
Waters Prevailing Duration
150 days of waters prevailing (Genesis 7:24; 8:3) encompass the entire period the earth was submerged and waters receded.


Overlapping Timelines
These durations overlap, with the 40 days included within the 150 days, reflecting different aspects of the same event.
Unified Flood Narrative
The narrative details a continuous sequence from the flood's start, through the waters' abatement, to the earth drying and Noah's exit.
This literary method presents a comprehensive, single flood event rather than contradictory accounts.

Genesis 8:1 Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.

Genesis 8:2 The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

Genesis 8:3 And the waters receded continually from the earth. At the end of the 150 days the waters decreased.

Genesis 8:4 Then the ark rested in the 7th month, the 17th day of the month, on the mountains of Ararat.

Genesis 8:5 And the waters decreased continually until the 10th month. In the 10th month, on the 1st day of the month, the tops of the mountains were seen.

Genesis 8:6 So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

Genesis 8:7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.

***raven**... is the first bird mention by name in the Bible*

Genesis 8:8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

Genesis 8:9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

Genesis 8:10 And he waited yet another 7 days, and again he sent the dove out from the ark.

Genesis 8:11 Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in

her mouth; and Noah knew that the waters had receded from the earth.

Genesis 8:12 So he waited yet another 7 days and sent out the dove, which did not return again to him anymore.

Epic of Gilgamesh states {"Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. One day she held, and-a second day on the mountain of Nisir she held fast and did not budge. A third day, and a fourth day she held fast on the mountain and did not budge; a fifth day and a sixth day she held fast on the mountain. Whenthe seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back"}

Genesis 8:13 And it came to pass when Noah was 601 , in the very 1st month, in the very 1st day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

Genesis 8:14 And in the 2nd month, on the 27 th day of the month, the earth was dried.

Genesis 8:15 Then God spoke to Noah, saying,

Genesis 8:16 "Go out of the ark, you and your wife, and your sons and your sons' wives with you.

Genesis 8:17 "Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth."

Genesis 8:18 So Noah went out, and his sons and his wife and his sons' wives with him.

Genesis 8:19 Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

Genesis 8:20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

Liberals bring a common point of discussion: how could Noah know about "clean" animals for sacrifice (Genesis 8:20) when the detailed laws for clean and unclean animals for food and ritual purity weren't formally codified until the Mosaic Law in Leviticus 11 and Deuteronomy 14, hundreds of years later? Here's how to understand this from a perspective that upholds the biblical text:

"Clean" for Sacrifice, Not Necessarily for Food (Initially): The primary context for the "clean" distinction in Noah's time is sacrifice. After the flood, Noah immediately builds an altar and offers burnt offerings of "every clean animal and every clean bird" (Genesis 8:20). This suggests that the concept of certain animals being acceptable for sacrifice to God existed long before the Mosaic Law. The detailed dietary laws in Leviticus came later and expanded the concept of "clean" to include what was permissible for food for the Israelites as a set-apart nation. Pre-Mosaic Understanding of Sacrifice: The practice of offering sacrifices to God predates Moses significantly.

Cain and Abel: In Genesis 4, Abel's offering of "firstborn of his flock" was accepted by God, while Cain's offering of "fruit of the ground" was not. This implies a divine standard for acceptable sacrifices, which would naturally involve a distinction between what was suitable and what was not. Divine Communication: The Bible consistently shows God communicating with humanity from the very beginning. It is entirely reasonable to believe that God, who initiated the concept of sacrifice after the Fall (Genesis 3:21, where God clothed Adam and Eve with animal skins, implying an animal death), would have communicated to early patriarchs like Noah which animals were appropriate for such offerings. This would not require a written, codified law but could have been through direct revelation or passed down through generations. Noah, being righteous and walking with God (Genesis 6:9), would have been privy to such understanding.

Purpose of the Mosaic Law: The Mosaic Law, given to Israel at Sinai, served multiple purposes: Codification: It formalized and expanded existing principles into a comprehensive legal system for a nation. What might have been generally understood or communicated verbally to patriarchs was now written down with intricate details for a whole people.

Purity and Separation: The laws concerning clean and unclean animals (for both sacrifice and food) were a crucial part of God's plan to set Israel apart as a holy nation. These distinctions helped define their identity and maintain their ritual purity as they lived in covenant with God. Health and Hygiene: While not the primary theological reason, many scholars note that the Mosaic dietary laws had practical health benefits, especially in ancient times without modern sanitation. Why Seven Pairs of Clean Animals? The command to Noah to take seven pairs of clean animals versus one pair of unclean animals (Genesis 7:2-3) strongly supports the idea of a pre-existing distinction. The extra clean animals would be necessary for sacrifices immediately after the flood (as seen in Genesis 8:20) while still leaving enough to repopulate the earth. If there were only two of each "clean" animal, offering them as sacrifice would risk extinction. In essence, the concept of "clean" animals for the purpose of acceptable sacrifice existed prior to Moses, communicated directly by God and passed down. The Mosaic Law later formalized, expanded, and applied these distinctions more broadly to the life of the Israelite nation, including dietary regulations. The Genesis account doesn't require Noah to have the Levitical code in hand, but simply to understand God's established principle for acceptable worship. While the Mosaic Law (Torah) is uniquely comprehensive in its detailed listing of clean and unclean animals, there's evidence from other ancient cultures that suggests certain animals were considered taboo or inappropriate for specific purposes, particularly in religious contexts, long before Moses.

Here's a breakdown of what scholars generally find: Key Distinction: "Clean/Unclean" for Sacrifice vs. "Clean/Unclean" for Diet It's crucial to differentiate between animals considered acceptable or unacceptable for sacrifice and those designated as clean or unclean for general human consumption. The biblical distinction in Genesis for Noah seems to primarily concern sacrifice, whereas the Mosaic Law in Leviticus and Deuteronomy expands this to include dietary restrictions and broader ritual purity.

Evidence from the Ancient Near East (Pre-Mosaic): While you won't find a direct, comprehensive list of "clean" and "unclean" animals exactly mirroring Leviticus 11 in pre-Mosaic texts from Mesopotamia or Egypt, there are certainly parallels and indications of similar concepts: Sacrificial Practices and Taboos: Mesopotamia: Ancient Mesopotamian religions (Sumerian, Akkadian, Babylonian, Assyrian) had very specific rules about what animals were acceptable for sacrifice to different deities. Certain animals were considered sacred to particular gods, while others might be deemed inappropriate or even offensive. For instance, pigs were sometimes used in rituals of elimination or purification but were generally not offered as food to the gods. There were hierarchies of animals based on their perceived purity or suitability for the divine.

Egypt: Egyptian religious practices also had strong taboos and preferences regarding animals. For example, the pig

was considered a ritually unclean animal for Egyptian priests, and there's historical evidence (like Herodotus's accounts) that touching a pig or being a swineherd could lead to ritual impurity. Certain animals were sacred to specific gods (like cows to Hathor), and their consumption or sacrifice might be restricted or forbidden in particular areas or by certain groups. The King Piye's Victory Stele states entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater. Notice a non-fish eater.

Cultural and Practical Considerations: Beyond purely religious reasons, some distinctions likely arose from practical concerns about health, hygiene, and the nature of the animals themselves: Scavengers/Predators: Many cultures, including those in the ancient Near East, generally avoided eating animals known to be scavengers or predators, as they might be seen as "unclean" due to their diet or association with death. This aligns with many of the "unclean" birds and land animals in the Mosaic Law.

Disease: Animals prone to carrying parasites or diseases (like pigs if not properly cooked, or shellfish in certain climates) might have been instinctively avoided or deemed "unclean" over time, even if the precise scientific reasons weren't understood.

Summary of "Pre-Mosaic" Evidence: No Universal Code: There isn't one single, universally accepted ancient text from before Moses that outlines a comprehensive "clean and unclean" animal list in the same way the Torah does.

Context-Specific Restrictions: Instead, you find context-specific restrictions related to: Sacrificial suitability: Which animals were considered appropriate for offerings to specific gods. Ritual purity: Which animals were associated with impurity or taboo for priests or during certain religious rites. Practical considerations: Which animals were generally avoided for health or cultural reasons.

Theological Implications: For a believer in the biblical text, the presence of these broader ancient Near Eastern concepts of animal suitability lends credence to the idea that Noah, living in a world where God had already established principles of sacrifice (e.g., Cain and Abel), would have been aware of which animals were "clean" (i.e., acceptable for sacrifice) even without the detailed Mosaic code. The Mosaic Law then codified and expanded these existing, divinely-instilled or communally understood, concepts for the specific context of the Israelite nation. So, while not identical, the notion of discerning between appropriate and inappropriate animals (especially for religious purposes) was present in various forms in cultures predating Moses, which supports the idea that Noah's understanding was not an anachronism.

Genesis 8:21 And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.

Genesis 8:22 "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."

Epic of Gilgamesh states {"Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savour, they gathered like flies over the sacrifice"}

Genesis 9:1 So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.

Epic of Gilgamesh states {" Then Enlil went up into the boat, he took me by the hand and my wife and made us enter

the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying,"}

Genesis 9:2 "And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.

Genesis 9:3 "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

Genesis 9:4 "But you shall not eat flesh with its life, that is, its blood.

Genesis 9:5 "Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

Genesis 9:6 "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

Genesis 9:7 And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

Genesis 9:8 Then God spoke to Noah and to his sons with him, saying:

Genesis 9:9 "And as for Me, behold, I establish My covenant with you and with your descendants after you,

Genesis 9:10 "and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Genesis 9:11 "Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

Genesis 9:12 And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations:

Genesis 9:13 "I set My bow (rainbow) in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Hebrew word for bow and Rainbow is the same קֶשֶׁת *(qe.shet) because in the ancient times the rainbow was seen as God's bow, a weapon which God would use to strike his enemies Psalms 7:11-12, Zechariah 9:13 The rainbow God's weapon is not looking down but up a shallow of what was to happen for there to be peace for us who believe by the judgement God as human was to recieve at the cross.*

Genesis 9:14 "It shall be, when I bring a cloud over the earth, that the bow (rainbow) shall be seen in the cloud;

Genesis 9:15 "and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

Genesis 9:16 "The bow (rainbow) shall be in the cloud, and I will look on it to remember the everlasting

covenant between God and every living creature of all flesh that is on the earth."

Genesis 9:17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

Genesis 9:18 Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan.

Genesis 9:19 These 3 were the sons of Noah, and from these the whole earth was populated.

Genesis 9:20 And Noah began to be a farmer, and he planted a vineyard.

Genesis 9:21 Then he drank of the wine and was drunk, and became uncovered in his tent.

Genesis 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

The Targum of Palestine states {" And Ham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. And Noah awoke from his wine, and knew, by the relation of a dream, what had been done to him by Ham his son, who was inferior in worth, on the account that he had not begotten a fourth son. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren."}

The first Homosexual act in scripture is that of Ham did towards his Dad NoahAt first glance we will not notice how terrible was what Ham did to his Father. But understanding the Hebrew makes a world of difference. The word saw in the Hebrew is רָאָה pronounce raw-aw and it means : to see , to enjoy or have a experience with .

If we will go to the Jewish famous commentaries like those of Rashi

Rashi states "saw his Father's nakedness: some say that he castrated him, and some say that he sodomized him. (from Sanh 70a)

One of the Jewish Legends states {"In his drunken condition Noah betook himself to the tent of his wife. His son Ham saw him there, and he told his brothers what he had noticed, and said: "The first man had but two sons, and one slew the other; this man Noah has three sons, yet he desires to beget a fourth besides." Nor did Ham rest satisfied with these disrespectful words against his father. He added to this sin of irreverence the still greater outrage of attempting to perform an operation upon his father designed to prevent procreation."}

Genesis 9:23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

Genesis 9:24 So Noah awoke from his wine, and knew what his younger son had done to him.

Genesis 9:25 Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

Genesis 9:26 And he said: "Blessed be the LORD, The God of Shem, And may Canaan be his servant.

Genesis 9:27 May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."

Genesis 9:28 And Noah lived after the flood 350 years.

Genesis 9:29 So all the days of Noah were 950 years; and he died. *1969 B.C.*

Family record of Noah's sons

Genesis 10:1 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

Genesis 10:2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Genesis 10:3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

Genesis 10:4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

Genesis 10:5 From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

Genesis 10:6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

Genesis 10:7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan.

Genesis 10:8 Cush begot Nimrod; he began to be a mighty (brave ,strong) on the earth.

Septuagint states {"And Chous begot Nebrod. He began to be a giant on the earth."}

Targum of Palestine states {" And it was in the days of Amraphel,—he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants,"}

Genesis 10:9 He was a mighty hunter in the presence of the LORD; therefore it is said, "Like Nimrod the mighty hunter in the presence of the LORD."

Septuagint states {"He was a giant hunter before the Lord God. For this cause they say, Like Nebrod the giant hunter before the Lord"}

Philo on the Giants {" But the sons of earth removing their minds from contemplation, and becoming deserters so as to fly to the lifeless and immovable nature of the flesh, "for they two became one Flesh,"as the lawgiver says, adulterated the excellent coinage, and abandoned the better rank which had been allotted to them as their own, and deserted to the worse rank, which was contrary to their original nature, Nimrod being the first to set the example of this desertion; for the lawgiver says, "that this man began to be a giant upon the Earth: and the name Nimrod, being interpreted, means, desertion; for it was not enough for the thoroughly miserable soul to stand on neither side, but having gone over to its enemies, it took up arms against its friends, and resisted them, and made open war upon them; in reference to which fact it is that, Moses calls the seat of Nimrod's kingdom Babylon, and the interpretation of the word Babylon is "change;" a thing nearly akin to desertion, the name, too, being akin to the name, and the one action to the other; for the first step of every deserter is a change and alteration of mind, and it would be

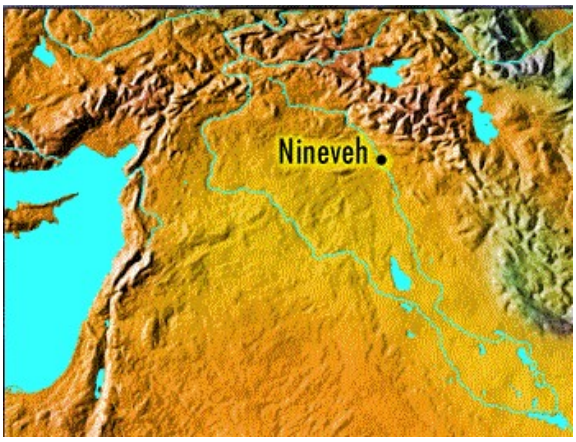
consistent in the truth to say that, according to the most holy Moses, the bad man, as being one destitute of a home and of a city, without any settled habitation, and a fugitive, is naturally a deserter also; but the good man is the firmest of allies. Having said thus much at present, and dwelt sufficiently on the subject of the giants, we will now proceed to what comes next in our subject, which is this."}

Josephus in Antiquities Of The Jews Book 1 Chapter 4:1-2 {"1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers ! "}

Genesis 10:10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

Genesis 10:11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,



Genesis 10:12 and Resen between Nineveh and Calah (that is the principal city).

Genesis 10:13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

Genesis 10:14 Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

Genesis 10:15 Canaan begot Sidon his firstborn, and Heth;

Genesis 10:16 the Jebusite, the Amorite, and the Girgashite;

Genesis 10:17 the Hivite, the Arkite, and the Sinite;

Genesis 10:18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.

Genesis 10:19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

What Ham did to his father see notes chapter 9 verse 22 would explain why Sodom, Gomorrah, Admah, and Zeboiim are nations from descendants of him who was likewise involved in homosexuality in other words a generational curse.

Genesis 10:20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Genesis 10:21 And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.

Genesis 10:22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

Genesis 10:23 The sons of Aram were Uz, Hul, Gether, and Mash.

Genesis 10:24 Arphaxad begot Salah *2282 B.C.*, and Salah begot Eber. *2252 B.C.*

Genesis 10:25 To Eber were born two sons: the name of one was Peleg *2218 B.C.* , for in his days the earth was divided; and his brother's name was Joktan .

Genesis 10:26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

Genesis 10:27 Hadoram, Uzal, Diklah,

Genesis 10:28 Obal, Abimael, Sheba,

Genesis 10:29 Ophir, Havilah, and Jobab. All these were the sons of Joktan.

Genesis 10:30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.

Genesis 10:31 These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

Genesis 10:32 These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

God disperses the people into language groups

Genesis 11:1 Now the whole earth had one language and one speech.

Genesis 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

Genesis 11:3 Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar.

Genesis 11:4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."

Genesis 11:5 But the LORD came down to see the city and the tower which the sons of men had built.

Genesis 11:6 And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

Genesis 11:7 "Come, let Us go down and there confuse their language, that they may not understand one another's speech."

Genesis 11:8 So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city.

Josephus in Antiquities Of The Jews Book 1 Chapter 4: 3 {"3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and

causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.")"}

The ancient Book of Jubilees gives us the hight and measurements of it and states {"And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, ... and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar." For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let usascend thereby into heaven." And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment." And the Lord descended, and we descended with Him to see the city and the tower which the children ofmen had built. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. And the Lord sent a mighty wind]against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."] In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar"}

So according to the book of Jubilee it was 8149.5 feet and 6 inches in height. Many scholars have taken it to be some kind Ziggurat.

Genesis 11:9 Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. *2208 B.C.*

Genesis 11:10 This is the genealogy of Shem: Shem was 100 years old, and begot Arphaxad 2 years after the flood.

Septuagint states {"Now these are the generations of Sem. Sem was an 100 years old when he begot Arphaxad the 2nd year after the flood."}

Samaritain Pentateuch adds {"These are the generations of Shem: Shem was an 100 years old, and begat Arphaxad 2 years after the flood: "}

Genesis 11:11 After he begot Arphaxad, Shem lived 500 years, and begot sons and daughters.

Septuagint states {"And Sem lived after he begot Arphaxad five hundred years and begot sons and daughters, and died."}

Samaritain Pentateuch adds {"And they were all days of Shem were six hundred years and he died"}

Genesis 11:12 Arphaxad lived 35 years, and begot Salah.

Septuagint states {"And Arphaxad lived a 135 years and begot Kainan."}

Samaritain Pentateuch states {"And Arphaxad lived 135 years, and begat Salah:"}

Genesis 11:13 After he begot Salah, Arphaxad lived 403 years, and begot sons and daughters.

Samaritain Pentateuch states {"And Arphaxad lived after he begat Salah 303 years, and begat sons and daughters. And they were all days of Arphaxad 438 years and he died."}

Septuagint states {"And Arphaxad lived after he begot Kainan 400 years and begot sons and daughters, and died. And Kainan lived a 130 years and begot Sala; and Kainan lived after he begot Sala 330 years and begot sons and daughters, and died."}

Genesis 11:14 Salah lived 30 years, and begot Eber.

Septuagint states {"And Sala lived a 130 years and begot Eber;"}

Samaritain Pentateuch states {"And lived Salah 130 years, and begat Eber: "}

Genesis 11:15 After he begot Eber, Salah lived 403 years, and begot sons and daughters.

Samaritain Pentateuch states {"And Salah lived after he begat Eber 303 years, and begat sons and daughters. And they were all days of Salah 433 years, and he died "}

Septuagint states {"and Sala lived after he begot Eber 330 years and begot sons and daughters, and died."}

Genesis 11:16 Eber lived 34 years, and begot Peleg.

Septuagint states {"And Eber lived a 134 years and begot Phaleg;"}

Samaritain Pentateuch states {" And Eber lived 134 years, and begat Peleg: "}

Genesis 11:17 After he begot Peleg, Eber lived 430 years, and begot sons and daughters.

*Samaritain Pentateuch states {"*And Eber lived after he begat Peleg 270 years, and begat sons and daughters. And they were all days of Eber 404 years, and he died. *"}*

Septuagint states {"and Eber lived after he begot Phaleg two hundred and seventy years and begot sons and daughters, and died."}

Genesis 11:18 Peleg lived 30 years, and begot Reu. *2188 B.C*

Septuagint states {"And Phaleg lived a 130 years and begot Ragau;"}

Samaritain Pentateuch states {"And Peleg lived 130 years, and begat Reu: "}

Genesis 11:19 After he begot Reu, Peleg lived 209 years, and begot sons and daughters.

*Septuagint states {"*and Phaleg lived after he begot Ragau 209 years and begot sons and daughters, and died.*"}*

Samaritain Pentateuch states {"And Peleg lived after he begat Reu 109 years, and begat sons and daughters. And they were all days of Peleg 239 years, and he died. "}

Genesis 11:20 Reu lived 32 years, and begot Serug. *2156 B.C*

Septuagint states {"And Ragau lived a 132 years and begot Serouch;"}

Samaritain Pentateuch states {"And Reu lived 132 years, and begat Serug: "}

Genesis 11:21 After he begot Serug, Reu lived 207 years, and begot sons and daughters. *1949 B.C*

Septuagint states {"and Ragau lived after he begot Serouch 207 years and begot sons and daughters, and died."}

Samaritain Pentateuch states {"And Reu lived after he begat Serug 107 years, and begat sons and daughters. And they were all days of Reu 239 years, and he died. "}

Genesis 11:22 Serug lived 30 years, and begot Nahor. *2126 B.C*

Septuagint states {"And Serouch lived a 130 years and begot Nachor;"}

Samaritain Pentateuch states {"And Serug lived 130 years, and begat Nahor: "}

Genesis 11:23 After he begot Nahor, Serug lived 200 years, and begot sons and daughters. 1926 B.C

*Septuagint states {"*and Serouch lived after he begot Nachor 200 years and begot sons and daughters, and died.*"}*

Samaritain Pentateuch states {"And Serug lived after he begat Nahor 100 years, and begat sons and daughters. And they were all days of Serug 230 years, and he died"}

Genesis 11:24 Nahor lived 29 years, and begot Terah. *2097 B.C*

Samaritain Pentateuch states {"And Nahor lived 79 years, and begat Terah: *"}*

Septuagint states {"And Nachor lived a 179 years and begot Tharra"}

Genesis 11:25 After he begot Terah, Nahor lived 119 years, and begot sons and daughters.

Samaritain Pentateuch states {" And Nahor lived after he begat Terah an 69 years, and begat sons and daughters. And they were all days of Nahor 148 years, and he died"}

Septuagint states {" and Nachor lived after he begot Tharra a 125 years and begot sons and daughters, and died."}

The story of Abram

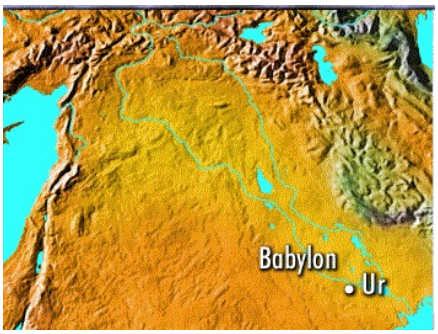
Genesis 11:26 Now Terah lived 70 years, and begot Abram, Nahor, and Haran.

Samaritain Pentateuch states {" And Terah lived 70 years, and begat Abram, Nahor, and Haran. "}

Septuagint states {"And Tharra lived 70 years and begot Abram and Nachor and Arran. "}

Genesis 11:27 This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot.

Genesis 11:28 And Haran died before his father Terah in his native land, in Ur of the Chaldeans.



Genesis 11:29 Then Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah.

Genesis 11:30 But Sarai was barren; she had no child.

Genesis 11:31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. *1927 B.C*

Genesis 11:32 So the days of Terah were 205 years, and Terah died in Haran. *1892 B.C.*

Samaritain Pentateuch states {"And the days of Terah were 145 years: and Terah died in Haran. *"}*

Septuagint states {"And in the land of Charran, all the days of Tharra were 205 years. And Tharra died in Charran."}

God calls Abram

Genesis 12:1 Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.

God tells Abram to "Get out of your country, From your family, And from your father's house".... But he takes Lot his nephew with him. Genesis 12:5 which in the next chapter would cause conflict among family Lot and Abram. And because of this Abram and Lot would have to split ways. Genesis 13:2-12 But they could of been saved from that problem in the begining if he would of listen to the command of God and not follow it half heartedly. But either way God's command cause everything to work according to what was commanded as we see happen with the church in Acts 1:8, 8:1, 11:19-20.

Genesis 12:2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.

Genesis 12:3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

This was the gospel (good news) preached beforehand to Abraham. Galatians 3:8

Philo On The Migration Of Abraham {"I. (1) And the Lord said to Abraham, "Depart from thy land, and from thy kindred, and from thy father's house to a land which I will show thee; and I will make thee into a great nation. And I will bless thee, and I will magnify thy name, and thou shalt be blessed. And I will bless them that bless thee, and I will curse them that curse thee; and in thy name shall all the nations of the earth be Blessed."{1 }{ge 12:1. } (2) God, wishing to purify the soul of man, first of all gives it an impulse towards complete salvation, namely, a change of abode, so as to quit the three regions of the body, the outward sense and speech according to utterance; for his country is the emblem of the body, and his kindred are the symbol of the outward sense, and his father's house of speech. Why so? (3) Because the body derives its composition from the earth, and is again dissolved into earth; and Moses is a witness of this when he says, "Dust thou art, and unto dust shalt thou Return."{2 }{ge 3:19. } For he says, that man was compounded by God fashioning a lump of clay into the form of a man; and it follows of necessity that, a composite being, when dissolved, must be dissolved into its component parts. But the outward sense in nearly connected with and akin to the mind, the irrational part to the rational, since they are both parts of one soul; but speech is the abode of the father, because our father is the mind, which implants in each of its parts its own powers, and distributes its energies among them, undertaking the care and superintendence of them all; and the abode in which it dwells is speech, a dwelling separated from the rest of the house; for as the hearth is the abode of a man, so is speech of the mind: (4) at all events, it displays itself, and all the notions which it conceives, arranging them and setting them in order in speech, as if in a house. And you must not wonder that Moses has called speech in man the abode of the mind, for he also says, that the mind or the universe, that is to say, God, has for his abode his own word. (5) And the practiser of virtue, Jacob, seizing on this apprehension, confesses in express words that, "This is no other than the house of God,"{3 }{ge 28:17. } an expression equivalent to, The house of God is not this thing, or anything which can be made the subject of ocular demonstration, or, in short, anything which comes under the province of the outward senses, but is invisible, destitute of all specific form, only to be comprehended by the soul as soul. (6) What, then, can it be except the Word, which is more ancient than all the things which were the objects of creation, and by means of which it is the Ruler of the universe, taking hold of it as a rudder, governs all things. And when he was fashioning the world, he used this as his instrument for the blameless argument of all the things which he was completing. "}

Genesis 12:4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was 75 years old when he departed from Haran.

Genesis 12:5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

Genesis 12:6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

Genesis 12:7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

Genesis 12:8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.

Genesis 12:9 So Abram journeyed, going on still toward the South.

Abram plans deception in Egypt

Genesis 12:10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. *1891 B.C But I date it 1944 B.C.*

Josephus in Antiquities Of The Jews Book 1 Chapter 8{"1. NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife's great beauty, he contrived this device : - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before."}

Genesis 12:11 And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance.

Genesis 12:12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live.

Genesis 12:13 "Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."

This is a bad habit which Abram will continue to do till the birth of Issac which will not just cause Pharaoh king of

Egypt grief in this chapter verse 17 but Abimelech king of Gerar in chapter 20:17-18 and even his son Issac was to fall into this very habit. Genesis 26:6-7

Genesis 12:14 So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.

Genesis 12:15 The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house.

Genesis 12:16 He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

Genesis 12:17 But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Genesis 12:18 And Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?

Genesis 12:19 "Why did you say, 'She is my sister'? I might have taken her as my wife. Now therefore, here is your wife; take her and go your way."

Genesis 12:20 So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had.

Abram separates from Lot

Genesis 13:1 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South.

Genesis 13:2 Abram was very rich in livestock, in silver, and in gold.

Genesis 13:3 And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Genesis 13:4 to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

Genesis 13:5 Lot also, who went with Abram, had flocks and herds and tents.

Genesis 13:6 Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.

Genesis 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land.

Josephus in Antiquities Of The Jews Book 1 Chapter 8 {"3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take;

and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter."}

Genesis 13:8 So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.

Genesis 13:9 "Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left."

Genesis 13:10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

Genesis 13:11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other. *1889 B.C but I date it 1942 B.C.*

Genesis 13:12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.

Genesis 13:13 But the men of Sodom were exceedingly wicked and sinful against the LORD.

Genesis 13:14 And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are-northward, southward, eastward, and westward;

Genesis 13:15 "for all the land which you see I give to you and your descendants forever.

Genesis 13:16 "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

Genesis 13:17 "Arise, walk in the land through its length and its width, for I give it to you."

Genesis 13:18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.

Abram rescues Lot

Genesis 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,

Genesis 14:2 that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

the king of Bela (that is, Zoar)....*this city was spared at Lot's request see Genesis 19:15-22*

Genesis 14:3 All these joined together in the Valley of Siddim (that is, the Salt Sea).

Genesis 14:4 12 years they served Chedorlaomer, and in the 13th year they rebelled.

Genesis 14:5 In the 14th year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim,

Genesis 14:6 and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness.

Genesis 14:7 Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.

Genesis 14:8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim

Genesis 14:9 against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar-four kings against five.

Genesis 14:10 Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

Salt formations and sulfur balls: The biblical narrative describes the area around Sodom and Gomorrah as being rich in "bitumen and salt." Genesis 14:3, 10 Geological surveys have revealed the presence of large salt formations, as well as sulfur balls, in the vicinity of the Dead Sea. These findings align with the biblical description of the region and provide further evidence for the existence of Sodom and Gomorrah.

Genesis 14:11 Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

Genesis 14:12 They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.

Genesis 14:13 Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram.

Abram is called the Hebrew because he dwelt in Hebron see Genesis 13:18 but also because the word Hebrew means "one from beyond" which means he came from beyond the river Euphrates which was Ur of the Chaldees to enter Canaan see Genesis 11:28-31

Genesis 14:14 Now when Abram heard that his nephew (brother, brother in law) was taken captive, he armed his 318 trained servants who were born in his own house, and went in pursuit as far as Dan.

Lot was Abram nephew see verse 12 but was also believed to be the brother of Sarah according to Josphus in Antiquities of the Jews Book 1 Chapter 7 states {"Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; "} And why the Masoretic text might state brother for this verse although here I lean towards the Septuagint in putting the word nephew.

The name of Dan is mention as a touch up from a scribe in a later edition of the scroll of Genesis the country at that time would of been mentioned by a other a name probably called Laish see Judges 18:29 or some other name mention in Joshua 19:40-48 Where Joshua mentions the territory of Dan's inheritance

Genesis 14:15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus.

Melchizedek blesses Abram

Genesis 14:16 So he brought back all the goods, and also brought back his brother's son Lot and his goods, as well as the women and the people. *1884 B.C*

Genesis 14:17 And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.

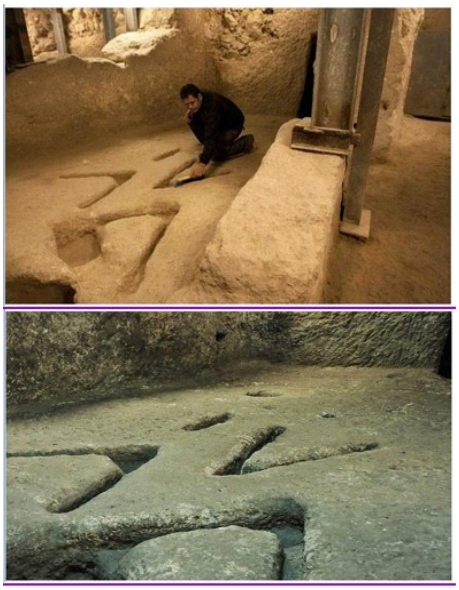
Genesis 14:18 Then Melchizedek king of Salem (king of peace, Jerusalem) brought out bread and wine; he was the priest of the Most High God (God Most High , El Elyown) .

Targum of Palestine states {"And Malka Zadika, who was Shem bar Noah, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha. [JERUSALEM. And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.] And he blessed him, and said, Blessed be Abram of the Lord God Most High, who for the righteous possesseth the heavens and the earth. And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back."}

The Book of Hebrews has a very high view of Melchizedek to point of treating him as God see Hebrews 7:1-3 This view was also held by Essenes who wrote the Dead Sea Scrolls for example in The Heavenly Prince Melechizedek which is (II Q13) line 25 and it states {"....And your Elohim is Melechizedek , who will save them from the hands of Belial...."}

There was also some of the 1st century Jews who believe him to be Shem one of the sons of Noah. Rashi states {"AND MELCHIZEDEK — A Midrashic explanation is that he is identical with Shem, son of Noah (Nedarim 32b)."}

The Temple of Melchizedek , also known as Temple Zero was discovered in 2010 by Isreali archaeologist Eli Shukrun. The Temple is located in the City of David in Jerusalem , above the Gihon Spring.



Genesis 14:19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

Genesis 14:20 And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

Abraham gave tithing before the law of Moses but Abraham gave tithing only once and it was for a reason to show the Melchizedeck priesthood was greater, better and higher than that of the Levitical priesthood athough he doesn't say it but the author of Epistle of Hebrews is clear on that. Hebrews 7:1-28 ...."And indeed those who are of the

sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better.... "

Genesis 14:21 Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself."

Genesis 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,

Genesis 14:23 "that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich' -

Genesis 14:24 "except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

God's covenant with Abram

Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

Genesis 15:2 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?"

Adonai YHWH-TheLord God

Genesis 15:3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"

Genesis 15:4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."

Genesis 15:5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

Genesis 15:6 And he believed in the LORD, and He accounted it to him for righteousness.

Genesis 15:7 Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

Genesis 15:8 And he said, "Lord GOD, how shall I know that I will inherit it?"

Genesis 15:9 So He said to him, "Bring Me a 3-year-old heifer, a 3-year-old female goat, a 3-year-old ram, a turtledove, and a young pigeon."

Genesis 15:10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

Genesis 15:11 And when the vultures came down on the carcasses, Abram drove them away.

Genesis 15:12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

Genesis 15:13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

These 430 years started at the time of Abraham because Egypt was in dominion of all the known world at the time. The book of Galatians tells us it did. Galatians 3:17-18

Genesis 15:14 "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

Genesis 15:15 "Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

Genesis 15:16 "But in the 4th generation they shall return here, for the iniquity of the Amorites is not yet complete."

Genesis 15:17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

Genesis 15:18 On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates-

Genesis 15:19 "the Kenites, the Kenezzites, the Kadmonites,

Genesis 15:20 "the Hittites, the Perizzites, the Rephaim,

Genesis 15:21 "the Amorites, the Canaanites, the Girgashites, and the Jebusites." *1883 B.C*

Theses lands was recieved by Israel in the time of King Solomon as the Lord had promised. 1 Kings 4:21, 2 Chronicles 9:26

Josephus Book 1 Chapter 10 {"3. And God commended his virtue, and said, you shall not however lose the rewards you has deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me?- for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; in so much that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this :- He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, anda turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities."}

Birth of Ishmael through Hagar

Genesis 16:1 Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar.

Targum of Palestine states {"But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharaoh, whom he gave to him as a handmaid at the time that he received her, being struck by the word from before the Lord."}

Genesis 16:2 So Sarai said to Abram, "See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai.

Genesis 16:3 Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt 10 years in the land of Canaan.

What Sarah did with Hagar her slave woman in given her to her husband was very common in those days as we see from the ancient writtings below:

Laws # 144 & 146 of the Law Code of Hammurapi written around 1800 BC states {"When a free man married a priestess and that priestess gave a female slave to her husband and she then produce children , if that free man has made up his mind to marry a lay priestess, they may not allow him , since he may not marry a lay priestess.

When a free man married a priestess and she gave a female slave to her husband and she has borne children, if latter that female slave has claimed equality with her mistress because she bore children , her mistress may not sell her , she may mark her with the slave mark and count her among the slaves . "}

A Personal Archive from Nuzi 14 or 15 century BC {"Gilimninu has been given to Shennima as wife. If Gilimninu bears children , Shennima shall not take another wife. But if Gilimninu does not bear , she shall take a slave -girl from Lullu region as a wife for Shennima. As for the concubine 's offering ,Gilimninu shall not send them alway "}

In Abraham taking Hagar as his wife he did so in disobedience to God for we see what God opinion was on the matter. Genesis 21:10-12, Galatians 4:30

Genesis 16:4 So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

Genesis 16:5 Then Sarai said to Abram, "My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me."

Genesis 16:6 So Abram said to Sarai, "Indeed your maid is in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.

Genesis 16:7 Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

Genesis 16:8 And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai."

Genesis 16:9 The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her

hand."

Genesis 16:10 Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude."

Genesis 16:11 And the Angel of the LORD said to her: "Behold, you are with child, And you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction.

Ishmael means "God will hear"

Genesis 16:12 He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."

Genesis 16:13 Then she called the name of the LORD who spoke to her, *El Roi - "God Who Sees Me* ; for she said, "I have also seen here Him who sees (looks after) me?"

El Roi - "God Who Sees Me "This name is mentioned in Gen_16:13 when Hagar, the mother of Ishmael, encounters God in the wilderness. It signifies God's omniscience and His ability to see and understand all things. Other verses that emphasize God's ability to see include Psalms 33:13-15, Proverbs 15:3, and Hebrews 4:13.

Genesis 16:14 Therefore the well was called Beer Lahai Roi; observe, it is between Kadesh and Bered.

Beer Lahai Roi means well of the Living One seeing me" This well is west of Kadesh, south of Israel

Genesis 16:15 So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael.

Genesis 16:16 Abram was 86 years old when Hagar bore Ishmael to Abram. *1881 B.C , Ussher dates it 1910 B.C but I date it 1934 B.C*

Josephus Book 1 Chapter 10{"4. Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to beof good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the gift of children. Accordingly

Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to beborn of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better here after; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted Heard of God, because God had heard his mother's prayer. The forementioned son was born to Abram when he was eighty-six years old:"}

Circumcision is the sign of the covenant

Genesis 17:1 When Abram was 99 years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless.

Almighty God in Hebrew is El Shaddai. This is the name he tells Moses he revealed himself to Abraham , Issac and Jacob. Exodus 6:3 And here in Genesis 17:1 we see a example of God revealing himself by that name to Abraham. Issac knew of this name for God which can be seen in his blessing toward Jacob. Genesis 28:1-3 And God revealed himself to Jacob with that name Genesis 35:11

Genesis 17:2 "And I will make My covenant between Me and you, and will multiply you exceedingly."

Genesis 17:3 Then Abram fell on his face, and God talked with him, saying:

Genesis 17:4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations.

Genesis 17:5 "No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. *1868 B.C*

Genesis 17:6 "I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.

Genesis 17:7 "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.

Genesis 17:8 "Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

Genesis 17:9 And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.

Genesis 17:10 "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;

Genesis 17:11 "and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

Genesis 17:12 "He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

Genesis 17:13 "He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

Genesis 17:14 "And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

Genesis 17:15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

Genesis 17:16 "And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."

Genesis 17:17 Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is 100 years old? And shall Sarah, who is 90 years old, bear a child?"

Sarah also laughs. Genesis 18:12, Abraham and Sarah had their doubts, If there is any doubt on this, see the next verse where Abraham says clearly may the promise be fullfilled in Ishmael. Abraham did not became a man of great faith over night but he grew in faith Romans 4:20 RSV "but he grew strong in his faith".

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

Genesis 17:19 Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.

Genesis 17:20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.

The name "Ishmael" means "God will hear" So in God saying "I have heard" he is using a word play on his name יִשְׁמָעֵאל *(yish.ma.el) and the word* שָׁמַע *(sha.ma) which both words means to hear .*

Genesis 17:21 "But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."

Genesis 17:22 Then He finished talking with him, and God went up from Abraham.

Genesis 17:23 So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.

Genesis 17:24 Abraham was 99 years old when he was circumcised in the flesh of his foreskin.

Genesis 17:25 And Ishmael his son was 13 years old when he was circumcised in the flesh of his foreskin.

Genesis 17:26 That very same day Abraham was circumcised, and his son Ishmael;

Genesis 17:27 and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

Josephus Book 1 Chapter 10 {"The forementioned son was born to Abram when he was 86 years old: but when he was 99 years old, God appeared to him, and promised him that he Should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the 8th day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram there fore gave thanks to God for these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day 13 years of age, and he 99 ."}

The Lord appears to Abram and promises a son

Genesis 18:1 Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

Genesis 18:2 So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,

Genesis 18:3 and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

Notice the Lord appeared. As what ? Three men, then we see he calls these 3 men "Lord". This was also the opinion of some of the early church Fathers for example St. Augustine ON THE HOLY TRINITY Book 3 chapter 11 states {"Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself ? Let us not answer this question from Stephen, but from the book itself, whence Stephen took his narrative. For, pray, because it is written, "And the Lord God said unto Abraham;"and a little after, "And the Lord God appeared unto Abraham;" were these things, for this reason, not done by angels? Where as it is said in like manner in another place, "And the Lord appeared to him in the plains of Mamre, as he sat in the tent door in the heat of the day;" and yet it is added immediately, "And he lift up his eyes and looked, and, lo, three men stood by him:"of whom we have already spoken. For how will these people, who either will not rise from the words to the meaning, or easily throw themselves down from the meaning to the words,—how, I say, will they be able to explain that God was seen in three men, except they confess that they were angels, as that which follows also shows? Because it is not said an angel spoke or appeared to him, will they therefore venture to say that the vision and voice granted to Moses was wrought by an angel because it is so written, but that God appeared and spake in His own substance to Abraham because there is no mention made of an angel? "}

Genesis 18:4 "Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

Genesis 18:5 "And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

Genesis 18:6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."

Genesis 18:7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it.

Genesis 18:8 So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

Genesis 18:9 Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent."

Genesis 18:10 And He said, "I will certainly return to you according to the time of life , Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.)

Genesis 18:11 Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing.

Genesis 18:12 Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

Genesis 18:13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'

Genesis 18:14 "Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, Sarah shall have a son."

Genesis 18:15 But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Sarah lied because as Abraham laughed, she did too. Genesis 17:17, 18:12

Genesis 18:16 Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing,

God is talking to the other members of the Trinity here. Notice the conversation is not just in verse 17 it goes on to verse 19 where verse 19 God talks about himself like he is distance from himself and a other. Instead of saying "my way", he states "the way of the Lord" , then "that the Lord may bring to Abraham what he has spoken to him." God does not seek council from Angels or human. Isaiah 40:13 asks the question who does God takes advice from ? The answer is simple No one. Job 4:18 is clear on the fact that he doesn't need to ask angels for advise since he puts no trust in them but has charge them with folly.

Genesis 18:18 "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Genesis 18:19 "For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."

Genesis 18:20 And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

Genesis 18:21 "I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

Genesis 18:22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD.

Genesis 18:23 And Abraham came near and said, "Would You also destroy the righteous with the wicked?

Genesis 18:24 "Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?

Genesis 18:25 "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

Genesis 18:26 So the LORD said, "If I find in Sodom 50 righteous within the city, then I will spare all the place for their sakes."

Genesis 18:27 Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord:

Genesis 18:28 "Suppose there were 5 less than the 50 righteous; would You destroy all of the city for lack of 5?" So He said, "If I find there 45, I will not destroy it."

Genesis 18:29 And he spoke to Him yet again and said, "Suppose there should be 40 found there?" So He said, "I will not do it for the sake of 40."

Genesis 18:30 Then he said, "Let not the Lord be angry, and I will speak: Suppose 30 should be found there?" So He said, "I will not do it if I find 30 there."

Genesis 18:31 And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose 20 should be found there?" So He said, "I will not destroy it for the sake of 20."

Genesis 18:32 Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose 10 should be found there?" And He said, "I will not destroy it for the sake of 10."

Genesis 18:33 So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Josephus Book 1 Chapter 11{" ABOUT this time the Sodomites grew proud,on account of their riches and great wealth;

they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

When God had thus resolvedc oncerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw 3 angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was with in, they said they would come again here after, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was 90 years of age, and her husband was a 100 . Then they concealed themselves no longer, but declared that they were angels of God; and that 1 of them was sent to inform them about the child, and 2 of the overthrow of Sodom.

When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but 10 such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodnessof Abraham."}

Destruction of Sodom and Gomorrah

Genesis 19:1 Now the 2 angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there.Deuteronomy 16:18

Genesis 19:2 And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

Genesis 19:3 But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Clement 30-100 AD First Epistle of Clement to the Corinthians {" Chap. 11. Continuation. Lot. On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. (Genesis 19:1-38; comp. 2Peter 2:6-9) For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves and become a sign to all succeeding generations. " }

Genesis 19:4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

Genesis 19:5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

The story of Sodom and Gomorrah has had a significant cultural and literary impact throughout history. It has been referenced and interpreted in various works of literature, art, and religious discourse. The concept of "sodomy" has its origins in the story and has been used to refer to sexual acts considered sinful Leviticus 18:22, Leviticus 20:13 or unnatural. Romans 1:26.

While there are some who would say that the sin of Sodom was pride and not helping those in need.Ezekiel 16:49 but when Ezekiel is read in context one can not overlook the words see in the next verse Ezekiel 16:50 " .....committed abomination before Me; therefore I took them away as I saw fit."Acts of Homosexulity is described as abomination in both Leviticus 18:22, Leviticus 20:13. In the church of Corinthian there was those who at one time commited acts of homosexaulity but they came to Christ and repented. 1 Corinthians 6:9-11 No mattter how deep you may be in sin , Jesus can help you repent and change.

Genesis 19:6 So Lot went out to them through the doorway, shut the door behind him,

Genesis 19:7 and said, "Please, my brethren, do not do so wickedly!

Genesis 19:8 "See now, I have 2 daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

Genesis 19:9 And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

Lot was sitting in the gate of Sodom Genesis 19:1 which shows he was given some authority to judge. Mostlikely recieved it when Abraham saved the city in Genesis 14:14-17

Genesis 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

Genesis 19:11 And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

Genesis 19:12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city-take them out of this place!

Genesis 19:13 "For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

Genesis 19:14 So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking.

Genesis 19:15 When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife

and your two daughters who are here, lest you be consumed in the punishment of the city."

Genesis 19:16 And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.

Genesis 19:17 So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

Genesis 19:18 Then Lot said to them, "Please, no, my lords!

Genesis 19:19 "Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

Genesis 19:20 "See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live."

Genesis 19:21 And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.

Genesis 19:22 "Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

Bela was its name but was changed to Zoar. Genesis 14:2 , Zoar means "insignificance", "little"

Genesis 19:23 The sun had risen upon the earth when Lot entered Zoar.

Genesis 19:24 Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. *Differant dates has been given for this event. James Ussher states 1897 B.C , Thomas Robinson states 1896 B.C, Merrill Unger states 2065 B.C, W.F. Albright states between 2300 and 1900 B.C, Bryant G. Wood states 2070 B.C, David E. Graves states 2000-1600 B.C, Dr. R.C. Wetzel dates it 1868 B.C and I date it 1921 B.C*

One potential site for Sodom is Tall el-Hammam, located in modern-day Jordan. Excavations at this site, led by archaeologist Dr. Steven Collins, have uncovered a large Bronze Age city with evidence of destruction by fire. The city was surrounded by a massive defensive wall and featured a well-planned layout, indicative of a thriving urban center. The destruction layer found at Tall el-Hammam aligns with the timeline of the biblical account of Sodom's destruction.

Genesis 19:25 So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

The Bible describes Sodom and Gomorrah as being part of a group of cities known as the "Cities of the Plain." Archaeological surveys have identified several ancient sites in the Dead Sea region that could potentially be part of this group, including Admah, Zeboiim, and Zoar. These sites show signs of occupation during the Bronze Age and evidence of destruction, further supporting the existence of a civilization in the area during the biblical timeframe.

Genesis 19:26 But his wife looked back behind him, and she became a pillar of salt.

We are told in the New Testament to remember Lot's wife as a example of not looking back at the things we leave behind. Luke 17:32 She was clearly told in Genesis 19:17 not to look back.

Genesis 19:27 And Abraham went early in the morning to the place where he had stood before the LORD.

Genesis 19:28 Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

Genesis 19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

Genesis 19:30 Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his 2 daughters dwelt in a cave.

The place he was afraid to go and leave to because he said "lest some evil overtake me" , that is were he wrongly went . Genesis 19:19 How sad it is that we do not follow our own advise at times .

Genesis 19:31 Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth.

Genesis 19:32 "Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."

Genesis 19:33 So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

Genesis 19:34 It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father."

Genesis 19:35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

Genesis 19:36 Thus both the daughters of Lot were with child by their father.

Genesis 19:37 The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.

Moab means "of his father"

Genesis 19:38 And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

Ben-Ammi means "son of my people"

Josephus Book 1 Chapter 11 {""Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of thefuture destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; theson of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites."}

Abraham deceives Abimelech

Genesis 20:1 And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar.

Book of Jasher 20:1 {"And at that time Abraham journeyed from the plain of Mamre, and he went to the land of the Philistines, and he dwelt in Gerar; it was in the twenty-fifth year of Abraham's being in the land of Canaan, and the hundredth year of the life of Abraham, that he came to Gerar in the land of the Philistines."}

Genesis 20:2 Now Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.

Book of Jasher 20:2-11 {" And when they entered the land he said to Sarah his wife, Say thou art my sister, to any one that shall ask thee, in order that we may escape the evil of the inhabitants of the land. And as Abraham was dwelling in the land of the Philistines, the servants of Abimelech, king of the Philistines, saw that Sarah was exceedingly beautiful, and they asked Abraham concerning her, and he said, She is my sister. And the servants of Abimelech went to Abimelech, saying, A man from the land of Canaan is come to dwell in the land, and he has a sister that is exceeding fair. And Abimelech heard the words of his servants who praised Sarah to him, and Abimelech sent his officers, and they brought Sarah to the king. And Sarah came to the house of Abimelech, and the king saw that Sarah was beautiful, and she pleased him exceedingly. And he approached her and said to her, What is that man to thee with whom thou didst come to our land? and Sarah answered and said He is my brother, and we came from the land of Canaan to dwell wherever we could find a place. And Abimelech said to Sarah, Behold my land is before thee, place thy brother in any part of this land that pleases thee, and it will be our duty to exalt and elevate him above all the people of the land since he is thy brother. And Abimelech sent for Abraham, and Abraham came to Abimelech. And

Abimelech said to Abraham, Behold I have given orders that thou shalt be honored as thou desirest on account of thy sister Sarah. And Abraham went forth from the king, and the king's present followed him."}

Genesis 20:3 But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

Book of Jasher 20:12-17 {" As at evening time, before men lie down to rest, the king was sitting upon his throne, and a deep sleep fell upon him, and he lay upon the throne and slept till morning. And he dreamed that an angel of the Lord came to him with a drawn sword in his hand, and the angel stood over Abimelech, and wished to slay him with the sword, and the king was terrified in his dream, and said to the angel, In what have I sinned against thee that thou comest to slay me with thy sword? And the angel answered and said to Abimelech, Behold thou diest on account of the woman which thou didst yesternight bring to thy house, for she is a married woman, the wife of Abraham who came to thy house; now therefore return that man his wife, for she is his wife; and shouldst thou not return her, know that thou wilt surely die, thou and all belonging to thee. And on that night there was a great outcry in the land of the Philistines, and the inhabitants of the land saw the figure of a man standing with a drawn sword in his hand, and he smote the inhabitants of the land with the sword, yea he continued to smite them. And the angel of the Lord smote the whole land of the Philistines on that night, and there was a great confusion on that night and on the following morning .And every womb was closed, and all their issues, and the hand of the Lord was upon them on account of Sarah, wife of Abraham, whom Abimelech had taken."}

Genesis 20:4 But Abimelech had not come near her; and he said, "Lord, will You slay a righteous nation also?

Genesis 20:5 "Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands I have done this."

Genesis 20:6 And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.

Genesis 20:7 "Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."

This is the first mention of the word prophet in the Bible and it is seen in Abraham being one.

Genesis 20:8 So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid.

Book of Jasher 20: 18-23A {"And in the morning Abimelech rose with terror and confusion and with a great dread, and he sent and had his servants called in, and he related his dream to them, and the people were greatly afraid. And one man standing amongst the servants of the king answered the king, saying, O sovereign king, restore this woman to her husband, for he is her husband, for the like happened to the king of Egypt when this man came to Egypt. And he said concerning his wife, She is my sister, for such is his manner of doing when he cometh to dwell in the land in which he is a stranger. And Pharaoh sent and took this woman for a wife and the Lord brought upon him grievous plagues until he returned the woman to her husband. Now therefore, O sovereign king, know what happened yesternight to the whole land, for there was a very great consternation and great pain and lamentation, and we know that it was on account of the woman which thou didst take. Now, therefore, restore this woman to her husband, lest it should befall us as it did to Pharaoh king of Egypt and his subjects, and that we may not die;"}

Genesis 20:9 And Abimelech called Abraham and said to him, "What have you done to us? How have I

offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done."

Book of Jasher 20: 23B=24 {"and Abimelech hastened and called and had Sarah called for, and she came before him, and he had Abraham called for, and he came before him. And Abimelech said to them, What is this work you have been doing in saying you are brother and sister, and I took this woman for a wife?"}

Genesis 20:10 Then Abimelech said to Abraham, "What did you have in view, that you have done this thing?"

Genesis 20:11 And Abraham said, "Because I thought, surely the fear of God is not in this place; and they will kill me on account of my wife.

Book of Jasher 20: 25 A {"And Abraham said, Because I thought I should suffer death on account of my wife; "}

Genesis 20:12 "But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became my wife.

Genesis 20:13 "And it came to pass, when God caused me to wander from my father's house, that I said to her, 'This is your kindness that you should do for me: in every place, wherever we go, say of me, "He is my brother."'"

Genesis 20:14 Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him.

Book of Jasher 20: 25B {"and Abimelech took flocks and herds, and men servants and maid servants, and a thousand pieces of silver, and he gave them to Abraham, and he returned Sarah to him."}

Genesis 20:15 And Abimelech said, "See, my land is before you; dwell where it pleases you."

Book of Jasher 20: 26 {"And Abimelech said to Abraham, Behold the whole land is before thee, dwell in it wherever thou shalt choose."}

Genesis 20:16 Then to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; indeed this vindicates you before all who are with you and before everybody." Thus she was rebuked.

Genesis 20:17 So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children;

Genesis 20:18 for the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

Josephus Book 1 Chapter 12 {"1. ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and thisout of fear: for he was afraid of Abimelech, the king of that country, who did alsohimself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when hisphysicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger's wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for hisinjury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his

sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person beonce secure of his wife's chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife's conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to mak eGod propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply hewanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother's daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they coventanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, The Well of the Oath: and so it is named by the people of the country unto this day."}

Birth of Isaac

Genesis 21:1 And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

Genesis 21:2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

at the set time *.... a year in time was the set time {"about this time next year , Sarah your wife shall have a son. " , "this time next year ,Sarah shall have a son."} Genesis 18:10-14*

Genesis 21:3 And Abraham called the name of his son which was born to him, whom Sarah bore to him Isaac. *1867 B.C*

יִצְחָק *(yits.chaq) Isaac means "he laughs" For both Abraham and Sarah Laughed at the promise Genesis 17:17, 18:12*

Genesis 21:4 Then Abraham circumcised his son Isaac when he was 8 days old, as God had commanded him.

That command was given in Genesis 17:12

Genesis 21:5 Now Abraham was 100 years old when his son Isaac was born to him.

Genesis 21:6 And Sarah said, "God has made me laugh, and all who hear will laugh with me."

Genesis 21:7 She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."

Ishmael and Hagar sent away

Genesis 21:8 So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

Genesis 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.

Genesis 21:10 Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac."

Genesis 21:11 And the matter was very displeasing in Abraham's sight because of his son.

Genesis 21:12 But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your slave woman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

Abraham loved Ishmael but he received a command from God to send him away as his wife told him. His heart most likely was crushed this was his first born son, he seen him grow to his teens, he also through time grew fond of his mother as we see in the verse below.

Genesis 21:11–12 And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your slave woman.....

TheBible states that what Sarah and God demanded of him was despleasing to him. He didn't enjoy it. But he obeyed. The Word for displeasing in Hebrew is רַע*Transliteration: râ'a' Phonetic: raw-ah' and it means*

1. displeasing

2. to be sad

3. Shattering

4. To be broken to pieces

5. To see as evil

6. Or repulsive

For God to tell him don't feel this way means he was feeling in that matter about the situation. Before he had Issac we see him telling God let Ishmael live before you. But God is God and one can not change God's mind in what he determines to do. Or what he commands us to do.

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

God's word can at times be both sweet to the taste but bitter to the stomach. Sweet because God the creator of the universe is speaking to us but bitter in what he commands us to do and the suffering we will have to go through to get it done.

Revelation 10:10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

Genesis 21:13 "Yet I will also make a nation of the son of the bondwoman, because he is your seed."

Genesis 21:14 So Abraham rose early in the morning, and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away. Then she departed and wandered in

the Wilderness of Beersheba.

Genesis 21:15 And the water in the skin was used up, and she placed the boy under one of the shrubs.

Genesis 21:16 Then she went and sat down across from him at a distance of about a bowshot; for she said to herself, "Let me not see the death of the boy." So she sat opposite him, and lifted her voice and wept.

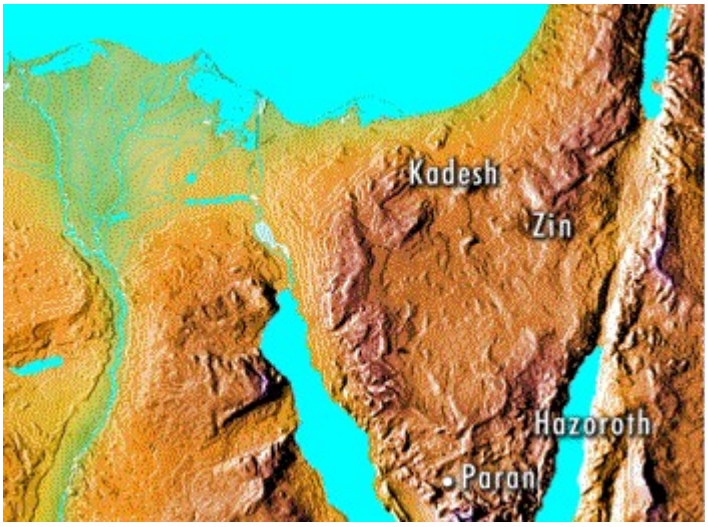
Genesis 21:17 And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is.

Genesis 21:18 "Arise, lift up the lad and hold him with your hand, for I will make him a great nation."

Genesis 21:19 Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.

Genesis 21:20 So God was with the lad; and he grew and dwelt in the wilderness, and became an archer.

Genesis 21:21 He dwelt in the Wilderness of Paran; and his mother took a wife for him from the land of Egypt.



Treaty with Abimelech

***Genesis 21:22** And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do.*

Genesis 21:23 "Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt."

Genesis 21:24 And Abraham said, "I will swear."

Genesis 21:25 Then Abraham rebuked Abimelech because of a well of water which Abimelech's servants

had seized.

Genesis 21:26 *And Abimelech said, "I do not know who has done this thing; you did not tell me, nor had I heard of it until today."*

Genesis 21:27 *So Abraham took sheep and oxen and gave them to Abimelech, and the 2 of them made a covenant.*

Genesis 21:28 *And Abraham set 7 ewe lambs of the flock by themselves.*

Genesis 21:29 *Then Abimelech asked Abraham, "What is the meaning of these seven ewe lambs which you have set by themselves?"*

Genesis 21:30 *And he said, "You will take these 7 ewe lambs from my hand, that they may be my witness that I have dug this well."*

Genesis 21:31 *Therefore he called that place Beersheba, because the two of them swore an oath there.*

Beersheba is a city at the south edge of Israel and it's name means "well of the sevenfold oath"

Genesis 21:32 Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines.

Genesis 21:33 Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God (El Olam).

El Olam Everlasting God: This name is mentioned in Genesis 21:33, where it refers to God as the Everlasting God. It signifies God's eternal nature and existence. Other verses that highlight God's everlasting nature include Psalms 90:2, Isaiah 40:28, and Revelation 1:8

Genesis 21:34 And Abraham stayed in the land of the Philistines many days.

Josephus Book 1 Chapter 12 {"Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies Laughter. And indeed they so called him, because Sarah laughed when God said that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was 90 years old, and Abraham a 100 ; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the 8th day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the 13th year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and soto depart, and to take

Necessity for her guide. But as soon asher necessary provisions failed, she found herself in an evil case; and when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their ownvirtue, and because of the dignity of Abraham their father."}

God tests Abraham to sacrifice Isaac

Genesis 22:1 Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." *1829 B.C*

Genesis 22:2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

Issac is a type or for shallow of Christ Jesus. Issac wasn't a little boy like we see in movies or in cartoon but a grown man. According to Jewish tradition Issac was 30 years old when he was about to be sacrifice. And Josephus states 25 .

Antiquities.1.13.2 {"Now they had brought with them everything necessary for a sacrifice excepting the animal that was to be offered only. Now Isaac was twenty-five years old."}

Genesis 22:3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

Genesis 22:4 Then on the 3rd day Abraham lifted his eyes and saw the place afar off.

Genesis 22:5 And Abraham said to his young men, "Stay here with the donkey; the lad and I will go over there , worship, and then we will come back to you."

Abraham believed that if he would of killed his son, God would raise his son, Isaac up from the dead. Hebrews 11:17-19

Rashi comment on thisand states ("***ונשובה*** AND WE WILL COME BACK—He prophesied that they would both return (Midrash Tanchuma, Vayera 22).")

Genesis 22:6 So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.

Genesis 22:7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?"

Rashi's Commentary on the Tanakh Translated by M. Rosenbaum and A.M. Silbermann states {" ("Others say that it

means“after the words of Ishmael” who boasted to Isaac that he had been circumcised when he was thirteen years old without resisting. Isaac replied to him, “You think to intimidate me by mentioning the loss of one part of the body! If the Holy One, blessed be He, were to tell me, “Sacrifice yourself to Me”I would not refuse”(Sanhedrin 89b).”}

Genesis 22:8 And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

Genesis 22:9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

Genesis 22:10 And Abraham stretched out his hand and took the knife to slay his son.

Genesis 22:11 But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

Genesis 22:12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

Genesis 22:13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

Genesis 22:14 And Abraham called the name of the place, YHWH-Jireh (The LORD Will Provide) ; as it is said to this day, "In the Mount of The LORD it shall be provided."

YHWH-Jireh means The Lord Will Provide

Genesis 22:15 Then the Angel of the LORD called to Abraham a 2nd time out of heaven,

Genesis 22:16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son -

Genesis 22:17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

Genesis 22:18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

your seed.... ***"****God does not say Abraham, In your seeds," meaning many, but he speaks to him of one, "In your Seed," this seed is Jesus Christ" Galatians 3:16*

Because of one's person obedience someone else is blessed , this is seen not just here but all through the Old Testament and is completely fullfilled in Jesus for his church. Genesis 26:4-5 , 1 Kings 15:4-5,

Genesis 22:19 So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

Descendants of Nahor

Genesis 22:20 Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor:

Genesis 22:21 "Huz his firstborn, Buz his brother, Kemuel the father of Aram,

Genesis 22:22 "Chesed, Hazo, Pildash, Jidlaph, and Bethuel."

Genesis 22:23 And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

Genesis 22:24 His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Death of Sarah

Genesis 23:1 Sarah lived up to 127 years; these were the years of the life of Sarah.

Sarah is the only woman in the Old Testament that her age is mentioned when she died

Josephus Antiques of the Jews Book 1 Chapter 14 {"NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought for four hundred shekels, of Ephron, an inhabitant of Hebron. And both Abraham and his descendants built themselves sepulchers in that place."}

Genesis 23:2 So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

Genesis 23:3 Then Abraham stood up from before his dead, and spoke to the sons of Heth, saying,

Genesis 23:4 "I am a foreigner and a visitor among you. Give me property for a burial place among you, that I may bury my dead out of my sight."

Genesis 23:5 And the sons of Heth answered Abraham, saying to him,

Genesis 23:6 "Hear us, my lord: You are a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead."

Genesis 23:7 Then Abraham stood up and bowed himself to the people of the land, the sons of Heth.

Genesis 23:8 And he spoke with them, saying, "If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me,

Genesis 23:9 "that he may give me the cave of Machpelah which he has, which is at the end of his field. Let him give it to me at the full price, as property for a burial place among you."

Genesis 23:10 Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who entered at the gate of his city, saying,

Genesis 23:11 "No, my lord, hear me: I give you the field and the cave that is in it; I give it to you in the presence of the sons of my people. I give it to you. Bury your dead!"

Genesis 23:12 Then Abraham bowed himself down before the people of the land;

Genesis 23:13 and he spoke to Ephron in the hearing of the people of the land, saying, "If you will give it, please hear me. I will give you money for the field; take it from me and I will bury my dead there."

Genesis 23:14 And Ephron answered Abraham, saying to him,

Genesis 23:15 "My lord, listen to me; the land is worth 400 shekels of silver. What is that between you and me? So bury your dead."

Genesis 23:16 And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.

Genesis 23:17 So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded

Genesis 23:18 to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

Genesis 23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that is, Hebron) in the land of Canaan.

Genesis 23:20 So the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial place.

Isaac's marriage arranged with Rebekah

This whole chapter of Genesis 24 can be seen as a typology of Christ and his bride. God the Father who sents the Holy Spirit to find Christ Jesus a bride which is the Church. These things is important to bear in mind when reading and in comparison with the New Testament

A) Abraham as a type of God the Father

B) Issac as a type of God the Son

C) The Servant as a type of the Holy Spirit

D) Rebbeca as a type of the church

Genesis 24:1 Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. *1827 B.C , but I would date it 1880 B.C*

Genesis 24:2 So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,

Eliezer of Damascus is the servant which is here refer to. Genesis 15:2

Rashi states {" the elder of his house: Since [the word **וְיֶרֶךְ** *] is in the construct state, it is vowelized* **וְיֶרֶךְ** *.under my thigh: (Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it."}*

Genesis 24:3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

Genesis 24:4 "but you shall go to my country and to my family, and take a wife for my son Isaac."

Genesis 24:5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"

Genesis 24:6 But Abraham said to him, "Beware that you do not take my son back there.

Genesis 24:7 "The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there.

Genesis 24:8 "And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there."

Genesis 24:9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Genesis 24:10 Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.

Genesis 24:11 And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water.

Genesis 24:12 Then he said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

Genesis 24:13 "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

Genesis 24:14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink' -let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."

Genesis 24:15 And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.

This reminds us of the promise God states he will do for his servants that before they even prayed the full prayer their prayers will be answered. Isaiah 65:24

Genesis 24:16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.

Genesis 24:17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

Genesis 24:18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.

Genesis 24:19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until

they have finished drinking."

Genesis 24:20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels.

Genesis 24:21 And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.

Genesis 24:22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold,

Genesis 24:23 and said, "Whose daughter are you? Tell me, please, is there room in your father's house for us to lodge?"

Genesis 24:24 So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."

Genesis 24:25 Moreover she said to him, "We have both straw and feed enough, and room to lodge."

Genesis 24:26 Then the man bowed down his head and worshiped the LORD.

Genesis 24:27 And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."

Genesis 24:28 So the young woman ran and told her mother's household these things.

Genesis 24:29 Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well.

Genesis 24:30 So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.

Genesis 24:31 And he said, "Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."

Genesis 24:32 Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him.

Genesis 24:33 Food was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."

Genesis 24:34 So he said, "I am Abraham's servant.

Genesis 24:35 "The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.

Genesis 24:36 "And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.

Genesis 24:37 "Now my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell;

Genesis 24:38 'but you shall go to my father's house and to my family, and take a wife for my son.'

Genesis 24:39 "And I said to my master, 'Perhaps the woman will not follow me.'

Genesis 24:40 "But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.

Genesis 24:41 'You will be clear from this oath when you arrive among my family; for if they will not give her to you, then you will be released from my oath.'

Genesis 24:42 "And this day I came to the well and said, 'O LORD God of my master Abraham, if You will now prosper the way in which I go,

Genesis 24:43 'behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink,"

Genesis 24:44 'and she says to me, "Drink, and I will draw for your camels also," -let her be the woman whom the LORD has appointed for my master's son.'

Genesis 24:45 "But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.'

Genesis 24:46 "And she made haste and let her pitcher down from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.

Genesis 24:47 "Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the nose ring on her nose and the bracelets on her wrists.

Genesis 24:48 "And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son.

Genesis 24:49 "Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

Genesis 24:50 Then Laban and Bethuel answered and said, "The thing comes from the LORD; we cannot speak to you either bad or good.

Genesis 24:51 "Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."

Genesis 24:52 And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth.

Genesis 24:53 Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.

Genesis 24:54 And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master."

Genesis 24:55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

Genesis 24:56 And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."

Genesis 24:57 So they said, "We will call the young woman and ask her personally."

Genesis 24:58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

Genesis 24:59 So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men.

Genesis 24:60 And they blessed Rebekah and said to her: "Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them."

Genesis 24:61 Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.

Genesis 24:62 Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.

Genesis 24:63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.

Genesis 24:64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;

Genesis 24:65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.

Genesis 24:66 And the servant told Isaac all the things that he had done.

Genesis 24:67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Abraham marries Keturah

Genesis 25:1 Abraham again took a wife, and her name was Keturah. *1827 B.C , but I would date it 1880 B.C*

*Rashi states {" Keturah: (Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (***תרטק***), and because she tied (***הרטק***, the Aramaic for"tied") her opening, for she was not intimate with any man from the day she separated from Abraham. "*

Genesis 25:2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Genesis 25:3 Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

Genesis 25:4 And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.

Genesis 25:5 And Abraham gave all that he had to Isaac.

Genesis 25:6 But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Death of Abraham

Genesis 25:7 This is the sum of the years of Abraham's life which he lived: 175 years.

Genesis 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. *1792 B.C but I would date it 1845 B.C*

This Phrase {"gathered to his people."} It is only used in the first five books of Moses is only refer to the male but one can also think that female would bethe same which describes the after life as a family reunion , a gathering with those from our pass. Genesis 25:18, 17, 35:29, 49:33, Numbers 20:24, 26, 31:2, Deuteromony 32:50.

Genesis 25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,

Ishmael and Issac relationship got better for we see them both burying Abraham. And we see Abraham grand son Esau took a wife from among the daughters of Ishmael. Genesis 28:9

Genesis 25:10 the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.

Genesis 25:11 And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

Descendants of Ishmael

Genesis 25:12 Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

Genesis 25:13 And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,

Genesis 25:14 Mishma, Dumah, Massa,

Genesis 25:15 Hadar, Tema, Jetur, Naphish, and Kedemah.

Genesis 25:16 These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations.

Genesis 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. *1744 B.C James Ussher has a differant date for the death of Ishmael which is 1773 B.C, I would date it to 1782 B.C*

Genesis 25:18 (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

Birth of Esau and Jacob

Genesis 25:19 This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac.

Genesis 25:20 Isaac was 40 years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.

It took Rebekah 20 years to conceive. Genesis 25:26

Genesis 25:21 Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.

Genesis 25:22 But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD.

Genesis 25:23 And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger."

Genesis 25:24 So when her days were fulfilled for her to give birth, indeed there were twins in her womb.

Genesis 25:25 And the 1st came out red. He was like a hairy garment all over; so they called his name Esau.

The name Esau means "hairy"

Genesis 25:26 Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was 60 years old when she gave birth to them. *1807 B.C , I would date it to 1860 B.C*

The name Jacob means "heel holder" or "supplanter"

Looking at the dates we see Abraham was alive when Jacob and Esua was born till their teens which agrees with Hebrews 11:9

Esau sells his birthright to Jacob

Genesis 25:27 So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

Genesis 25:28 And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Genesis 25:29 Now Jacob cooked a stew; and Esau came in from the field, and he was weary.

Genesis 25:30 And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.

Genesis 25:31 But Jacob said, "Sell me your birthright as of this day."

Genesis 25:32 And Esau said, "Look, I am about to die; so what is this birthright to me?"

Genesis 25:33 Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. *1775 B.C, , I would date it to 1828 B.C*

Genesis 25:34 And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

Josephus Antiques of the Jews Book 1 Chapter 15 {"ABRAHAM after this married Keturah, by whom six sons were born to him, men of courage, and of sagacious minds: Zambran, and Jazar, and Madan, and Madian, and Josabak, and Sous. Now the sons of Sous were Sabathan and Dadan. The sons of Dadan were Latusim, and Assur, and Luom. The sons of Madiau were Ephas, and Ophren, and Anoch, and Ebidas, and Eldas. Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the

Happy, as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa. And indeed Alexander Polyhistor gives his attestation to what I here say; who speaks thus: "Cleodemus the prophet, who was also called Malchus, who wrote a History of the Jews, in agreement with the History of Moses, their legislator, relates, that there were many sons born to Abraham by Keturah: nay, he names three of them, Apher, and Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two (Apher and Japbran) the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antaeus; and that Hercules married Aphra's daughter, and of her he begat a son, Diodorus; and that Sophon was his son, from whom that barbarous people called Sophacians were denominated.""}

Josephus Antiques of the Jews Book 1 Chapter 17 {"A LITTLE whileafter this Abraham died. He was aman of in comparable virtue, and honored by God in a manner agreeable to his piety towards him. The whole time of his life was one hundred seventy and five years, and he was buried in Hebron, with his wife Sarah, by their sons Isaac and Ismael."}

God's covenant reaffirmed with Isaac

Genesis 26:1 There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar.

Genesis 26:2 Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you.

Genesis 26:3 "Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.

Genesis 26:4 "And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

Genesis 26:5 "because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Isaac moves to Gerar and deceives Abimelech

Genesis 26:6 So Isaac dwelt in Gerar.

Genesis 26:7 And the men of the place asked about his wife. And he said, "She is my sister"; for he was afraid to say, "She is my wife," because he thought, "lest the men of the place kill me for Rebekah, because she is beautiful to behold."

Genesis 26:8 Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife.

Genesis 26:9 Then Abimelech called Isaac and said, "Quite obviously she is your wife; so how could you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die on account of her.'"

Genesis 26:10 And Abimelech said, "What is this you have done to us? One of the people might soon

have lain with your wife, and you would have brought guilt on us."

Genesis 26:11 So Abimelech charged all his people, saying, "He who touches this man or his wife shall surely be put to death."

Genesis 26:12 Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him.

Genesis 26:13 The man began to prosper, and continued prospering until he became very prosperous;

Genesis 26:14 for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.

Genesis 26:15 Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.

Genesis 26:16 And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

Genesis 26:17 Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there.

Genesis 26:18 And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

Genesis 26:19 Also Isaac's servants dug in the valley, and found a well of running water there.

Genesis 26:20 But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they quarreled with him.

The name "Esek" means "contention"

Genesis 26:21 Then they dug another well, and they quarreled over that one also. So he called its name Sitnah.

The name "Sitnah" means " "strife""

Genesis 26:22 And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land."

Genesis 26:23 Then he went up from there to Beersheba.

Genesis 26:24 And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake."

Genesis 26:25 So he built an altar there and called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well.

Genesis 26:26 Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army.

Genesis 26:27 And Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

Genesis 26:28 But they said, "We have certainly seen that the LORD is with you. So we said, 'Let there now be an oath between us, between you and us; and let us make a covenant with you,

Genesis 26:29 'that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You are now the blessed of the LORD.'"

Genesis 26:30 So he made them a feast, and they ate and drank.

Genesis 26:31 Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

Genesis 26:32 It came to pass the same day that Isaac's servants came and told him about the well which they had dug, and said to him, "We have found water."

Genesis 26:33 So he called it Shebah. Therefore the name of the city is Beersheba to this day.

The name "Shebah" means "an oath". The name "Beersheba" means "well of the sevenfold oath" This city is at the south edge of Israel.

Genesis 26:34 When Esau was 40 years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

Elon the Hittite was he who sold the plot of land for Abraham to burry Sarah. Genesis 23:1-20

Genesis 26:35 And they were a grief of mind to Isaac and Rebekah.

Jacob deceives Isaac and flees

Genesis 27:1 Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son." And he answered him, "Here I am."

Genesis 27:2 Then he said, "Behold now, I am old. I do not know the day of my death.

Genesis 27:3 "Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.

Genesis 27:4 "And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die."

Genesis 27:5 Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring it.

Genesis 27:6 So Rebekah spoke to Jacob her son, saying, "Indeed I heard your father speak to Esau your brother, saying,

Genesis 27:7 'Bring me game and make savory food for me, that I may eat it and bless you in the presence of the LORD before my death.'

Genesis 27:8 "Now therefore, my son, obey my voice according to what I command you.

Genesis 27:9 "Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.

Genesis 27:10 "Then you shall take it to your father, that he may eat it, and that he may bless you before his death."

Genesis 27:11 And Jacob said to Rebekah his mother, "Look, Esau my brother is a hairy man, and I am a smooth-skinned man.

Genesis 27:12 "Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing."

Genesis 27:13 But his mother said to him, "Let your curse be on me, my son; only obey my voice, and go, get them for me."

Genesis 27:14 And he went and got them and brought them to his mother, and his mother made savory food, such as his father loved.

Genesis 27:15 Then Rebekah took the choice clothes of her elder son Esau, which were with her in the house, and put them on Jacob her younger son.

Genesis 27:16 And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.

Genesis 27:17 Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

Genesis 27:18 So he went to his father and said, "My father.' And he said, "Here I am. Who are you, my son?"

Genesis 27:19 Jacob said to his father, "I am Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me."

Genesis 27:20 But Isaac said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because the LORD your God brought it to me."

Genesis 27:21 Then Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you are really my son Esau or not."

Genesis 27:22 So Jacob went near to Isaac his father, and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

Genesis 27:23 And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

Genesis 27:24 Then he said, "Are you really my son Esau?" He said, "I am."

Genesis 27:25 He said, "Bring it near to me, and I will eat of my son's game, so that my soul may bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

Genesis 27:26 Then his father Isaac said to him, "Come near now and kiss me, my son."

Genesis 27:27 And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son Is like the smell of a field Which the LORD has blessed.

Genesis 27:28 Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.

Genesis 27:29 Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!"

Genesis 27:30 Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Genesis 27:31 He also had made savory food, and brought it to his father, and said to his father, "Let my father arise and eat of his son's game, that your soul may bless me."

Genesis 27:32 And his father Isaac said to him, "Who are you?" So he said, "I am your son, your firstborn, Esau."

Genesis 27:33 Then Isaac trembled exceedingly, and said, "Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him-and indeed he shall be blessed."

Genesis 27:34 When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me-me also, O my father!"

Genesis 27:35 But he said, "Your brother came with deceit and has taken away your blessing."

Genesis 27:36 And Esau said, "Is he not rightly named Jacob? For he has supplanted me these 2 times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"

Genesis 27:37 Then Isaac answered and said to Esau, "Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?"

Genesis 27:38 And Esau said to his father, "Have you only one blessing, my father? Bless me-me also, O my father!" And Esau lifted up his voice and wept.

Genesis 27:39 Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above.

Genesis 27:40 By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck."

Genesis 27:41 So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, "The days of mourning for my father are at hand; then I will kill my brother Jacob."

Clement 30-100 AD First Epistle of Clement to the Corinthians chapter 4 { Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. "}

Genesis 27:42 And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, "Surely your brother Esau comforts himself concerning you by intending to kill you.

Genesis 27:43 "Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran.

Genesis 27:44 "And stay with him a few days, until your brother's fury turns away,

Genesis 27:45 "until your brother's anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?"

be bereaved also of you both in one day..... *If Esau kills Jacob his brother , Rebekah would be force to have Esau killed and in so doing would loose both of her children in one day. See 2 Samuel 14:6-7, Numbers 35:16-19, Deuteronomy 19:12*

Genesis 27:46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me?"

the daughters of Heth.... *A other name for the daughters of Canaan. Genesis 28:1, Heth was the son of Canaan. Genesis 10:15*

Genesis 28:1 Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan.

Genesis 28:2 "Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother.

Genesis 28:3 "May God Almighty bless you, And make you fruitful and multiply you, That you may be an assembly of peoples;

Genesis 28:4 And give you the blessing of Abraham, To you and your descendants with you, That you may inherit the land In which you are a stranger, Which God gave to Abraham."

Genesis 28:5 So Isaac sent Jacob away, and he went to Padan Aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

Genesis 28:6 Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, and that as he blessed him he gave him a charge, saying, "You shall not take a wife from the daughters of Canaan,"

Genesis 28:7 and that Jacob had obeyed his father and his mother and had gone to Padan Aram. 1730 B.C. , James Ussher also has a differant date for this trip which is 1759 B.C , I would date it to 1783 B.C

Genesis 28:8 Also Esau saw that the daughters of Canaan did not please his father Isaac.

Genesis 28:9 So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had.

Ishmael dies in the year 1744 B.C according to Dr. R.C. Wetzel or 1773 B.C according to James Ussher . so I believe Dr. R.C. Wetzel and Ussher timeline is wrong here. And it appears that Jacob going to Padan Aram to get a wife was around the same date as Esau going to Ishmael to take one of his daugthers. So Ishmael must of been alive. So I would date Ishmael death at least a year after he had ment with Esua in 1782 although he could of have died the same year.

Jacob dreams of ladder to heaven

Genesis 28:10 Now Jacob went out from Beersheba and went toward Haran.

Genesis 28:11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

Genesis 28:12 Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

This ladder is a metaphor, symbol , shadow of Jesus. John 1:51

Genesis 28:13 And behold, the LORD stood above it and said: "I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.

Genesis 28:14 "Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.

Genesis 28:15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

Genesis 28:16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."

Genesis 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven!"

Genesis 28:18 Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it.

Genesis 28:19 And he called the name of that place Bethel; but the name of that city had been Luz previously.

Bethel means "house of God", Luz means "almond tree"

Genesis 28:20 Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

Genesis 28:21 "so that I come back to my father's house in peace, then the LORD shall be my God.

Genesis 28:22 "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a 10th to You."

Jacob promise to give a tithing and there is no doubt that he did although the scripture does tell us the moment he did. The moment he did was most certain in when he return to Bethel and built a altar there .Genesis 35:1-7 But it was a voluntery tithe and only once to keep a promise he made not because it was commanded of him. He said if God was to protect him , feed , clothed him and bring him back with no harm that he was to do it .

Jacob labors seven years for Rachel twice

Genesis 29:1 So Jacob went on his journey and came to the land of the people of the East.

Genesis 29:2 And he looked, and saw a well in the field; and behold, there were three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone was on the well's mouth.

Genesis 29:3 Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

Genesis 29:4 And Jacob said to them, "My brethren, where are you from?" And they said, "We are from Haran."

Genesis 29:5 Then he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."

Genesis 29:6 So he said to them, "Is he well?" And they said, "He is well. And look, his daughter Rachel is coming with the sheep."

Genesis 29:7 Then he said, "Look, it is still high day; it is not time for the cattle to be gathered together. Water the sheep, and go and feed them."

Genesis 29:8 But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

Genesis 29:9 Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.

Only one woman is mention being a shepherdess by name . And that was Rachel. And she was a shepherdess of sheep and not men as some women pastors like to claim. Moses wife and sister in laws was also shepherdess but the title is not given to them but implied.Exodus 2:16-19

Genesis 29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

Genesis 29:11 Then Jacob kissed Rachel, and lifted up his voice and wept.

Genesis 29:12 And Jacob told Rachel that he was her father's relative and that he was Rebekah's son. So she ran and told her father.

Genesis 29:13 Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things.

Genesis 29:14 And Laban said to him, "Surely you are my bone and my flesh." And he stayed with him for a month.

Genesis 29:15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what should your wages be?"

Genesis 29:16 Now Laban had 2 daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Genesis 29:17 Leah's eyes were delicate, but Rachel was beautiful of form and appearance.

Genesis 29:18 Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

Genesis 29:19 And Laban said, "It is better that I give her to you than that I should give her to another man. Stay with me."

Genesis 29:20 So Jacob served 7 years for Rachel, and they seemed only a few days to him because of the love he had for her.

Genesis 29:21 Then Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."

Genesis 29:22 And Laban gathered together all the men of the place and made a feast.

Genesis 29:23 Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.

Genesis 29:24 And Laban gave his maid Zilpah to his daughter Leah as a maid.

Genesis 29:25 So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"

Genesis 29:26 And Laban said, "It must not be done so in our country, to give the younger before the firstborn.

Genesis 29:27 "Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."

Genesis 29:28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. *1723 B.C, I would date it to 1775 B.C*

Genesis 29:29 And Laban gave his maid Bilhah to his daughter Rachel as a maid.

Genesis 29:30 Then Jacob also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another 7 years.

Jacob has twelve sons and a daughter

Genesis 29:31 When the LORD saw that Leah was odious (unloved, hated) , He opened her womb; but Rachel was barren.

What some translations states as unloved is in the Hebrew **שִׂנְאָה** sane', saw-nay' which means to hate

(personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

Genesis 29:32 So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely looked on my affliction. Now therefore, my husband will love me." *1723 B.C, I would date it to 1775 B.C*

The name Reuben means "behold a son"

Genesis 29:33 Then she conceived again and bore a son, and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon. *1722 B.C , I would date it to 1774 B.C*

The name "Simeon" means "heard"

Genesis 29:34 She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called Levi. *1721 B.C, I would date it to 1773 B.C*

The name "Levi" means "joined to"

Genesis 29:35 And she conceived again and bore a son, and said, "Now I will praise the LORD." Therefore she called his name Judah. Then she stopped bearing. *1720 B.C , I would date it to 1772 B.C*

Genesis 30:1 Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"

"Give me children, or else I die!"*.... If she only knew giving birth to a child was the way she would die. Genesis 35:16-20 , sometimes the things we want most is what would do us the worse harm.*

Genesis 30:2 And Jacob's anger was aroused against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"

Genesis 30:3 So she said, "Here is my maid Bilhah; go in to her, and she will bear a child on my knees, that I also may have children by her."

Genesis 30:4 Then she gave him Bilhah her maid as wife, and Jacob went in to her.

Genesis 30:5 And Bilhah conceived and bore Jacob a son.

Genesis 30:6 Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan. *1720 B.C , I would date it to 1773 B.C*

The name "Dan" means "a judge"

Genesis 30:7 And Rachel's maid Bilhah conceived again and bore Jacob a 2nd son.

Genesis 30:8 Then Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called his name Naphtali. *1719 B.C , I would date it to 1772 B.C*

The name "Naphtali" means "wrestling"

Genesis 30:9 When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

Genesis 30:10 And Leah's maid Zilpah bore Jacob a son.

Genesis 30:11 Then Leah said, "A troop comes!" So she called his name Gad. *1719 B.C, I would date it to 1772 B.C*

The name "Gad" means "troop".

Genesis 30:12 And Leah's maid Zilpah bore Jacob a 2nd son.

Genesis 30:13 Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher. *1718 B.C, I would date it to 1771 B.C*

The name "Asher" means "happy"

Genesis 30:14 Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."

Genesis 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."

Genesis 30:16 When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." And he lay with her that night.

Genesis 30:17 And God listened to Leah, and she conceived and bore Jacob a 5th son.

Genesis 30:18 Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name Issachar. *1718 B.C , I would date it to 1771 B.C.*

The name Issachar means "there is recompense"

Genesis 30:19 Then Leah conceived again and bore Jacob a sixth son.

Genesis 30:20 And Leah said, "God has exalted me with an excellent exaltation ; now my husband will dwell with me, because I have given him 6 sons." So she called his name Zebulun. *1717 B.C , I would date it to 1770 B.C*

The name "Zebulun" means "exalted"

Genesis 30:21 Afterward she bore a daughter, and called her name Dinah. *1716 B.C but I would date this event to 1769 B.C*

The name "Dinah" means "judgment"

Genesis 30:22 Then God remembered Rachel, and God listened to her and opened her womb.

Genesis 30:23 And she conceived and bore a son, and said, "God has taken away my reproach."

Genesis 30:24 So she called his name Joseph, and said, "The LORD shall add to me another son." *1716 B.C*

The name " Joseph" means "YHWH has added"

Jacob tricks Laban to gain a large herd of sheep

Genesis 30:25 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country.

Genesis 30:26 "Give me my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you."

Genesis 30:27 And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake."

Genesis 30:28 Then he said, "Name me your wages, and I will give it."

Genesis 30:29 So Jacob said to him, "You know how I have served you and how your livestock has been with me.

Genesis 30:30 "For what you had before I came was little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also provide for my own house?"

Genesis 30:31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks:

Genesis 30:32 "Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and these shall be my wages.

Genesis 30:33 "So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that is not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if it is with me."

Genesis 30:34 And Laban said, "Oh, that it were according to your word!"

Genesis 30:35 So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had some white in it, and all the brown ones among the lambs, and gave them into the hand of his sons.

Genesis 30:36 Then he put 3 days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

Genesis 30:37 Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.

Genesis 30:38 And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.

Genesis 30:39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

Genesis 30:40 Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock.

Genesis 30:41 And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods.

Genesis 30:42 But when the flocks were feeble, he did not put them in; so the feebler were Laban's and the stronger Jacob's.

Genesis 30:43 Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys.

Jacob runs away from Laban

Genesis 31:1 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth."

Genesis 31:2 And Jacob saw the countenance of Laban, and indeed it was not favorable toward him as before.

Genesis 31:3 Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you."

Genesis 31:4 So Jacob sent and called Rachel and Leah to the field, to his flock,

Genesis 31:5 and said to them, "I see your father's countenance, that it is not favorable toward me as before; but the God of my father has been with me.

Genesis 31:6 "And you know that with all my might I have served your father.

Genesis 31:7 "Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me.

Genesis 31:8 "If he said thus: 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked.

Genesis 31:9 "So God has taken away the livestock of your father and given them to me.

Genesis 31:10 "And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted.

Genesis 31:11 "Then the Angel of God spoke to me in a dream, saying, 'Jacob.' And I said, 'Here I am.'

Genesis 31:12 "And He said, 'Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you.

Genesis 31:13 'I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.'"

Genesis 31:14 Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house?

Genesis 31:15 "Are we not considered strangers by him? For he has sold us, and also completely consumed our money.

Genesis 31:16 "For all these riches which God has taken from our father are really ours and our children's; now then, whatever God has said to you, do it."

Genesis 31:17 Then Jacob rose and set his sons and his wives on camels.

Genesis 31:18 And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of Canaan.

Genesis 31:19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

Genesis 31:20 And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee.

Genesis 31:21 So he fled with all that he had. He arose and crossed the river, and headed toward the mountains of Gilead.

Genesis 31:22 And Laban was told on the third day that Jacob had fled.

Genesis 31:23 Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead.

Genesis 31:24 But God had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad."

Genesis 31:25 So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

Genesis 31:26 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives taken with the sword?

Laban didn't care for his daughters or his grandchildren but what he could benefit from them. Even his daughters recognized that. Genesis 31:14-16 There are people in our lives at times who will look like they love us in front of others and even ourselves but there heart is not in the right place , because they are only there for us because of what they can get from us . Like Jesus told some who followed him in that way, "you are only seeking me because the bread you ate". John 6:26 I think when it comes to ministry at times we do a great harm in the body of Christ when we seek to fulfill people's physical and materiel needs but fail to first and more important to fulfill their spiritual need. And when it comes to friends and family recognize not everyone that is there in your life is there for you. Jesus had twelve disciples but he was only really close to 3 which were Peter , James and John. Matthew 17:1, Mark 5:37, 14:33 When you are is your most terrible moments the ones who seek you and are by your side are your real friends and family. The others are just there for your ups and what they can gain from you.

Genesis 31:27 "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp?

Not true for when Jacob wanted to leave to his mother and father the first time he was not permitted by Laban. Genesis 30:25-27

Genesis 31:28 "And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in so doing.

Genesis 31:29 "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful that you speak to Jacob neither good nor bad.'

Genesis 31:30 "And now you have surely gone because you greatly long for your father's house, but why did you steal my gods?"

It was not Jacob who stole Laban's idols but Rachel , Laban's daughter probably as a means of getting back at her father or maybe because she herself was a idolater. Genesis 31:19 We know that Jacob found out about those idols because he got rid of them before Rachel passes away. Genesis 35:2-4 Maybe Rachel made a confession to her husband about taking them. But by verse 32 it is clear Jacob did not know she had them at this time.

Genesis 31:31 Then Jacob answered and said to Laban, "Because I was afraid, for I said, 'Perhaps you would take your daughters from me by force.'

Genesis 31:32 "With whomever you find your gods, do not let him live. In the presence of our brethren, identify what I have of yours and take it with you." For Jacob did not know that Rachel had stolen them.

Genesis 31:33 And Laban went into Jacob's tent, into Leah's tent, and into the two maids' tents, but he did not find them. Then he went out of Leah's tent and entered Rachel's tent.

Genesis 31:34 Now Rachel had taken the household idols, put them in the camel's saddle, and sat on them. And Laban searched all about the tent but did not find them.

Genesis 31:35 And she said to her father, "Let it not displease my lord that I cannot rise before you, for the manner of women is with me." And he searched but did not find the household idols.

We could see the form of respect she had toward her father by calling Lord. But not so much by stealing from him

we are told in scripture to honor our parents. Exodus 20:12, Leviticus 19:32, Ephesians 6:1-3

We could also see the Parents are also in Ephesians told to not to provoke their children to wrath or discourage them. Ephesians 6:4

Genesis 31:36 Then Jacob was angry and rebuked Laban, and Jacob answered and said to Laban: "What is my trespass? What is my sin, that you have so hotly pursued me?

Genesis 31:37 "Although you have searched all my things, what part of your household things have you found? Set it here before my brethren and your brethren, that they may judge between us both!

Genesis 31:38 "These 20 years I have been with you; your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock.

Genesis 31:39 "That which was torn by beasts I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

It is interesting in the Law of Moses if a animal was torn to pieces by a beast all you had to bring is the parts that was left and then you would be good but Jacob went a extra mile by paying the price of what was lost. Exodus 22:10-13

Genesis 31:40 "There I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes.

Twenty years working for that kind of boss like Laban, A boss without mercy, Kinda of like Satan or the law of Moses who shows no mercy to those are under their yoke.

Genesis 31:41 "Thus I have been in your house 20 years; I served you 14 years for your 2 daughters, and 6 years for your flock, and you have changed my wages ten times.

Genesis 31:42 "Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night."

Genesis 31:43 And Laban answered and said to Jacob, "These daughters are my daughters, and these children are my children, and this flock is my flock; all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

Genesis 31:44 "Now therefore, come, let us make a covenant, you and I, and let it be a witness between you and me."

Genesis 31:45 So Jacob took a stone and set it up as a pillar.

Genesis 31:46 Then Jacob said to his brethren, "Gather stones." And they took stones and made a heap, and they ate there on the heap.

Genesis 31:47 Laban called it Jegar Sahadutha, but Jacob called it Galeed.

Laban called it Jegar Sahadutha..... *How can we explain the presence of Aramaic languages in the Book of Genesis, such as "Yegar Sahadutha" (Genesis 31:47), given that this language was not known to Moses?*

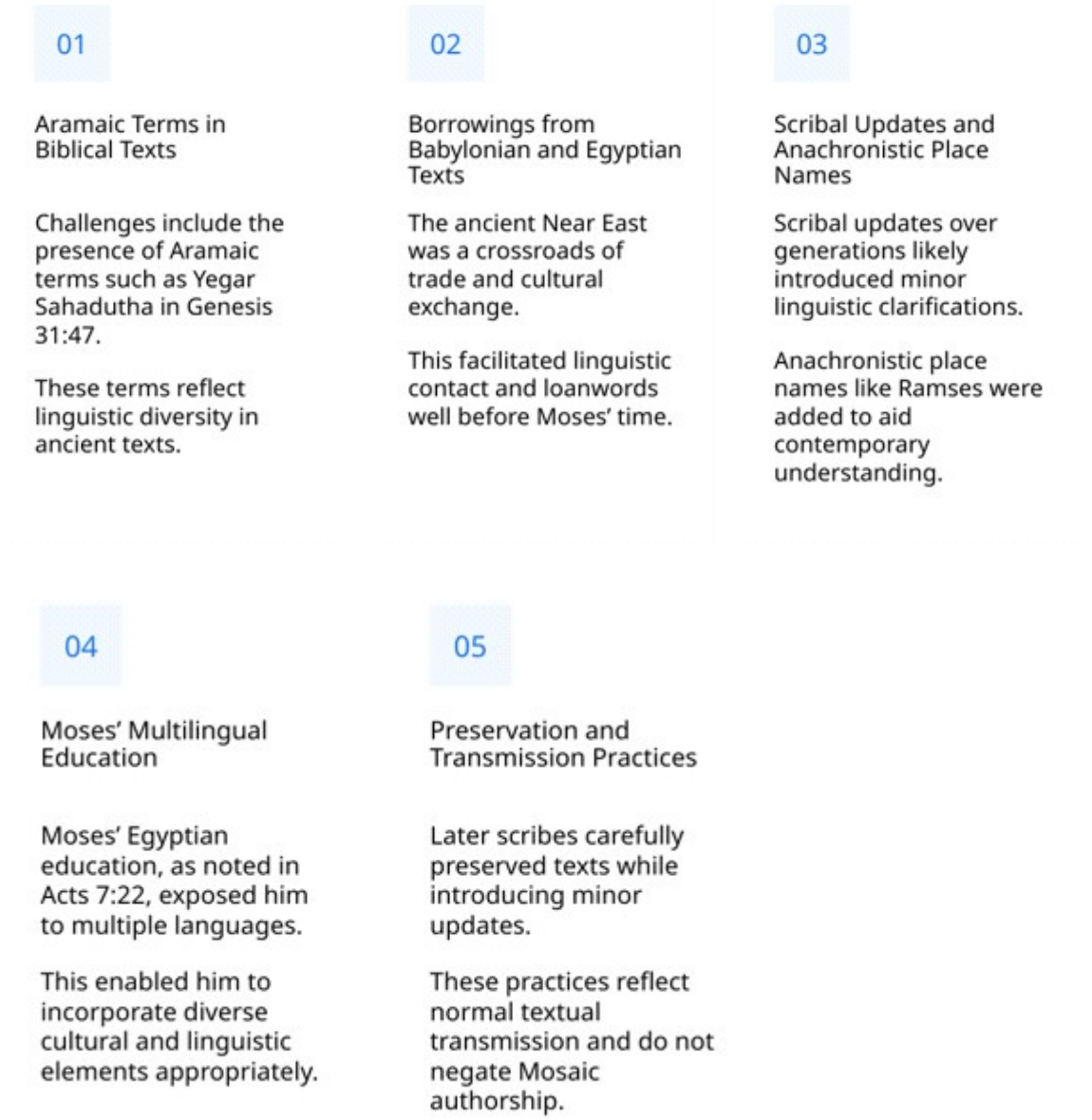
On Aramaic and Other Linguistic/Cultural Borrowings. The presence of Aramaic, like "Yegar Sahadutha" in Genesis 31:47, and possible borrowings from other ancient cultures can be understood within a framework that still affirms Mosaic authorship:

Ancient Linguistic Contact is Key: The ancient Near East was a hub of trade and cultural exchange long before Moses's time. Egyptians traded widely, and Babylonian merchants were well-known travelers. This kind of interaction naturally leads to some linguistic contact and the occasional adoption of foreign words. In the specific case of "Yegar Sahadutha," it actually highlights the linguistic difference between Jacob (Hebrew) and Laban (Aramaic) at that very ancient point, serving as a narrative detail rather than indicating Aramaic as the common language of the author. Example of what I am say can be seen in Amarna Letters (Egypt): This famous archive of cuneiform tablets from Amarna, Egypt (dating to the New Kingdom, mid-14th century BCE), contains diplomatic correspondence between Egyptian pharaohs and various Near Eastern rulers, including those in Babylonia (e.g., Kassite kings). These letters frequently discuss gifts, exchanges, and requests for goods, clearly indicating active communication and a system of reciprocal exchange that often involved trade.

Scribal Updates for Clarity (Anachronisms): My main point here, and one I think is critical, is the concept of later scribes updating the text for clarity. It's highly probable that over generations, scribes, in their diligent preservation of the Torah, made minor linguistic adjustments and updated place names to ensure contemporary readers understood. This could mean adding a more familiar Aramaic term alongside an older, less understood Hebrew one. Similarly, the mention of cities like "Ramses" in Genesis 47:11 and Exodus 1:11 is understood as an anachronism. The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Moses's Education and Divine Revelation: Remember, Moses was educated "in all the wisdom of the Egyptians" (Acts 7:22). This would have given him a deep understanding of the surrounding cultures, including their literary styles and even some linguistic nuances. So, if there are shared motifs or concepts, it could reflect either common human experiences within that ancient context or Moses's ability to communicate divine truth in terms understandable to a people steeped in Egyptian culture, always with the understanding that the ultimate source was God's revelation through him.

Linguistic and Cultural Questions: Aramaic and Ancient Borrowings


01
Aramaic Terms in Biblical Texts
Challenges include the presence of Aramaic terms such as Yegar Sahadutha in Genesis 31:47.
These terms reflect linguistic diversity in ancient texts.
02
Borrowings from Babylonian and Egyptian Texts
The ancient Near East was a crossroads of trade and cultural exchange.
This facilitated linguistic contact and loanwords well before Moses' time.
03
Scribal Updates and Anachronistic Place Names
Scribal updates over generations likely introduced minor linguistic clarifications.
Anachronistic place names like Ramses were added to aid contemporary understanding.
04
Moses' Multilingual Education
Moses' Egyptian education, as noted in Acts 7:22, exposed him to multiple languages.
This enabled him to incorporate diverse cultural and linguistic elements appropriately.
05
Preservation and Transmission Practices
Later scribes carefully preserved texts while introducing minor updates.
These practices reflect normal textual transmission and do not negate Mosaic authorship.

Genesis 31:48 And Laban said, "This heap is a witness between you and me this day." Therefore its name was called Galeed,

Genesis 31:49 also Mizpah, because he said, "May the LORD watch between you and me when we are absent one from another.

Genesis 31:50 "If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us-see, God is witness between you and me!"

Genesis 31:51 Then Laban said to Jacob, "Here is this heap and here is this pillar, which I have placed between you and me.

Genesis 31:52 "This heap is a witness, and this pillar is a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm.

Genesis 31:53 "The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the Fear of his father Isaac.

Genesis 31:54 Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.

Genesis 31:55 And early in the morning Laban arose, and kissed his sons and daughters and blessed them. Then Laban departed and returned to his place.

Jacob returns to Canaan

Genesis 32:1 So Jacob went on his way, and the angels of God met him.

Genesis 32:2 When Jacob saw them, he said, "This is camp of God ." And he called the name of that place Mahanaim.

The name "Mahanaim" means "two camps" The place is east from the Jordan

Genesis 32:3 Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

Genesis 32:4 And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.

Genesis 32:5 "I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight."'

Genesis 32:6 Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and 400 men are with him."

Genesis 32:7 So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into 2 companies.

In Genesis 32: 1-2 Jacob saw the Army of God. But how quick he was to forget about it when he heard about the army of his brother. How often do we see the glory of God then at a moment after we fall in fear of what will await us? How few there are like Elisha who was told of a army against him and instead of fearing lived securely in God's promises. 2 Kings 6:15-17 One angel alone is able to kill 185,000 Assyrians. Isaiah 37:36 One angel alone will imprison the devil. Revelation 20:1-2 And four of them will kill a third of the population of Mankind. Revelation 9:14-15 And Jesus spoke about having more than 72,000 of them in his command. Matthew 26:53 And we are told of them being there to protect us. Psalms 91:11 But even though Jacob had his fears and worries he was still able to prevail.Genesis 32:28 And so shall we prevail because greater is he who lives in us than he who is in the world. 1

John 4:4 Jacob on hearing the news of his brother's 400 men thought fast on what to do.

Genesis 32:8 And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape."

Genesis 32:9 Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you':

Genesis 32:10 "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

Genesis 32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children.

Genesis 32:12 "For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'"

Then Jacob goes to prayer recalling what God has promised him and remembering his fulfillment in being faithful in the past, with his petition of being rescue from his brother, ending with God's promise of treating him well. Although not a perfect example this is a model of what we see about prayer in Philippians . Philippians 4:6 Jacob was anxious but yet in his anxiety he came to God with thanksgiving remembering what God did for him when he had to leave his Mother and Father with nothing in his hands but a staff to go on his journey because of fear that his brother was about to kill him then but now God would have him face his fear to show him that things are not always as bad as we usually imagine they are . Genesis 33:3-4 Satan would use fear to make us imagine the worst outcome but God would have us go through it with him on our side to let us know it is not as bad as we imagined it to be.The Greatest promise Jacob would receive is that God was to be with him. And that is the promise we also recieve. Matthew 28:20, Hebrews 13:5-6 This is what the name " Immanuel" means "God with us." God was faithful in defending him against Laban Jacob's uncle and he will be faithful to defend him against Jacob's brother Esau. If anything Laban was more of a dangerous threat to Jacob than his brother Esau. For we read of God having to appear to Laban in a dream to rebuke him of doing harm to Jacob. Genesis 31:23-24,29 But we don't read the same with Esau. But we read of a Esau who wept for his brother when he saw him through the years God had taken the heart of stone and turn it to flesh. Genesis 33:4, Ezekiel 36:26 Oh the God who can make our worst enemies our Friends. Just as he turned Saul to Paul. But before this event Jacob needed to spend a all night wrestling match with God.

Genesis 32:13 So he lodged there that same night, and took what came to his hand as a present for Esau his brother:

Genesis 32:14 200 female goats and 20 male goats, 200 ewes and 20 rams,

Genesis 32:15 30 milk camels with their colts, 40 cows and 10 bulls, 20 female donkeys and 10 foals.

Genesis 32:16 Then he delivered them to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves."

Genesis 32:17 And he commanded the 1st one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose are these in front of you?'

Genesis 32:18 "then you shall say, 'They are your servant Jacob's. It is a present sent to my lord Esau; and behold, he also is behind us.'"

Genesis 32:19 So he commanded the 2nd, the 3rd, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him;

Genesis 32:20 "and also say, 'Behold, your servant Jacob is behind us.'" For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me."

Genesis 32:21 So the present went on over before him, but he himself lodged that night in the camp.

Jacob wrestles with God

Genesis 32:22 And he arose that night and took his two wives, his 2 female slaves, and his 11 sons, and crossed over the ford of Jabbok.

Genesis 32:23 He took them, sent them over the brook, and sent over what he had.

Genesis 32:24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

This event is recalled in the Book of Hosea . Which gives the identity as well of this man which Jacob wrestles with being God. Hosea 12:3-5

Genesis 32:25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

Genesis 32:26 And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

Genesis 32:27 So He said to him, "What is your name?" He said, "Jacob."

Genesis 32:28 And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

In this wrestling match Jacob named is changed to Israel. Jacob means "that supplants, undermines; the heel ". Israel means "God prevails", "who prevails with God" but also means "a prince of God" or "a prince with God"

And like Jacob's name was changed so we also are promise a different name in the New Heavens and New Earth. Isaiah 65:18, Revelation 2:17

Genesis 32:29 Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there.

Genesis 32:30 And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

He named The place "Peniel " (Penuel) which means "face or vision of God";" that sees God". What a great way to describe the experience of being with God in prayer wrestling all night long.

Genesis 32:31 Just as he crossed over Penuel the sun rose on him, and he limped on his hip.

Genesis 32:32 Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

Jacob meets Esau

Genesis 33:1 Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were 400 men. So he divided the children among Leah, Rachel, and the two maidservants.

Here in this chapter we see , God putting Esau Jacob's brother at peace with Jacob. God is the only one who can make our enemies at peace with us. Jeremiah 15:11, Proverbs 16:7

Genesis 33:2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

Genesis 33:3 Then he crossed over before them and bowed himself to the ground 7 times, until he came near to his brother.

Genesis 33:4 But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

This is the brother who said When Issac our dad dead I will kill Jacob, now after many years we see in this chapter the two brothers is seen forgiving , hugging and kissing each other. Genesis 27:41 Maybe the advice of Jacob mother Rebecca is shown to be true after a long time distance wounds would be healed. Genesis 27:42-45 At times when we see ourselves having problems with family members or friends it is good to distance ourselves for a time . Twenty years has passed since they seen each other. If They where in there 40's now they are 60's , Some ancient traditions states they where 77 when Jacob left and now Jacob and Esau where 97 years old . The time for disputes is long gone away. As Christians we are to seek peace with all men as it is possible. Romans 12:18, Hebrews 12:14, And here we see just that, Jacob seeking peace with his brother. Now we see Jacob introduces Esau to his family we see in verses 5-7

Genesis 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."

Genesis 33:6 Then the maidservants came near, they and their children, and bowed down.

Genesis 33:7 And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

Genesis 33:8 Then Esau said, "What do you mean by all this company which I met?" And he said, "These are to find favor in the sight of my lord."

Jacob explains why he brought Esau gifts before meeting him. Jacob forces his gifts upon his brother in the next verses.

Genesis 33:9 But Esau said, "I have enough, my brother; keep what you have for yourself."

Genesis 33:10 And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

Genesis 33:11 "Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." So he urged him, and he took it.

Genesis 33:12 Then Esau said, "Let us take our journey; let us go, and I will go before you."

Genesis 33:13 But Jacob said to him, "My lord knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flock will die.

Genesis 33:14 "Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

Genesis 33:15 And Esau said, "Now let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."

Genesis 33:16 So Esau returned that day on his way to Seir.

Josephus Antiques of the Jews Book 1 Chapter 20{"3. When Jacob understood that his brother was near, he ordered his wives to go before, each by herself, with the handmaids, that they might see the actions of the men as they were fighting, if Esau were so disposed. He then went up to his brother Esau, and bowed down to him, who had no evil design upon him, but saluted him; and asked him about the company of the children and of the women; and desired, when he had understood all he wanted to know about them, that he would go along with him to their father; but Jacob pretending that the cattle were weary, Esau returned to Seir, for there was his place of habitation, he having named the place Roughness, from his own hairy roughness."}

Genesis 33:17 And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.

Does Jacob deceives his brother or not in the following? Because each left to two different locations or did the Bible leave something out when Jacob meets his brother with those gifts again? Because they both had to meet again to bury their father Issac. Genesis 35:29 They did evently lived together again for a time. Genesis 36:6-7

The name "Succoth" means "booths" It is east of the Jordan near the ford of the torrent Jabbok and later it was allotted to the tribe of Gad. Joshua 13:27-28

Rashi states("He stayed there eighteen months: summer, winter, and summer. "Succoth" denotes summer. "A house" denotes winter, and [again]"succoth" denotes summer. —")

Genesis 33:18 Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.

Genesis 33:19 And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.

Genesis 33:20 Then he erected an altar there and called it El Elohe Israel.

The name "El-Elohe-Israel" means "God is the God of Israel.":

Sons take revenge on Shechem for rape of Dinah

Genesis 34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

Genesis 34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. *1687 B.C but I would date this event to 1737 B.C*

While there were laws in ancient times that protected a woman who was a virgin and was engaged there was no laws that protected women who was virgins and not engaged from being raped.

For example: Among the Sumerian Ur Nammu Law Code (6,8) If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

Just like we see in the Law of Moses a rapist punishment for raping a woman if she was paying the bride price if she wasn't engaged but if she was engaged then it was death. Exodus 22:16-17, Deuteronomy 22:23-26, 28-29

Genesis 34:3 His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.

Could verse 3 be a evidence for Soul tides , is soul tides something more than just some Christian speaks about, and the answer is yes . We see in in verse 8 Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. New Testament warns us we of soul tides. 1 Corinthians 6:15-17After this event of him raping Dina his soul was joined to Dinah so much so that he tried to right his wrong and to make his Father talk to her Jacob Father for a marriage for him and Dinah.

Genesis 34:4 So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

And we about to see that his Father did listen to the voice of his Son and did talk to Jacob but I think one of the biggest mistakes he could of done was not talking to him alone . He included Jacob's sons in the conversation. And in so doing Jacob sons found out what his son did and got take vengeance for what happened to their sister.

Genesis 34:5 And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came.

Genesis 34:6 Then Hamor the father of Shechem went out to Jacob to speak with him.

Genesis 34:7 And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.

Genesis 34:8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.

(Did you notice the soul tides , verse 8 the longing of his son's soul for Dinah)

Genesis 34:9 "And make marriages with us; give your daughters to us, and take our daughters to yourselves.

(Probably a reference to Jacob's female slaves aswell Genesis 30:43, 32:5 and granddaughters from his sons for we do not read of Jacob having any other daughters besides Dinah)

Genesis 34:10 "So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

Genesis 34:11 Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.

Genesis 34:12 "Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

They was willing to pay a dowry as it were a down payment to show how serious his son was about Jacob's daughter. Jacob son's Simon and Levi will agree but secretly plans to do them wrong having this marriage only as a means to taking vengeance by first having everyone circumcized then when the men are in pain killing and plundering them .

Genesis 34:13 But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister.

Genesis 34:14 And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us.

There was truth in that which they spoke about. Genesis 17:14 But it was for the purpose of disception just as the snake said some truth to Eve but for the purpose of decieving her .

Genesis 34:15 "But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised,

Genesis 34:16 "then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

Genesis 34:17 "But if you will not heed us and be circumcised, then we will take our daughter and be gone."

Genesis 34:18 And their words pleased Hamor and Shechem, Hamor's son.

Shechem must of been very in love with Dinah for he did just as they said without thinking twice and cause every man among his fellow to do the same.

Genesis 34:19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He was more honorable than all the household of his father.

Genesis 34:20 And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying:

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there. Deuteronomy 16:18

Genesis 34:21 "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.

Genesis 34:22 Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Genesis 34:23 "Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us."

Genesis 34:24 And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

Now we are getting to the revenge of Simon and Levi remember how Jacob's sons felt . Genesis 34:7They felt angry and grieved so they are about to take vengeance , as Christians we are not called to take vengeance. Romans 12:19-21. And even in the Law of Moses they are told not to take vengeance on fellow Israelites. Leviticus 19:18

Genesis 34:25 Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

Genesis 34:26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

Genesis 34:27 The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.

Genesis 34:28 They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field,

Genesis 34:29 and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.

This is event that remembered by Jacob even in his last moments he reminds Levi and Simon of what they have done. Genesis 49:5-7

Genesis 34:30 Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

Genesis 34:31 But they responded, "Should he had treated our sister like she was a prostitute?"

God changes Jacob's name to Israel

Genesis 35:1 Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

Interesting is that after Abraham received the Lord's promises for the first time he built a altar near to ther. Genesis 12:8 And now his grandson Jacob is going to build a altar there. "Bethel" means "House of God" Bethel was where God first appeared to Jacob in a dream. Genesis 28:10-19

Genesis 35:2 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments.

Genesis 35:3 "Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone."

Genesis 35:4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

Jacob must of later found out by Rachel herself, of her having those idols of her father. Genesis 31:32 Even although he found out about it a little too late about it. There is seem to be a connection with idols and earrings. Not just here but after the Exodus when Aaron took the earrings of the people and he formed it to a calf possibly Apis, which was a sacred bull worshipped by the ancient Egyptians. Exodus 32:1-4

In the book of 1 Enoch 8:1 it states {"Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered."}

Genesis 35:5 And they journeyed, and the terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob.

What Jacob feared of the nations rising against him and his family didn't happen but the reversed happen. Genesis 34:30 What we fear the most usually never happens and if it does happen, it is never as bad as we imagine it to be.

Genesis 35:6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

Genesis 35:7 And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

The name "El Bethel" means "God of the House of God", or" God of Bethel". It was most likely there where he kept his vow and gave God his tithing which he told God he would do. Genesis 28:20-22

Genesis 35:8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.

The name Allon Bachuth means "oak of weeping". This Deborah, Rebekah's nurse is first mentioned here in Genesis 24:59 It is interesting that we do not read of when was Rebekah's death except for when Jacob is going to die he makes mention of it .Genesis 49:31 But we read of when her nurse's died , So it might be that somewhere down the line Rebekah sent her nurse to watch over her son or might of Joined her son and left her nurse with Jacob. She was greatly loved.

Genesis 35:9 Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.

Padan Aram is located in a plain or tableland in northern Mesopotamia in Aram, a region of Syria

Genesis 35:10 And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.

The name "Jacob" means "heel holder" or "supplanter". The name "Israel" means "God prevails"or "who prevails with God" but also means "a prince of God" or "a prince with God"

God had changed his named before to Israel when Jacob had his wrestling match with him. Genesis 32:28 But it still didn't stuck to him who he was, God renamed him , He was not the Jacob of Old (a thief) but Israel (One who strived with God , one who rules with God) How many times we forget our identity in Christ and have to be reminded of who we are just like Jacob?

Genesis 35:11 Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

Genesis 35:12 "The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

As God promised the land to his Grandfather Abraham. Genesis 15:18 and to his father Isaac. Genesis 26:3 So he does to him. God never forgets his promises. But always remembers them.

Genesis 35:13 Then God went up from him in the place where He talked with him.

Genesis 35:14 So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it.

Genesis 35:15 And Jacob called the name of the place where God spoke with him, Bethel.

The name "Beth-el" means "house of God"

Death of Rachel, death of Isaac

Genesis 35:16 Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor.

Genesis 35:17 Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

Genesis 35:18 And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin. *1710 B.C*

The name "Ben-oni" which was given by Rachel to her son means "son of my trouble". The name "Benjamin" which was given by Jacob to his son means means "son of my right hand".

What she desired most was the very same thing that would of destroyed her . Genesis 30:1-2, 24 How many times we desire things that would do us more harm than good at the end no matter how innocent it may look , there is a reason why God withholds it from us.

Also we can't forget the curse which Jacob unknowingly gave to Rachel. Genesis 31:32

Genesis 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

Genesis 35:20 And Jacob set a pillar on her grave, which is the pillar of Rachel's grave to this day.

Genesis 35:21 Then Israel journeyed and pitched his tent beyond the tower of Eder.

Genesis 35:22 And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it. Now the sons of Jacob were 12:

The Greek version of the Old Testament name the Septuagint adds that when Israel heard, it " the thing appeared grievous before him."

LXX states "And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him. And the sons of Jacob were twelve."

Now for a brief time we see Jacob being called Israel in the passage but we also see a event which Jacob was to remember before his death and that was Reuben having sexual intercourse with his wife. This event would cause Reuben to loose his firstborn right .Genesis 49:3-4

Now the following verses from 23-26 the list of the sons of Jacob and who were their mother.

Genesis 35:23 the sons of Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;

Genesis 35:24 the sons of Rachel were Joseph and Benjamin;

Genesis 35:25 the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali;

Genesis 35:26 and the sons of Zilpah, Leah's maidservant, were Gad and Asher. These were the sons of Jacob who were born to him in Padan Aram.

Genesis 35:27 Then Jacob came to his father Isaac at Mamre, or Kirjath Arba (that is, Hebron), where Abraham and Isaac had dwelt.

Jacob finally gets to his Father before his dad's death and is able to teams up with his brother Esau to bury him . Although they do end up living together. But that does not last. Genesis 36:7-8

Josephus states that when Jacob got to Mamre he had found out that his mom was already dead.

Josephus Antiques of the Jews Book 1 Chapter 22 {"FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did

not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died."}

Genesis 35:28 Now the days of Isaac lived up to 180 years old.

Genesis 35:29 So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him. *1687 B.C*

Descendants of Esau

Genesis 36:1 Now this is the genealogy of Esau, who is Edom.

Genesis 36:2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

Genesis 36:3 and Basemath, Ishmael's daughter, sister of Nebajoth.

Genesis 36:4 Now Adah bore Eliphaz to Esau, and Basemath bore Reuel.

Genesis 36:5 And Aholibamah bore Jeush, Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.

Genesis 36:6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.

Genesis 36:7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.

As it happen with Jacob and Esau so it happen with Abraham and his nephew Lot. Genesis 13:6-11

Genesis 36:8 So Esau dwelt in Mount Seir. Esau is Edom.

Genesis 36:9 And this is the genealogy of Esau the father of the Edomites in Mount Seir.

Genesis 36:10 These were the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.

Basemath... *She was the daughter of Elon the Hittite Genesis 26:34*

Genesis 36:11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

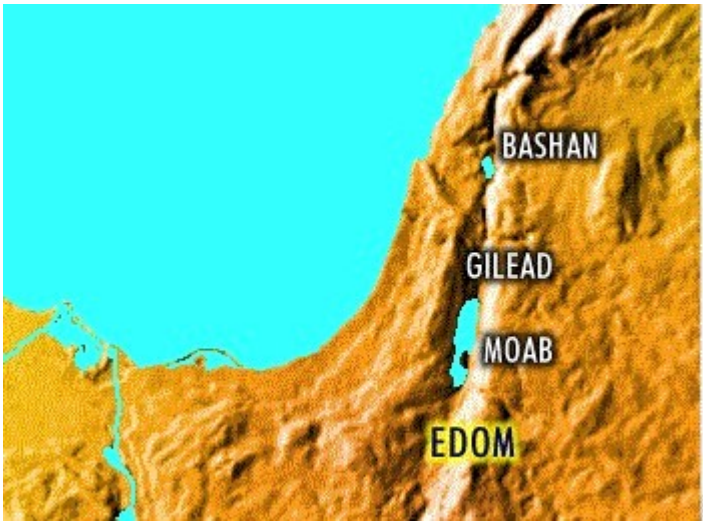
Genesis 36:12 Now Timna was the concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz. These were the sons of Adah, Esau's wife.

Genesis 36:13 These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

Genesis 36:14 These were the sons of Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.

Genesis 36:15 These were the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn son of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

Genesis 36:16 Chief Korah, Chief Gatam, and Chief Amalek. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah.



Genesis 36:17 These were the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These were the chiefs of Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.

Genesis 36:18 And these were the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These were the chiefs who descended from Aholibamah, Esau's wife, the daughter of Anah.

Genesis 36:19 These were the sons of Esau, who is Edom, and these were their chiefs.

Genesis 36:20 These were the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

Genesis 36:21 Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the sons of Seir, in the land of Edom.

Genesis 36:22 And the sons of Lotan were Hori and Hemam. Lotan's sister was Timna.

Genesis 36:23 These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

Genesis 36:24 These were the sons of Zibeon: both Ajah and Anah. This was the Anah who found the hot springs (water, mules) in the wilderness as he pastured the donkeys of his father Zibeon.

The Samaritan Pentateuch {"And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that

found the mules in the wilderness, as he fed the asses of Zibeon his father. "}

The Septuagint {"And these were the sons of Sebegon, Aie and Ana. This is that Ana who found the Jameins in the wilderness, when he was feeding his father Sebegon's asses."}

Whether it is hot springs , water , mules , Jameins whatever that my be, it is uncertain in the hebrew what he actually found.

Genesis 36:25 These were the children of Anah: Dishon and Aholibamah the daughter of Anah.

Genesis 36:26 These were the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

Genesis 36:27 These were the sons of Ezer: Bilhan, Zaavan, and Akan.

Genesis 36:28 These were the sons of Dishan: Uz and Aran.

Genesis 36:29 These were the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

Genesis 36:30 Chief Dishon, Chief Ezer, and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir.

Genesis 36:31 Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel:

Genesis 36:32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

Genesis 36:33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

Genesis 36:34 When Jobab died, Husham of the land of the Temanites reigned in his place.

According to the Septuagint Greek version of the Old Testament written around 250 BC here we also find the identity of Job from the Book of Job.Compare this passage with the Septuagint In Job 42:16–17 {"16.And Job lived after his affliction an hundred and seventy years; and all the years that he lived were two hundred and forty; and Job saw his sons, and his son's sons, the fourth generation. And Job died an old man full of days; 17.aand it is written that he will rise again, with those whom God raiseth up. 17.bThis man is described in the Syriac book as living in the land of Ausitis, on the borders of Edom and Arabia; and his name before was Jobab. 17.cAnd having taken an Arabian wife, he begat a son whose name was Ennon, and he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorra, so that he was the 5th generation from Abraham. 17.dAnd these were the kings that reigned in Edom, which country he also ruled over: first Balak the son of Beor, and the name of his city was Dennaba, but after Balak, Jobab, who is called Job, and after him Asom, who was governor out of the country of Teman, and after him Adad the son of Barad, who destroyed Midian in the plain of Moab; and the name of his city was Gethaim. 17.eAnd his friends which came unto him were Eliphaz of the children of Esau, king of the Temanites, Bildad sovereign of the Shuhites, and Zophar king of the Naamathites. "}

Genesis 36:35 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city was Avith.

Genesis 36:36 When Hadad died, Samlah of Masrekah reigned in his place.

Genesis 36:37 And when Samlah died, Saul of Rehoboth-by -the-River reigned in his place.

Genesis 36:38 When Saul died, Baal-Hanan the son of Achbor reigned in his place.

Genesis 36:39 And when Baal-Hanan the son of Achbor died, Hadar reigned in his place; and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Genesis 36:40 And these were the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth,

Genesis 36:41 Chief Aholibamah, Chief Elah, Chief Pinon,

Genesis 36:42 Chief Kenaz, Chief Teman, Chief Mibzar,

Genesis 36:43 Chief Magdiel, and Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites.

Joseph was a Type of Jesus Christ in the Old Testament

1) Greatly Loved

Joseph..... Genesis 37:3

Jesus ..... Matthew 3:17

2) Hated by his Brothers

Joseph.....Genesis 37:4

Jesus..... John 7:1-7, 15:25

3) People didn't want them to rule over them

Joseph.....Genesis 37:8

Jesus..... Luke 19:14, John 19:15

4) People were envious of them

Joseph.....Genesis 37:11

Jesus..... Mark 15:10

5) People conspired to kill them

Joseph.....Genesis 37:18

Jesus..... Matthew 27:1

6) Was given a Robe

Joseph.....Genesis 37:3

Jesus..... Luke 23:11

7) Was stripped of the Robe

Joseph.....Genesis 37:23

Jesus..... Matthew 27:28

8) Was sold

Joseph.....Genesis 37:28

Jesus..... Matthew 26:15

9) Was placed with two Prisoners

Joseph.....Genesis 40:2-3

Jesus..... Luke 23:32

10) Was made Overseer

Joseph.....Genesis 39:4, 39:21-22, Genesis 41:41-44

Jesus..... John 3:35, Ephesians 1:22

11) Did nothing wrong

Joseph.....Genesis 40:15

Jesus..... Hebrews 4:15, John 8:46

12) People were told to go to them and obey them

Joseph.....Genesis 41:55

Jesus..... John 2:5

13) Was not recognize when in Glory

Joseph.....Genesis 42:8

Jesus..... Luke 24:16

14) Both where 30 when serving the public

Joseph.....Genesis 41:46

Jesus..... Luke 3:23

Joseph's coat and his dreams offend brothers

Genesis 37:1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

Genesis 37:2 This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors.

Genesis 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Genesis 37:5 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.

Genesis 37:6 So he said to them, "Please hear this dream which I have dreamed:

Genesis 37:7 "There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

Genesis 37:8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.

Genesis 37:9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

Genesis 37:10 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"

Genesis 37:11 And his brothers envied him, but his father kept the matter in mind.

Joseph sold into slavery by his brothers

Genesis 37:12 Then his brothers went to feed their father's flock in Shechem.

Genesis 37:13 And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."

Genesis 37:14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

Genesis 37:15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

Genesis 37:16 So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."

Genesis 37:17 And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.

Genesis 37:18 Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

Genesis 37:19 Then they said to one another, "Look, this dreamer is coming!

Genesis 37:20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

Clement 30-100 AD First Epistle of Clement to the Corinthians {"Envy made Joseph be persecuted unto death, and to come into bondage."}

Genesis 37:21 But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him."

Genesis 37:22 And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him" -that he might deliver him out of their hands, and bring him back to his father.

Genesis 37:23 So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him.

Genesis 37:24 Then they took him and cast him into a pit. And the pit was empty; there was no water in it.

Genesis 37:25 And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt.

Genesis 37:26 So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood?

Genesis 37:27 "Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened.

Genesis 37:28 Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

Genesis 37:29 Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes.

Genesis 37:30 And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"

Genesis 37:31 So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.

Genesis 37:32 Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?"

Genesis 37:33 And he recognized it and said, "It is my son's tunic. A wild beast has devoured him.

Without doubt Joseph is torn to pieces."

Genesis 37:34 Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

Genesis 37:35 And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

Genesis 37:36 Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard. *1699 B.C*

Potiphar name is "Pa-di-Ra" in Egyptian which means " that which is given by the sun god"

This is one of the few chapters in the Bible that you mostly never find a sermon or Bible study on church except if your pastor teaches through the Bible. This story is given to us in very short summary in 1 Chronicles. 1 Chronicles 2:3-4

Descendants of Judah

Genesis 38:1 It came to pass at that time that Judah departed from his brothers, and visited a certain Adullamite whose name was Hirah.

Genesis 38:2 And Judah saw there a daughter of a certain Canaanite whose name was Shua, and he married her and went in to her.

Genesis 38:3 So she conceived and bore a son, and he called his name Er.

Genesis 38:4 She conceived again and bore a son, and she called his name Onan.

Genesis 38:5 And she conceived yet again and bore a son, and called his name Shelah. He was at Chezib when she bore him.

Genesis 38:6 Then Judah took a wife for Er his firstborn, and her name was Tamar.

Genesis 38:7 But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him.

Genesis 38:8 And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

This later became a law in Israel but it was custom to the land to do such things , this is known as Levirate marriage. It was Institution whereby a man must marry the widow of his childless brother in order to maintain the brother's line. Deuteronomy 25:5-6, Matthew 22:24

Genesis 38:9 But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother.

Genesis 38:10 And the thing which he did displeased the LORD; therefore He killed him also.

The Location of the death of both Er and Onan dying in Canaan is repeated a number of times in the Old Testament. Genesis 46:12, Numbers 26:19 The sin of Onan was not masturbation, I say this because there are those who would use this verse to state masturbation is wrong because you are wasting your seed , and show this verse for it. While it is true that wasting your seed is wrong and lusting which goes along with it. Matthew 5:27-29 But the sin of Onan was not giving much needed seed to Tamar to be able to get pregnant with a son for the sake of his brother's line. Deuteronomy 25:5-6

Genesis 38:11 Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house.

Judah never intended to give Tamar his youngest son as a husband and if he would of given his son to Tamar this story would of ended differantly. Genesis 38:14, 26

Genesis 38:12 Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

Genesis 38:13 And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep."

Genesis 38:14 So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.

Genesis 38:15 When Judah saw her, he thought she was a harlot, because she had covered her face.

Genesis 38:16 Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law. So she said, "What will you give me, that you may come in to me?"

Genesis 38:17 And he said, "I will send a young goat from the flock." So she said, "Will you give me a pledge till you send it?"

Genesis 38:18 Then he said, "What pledge shall I give you?" So she said, "Your signet and cord, and your staff that is in your hand." Then he gave them to her, and went in to her, and she conceived by him.

Genesis 38:19 So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

Genesis 38:20 And Judah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her.

Genesis 38:21 Then he asked the men of that place, saying, "Where is the harlot who was openly by the roadside?" And they said, "There was no harlot in this place."

Genesis 38:22 So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this place."

Genesis 38:23 Then Judah said, "Let her take them for herself, lest we be shamed; for I sent this young goat and you have not found her."

Genesis 38:24 And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry." So Judah said, "Bring her out and let her be burned!"

Burning or stoning a woman alive for unfaithfulness to someone who she was engage to was very much common in those lands and later on became a law in Israel. (Deuteronomy 22:21-27)

Genesis 38:25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am with child." And she said, "Please determine whose these are -the signet and cord, and staff."

Genesis 38:26 So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

Genesis 38:27 Now it came to pass, at the time for giving birth, that behold, twins were in her womb.

Genesis 38:28 And so it was, when she was giving birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."

Genesis 38:29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez.

The name "Perez"means "breach"

Perez along with Tamar his mother is mention in the genealogy of Jesus Christ. Matthew 1:1-3

Genesis 38:30 Afterward his brother came out who had the scarlet thread on his hand. And his name was called Zerah. *1696 B.C But I would date this event to 1749 B.C*

The name "Zerah" means "rising"

Joseph sent to jail

Genesis 39:1 Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.

Genesis 39:2 The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian.

The LORD was with Joseph...God doesn't leave Joseph as he doesn't leave us. Genesis 39:21, Acts 7:9, Matthew 28:20, Hebrews 13:5-6

Genesis 39:3 And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand.

Genesis 39:4 So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority.

Genesis 39:5 So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.

Genesis 39:6 Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance.

Genesis 39:7 And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

Genesis 39:8 But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand.

Genesis 39:9 "There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

sin against God?"..... *All sin is against God Leviticus 6:2, Psalms 51:4, Luke 15:18, 21*

Genesis 39:10 So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her.

There is a Eyptian one of many stories called Stories of Anubis and Bata that parallels with the Story of Joseph temptation with Potipher's wife dating 1300-1100 BC and it states {"....But the wife of Anubis continued :" You are certianly strong .Every day I notice your bulging muscles." To convince Bata to make love to her, the wife of Anubis jumped up and threw her arms around him . " sleep with me just this once, and I will sew some new clothes for you" Bata became furious as a leopard at the very thought of sleeping withhis brother's wife. His anger terrified her. He shouted at her." You and your hudsband are like a mother and father to me .Because he was older than I and reared me. How can you possibly suggest I commit a crime like this against him? Nonetheless , if you promise never to proposition me again like this, I won't tell anyone what you said."}

Genesis 39:11 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside,

Genesis 39:12 that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

Genesis 39:13 And so it was, when she saw that he had left his garment in her hand and fled outside,

Genesis 39:14 that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Genesis 39:15 "And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."

Genesis 39:16 So she kept his garment with her until his master came home.

Genesis 39:17 Then she spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me;

Genesis 39:18 "so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside."

Genesis 39:19 So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused.

Genesis 39:20 Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison.

Genesis 39:21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

Genesis 39:22 And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing.

Genesis 39:23 The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him; and whatever he did, the LORD made it prosper.

Joseph interprets dreams of prisoners

Genesis 40:1 It came to pass after these things that the butler and the baker of the king of Egypt offended their lord, the king of Egypt.

Genesis 40:2 And Pharaoh was angry with his 2 officers, the chief butler and the chief baker.

Genesis 40:3 So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. *1688 B.C, but I would date this even to 1741 B.C*

Potiphar must of been the captain of the guard in referance, who trusted Jospeh with the two officers of Pharaoh, the chief butler and the chief baker. He mostlikely must of knew deep in his heart his wife was lying about Joseph but to protect his reputation had put him in prison. Genesis 40:2-4, 37:36

Genesis 40:4 And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.

Genesis 40:5 Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

Genesis 40:6 And Joseph came in to them in the morning and looked at them, and saw that they were sad.

Genesis 40:7 So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, "Why do you look so sad today?"

Genesis 40:8 And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell them to me, please."

Genesis 40:9 Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me,

Genesis 40:10 "and in the vine were 3 branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.

Genesis 40:11 "Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

Genesis 40:12 And Joseph said to him, "This is the interpretation of it: The three branches are 3 days.

Genesis 40:13 "Now within 3 days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler.

Genesis 40:14 "But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house.

Genesis 40:15 "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon."

Genesis 40:16 When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and there were three white baskets on my head.

Genesis 40:17 "In the uppermost basket were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."

Genesis 40:18 So Joseph answered and said, "This is the interpretation of it: The three baskets are three days.

Genesis 40:19 "Within 3 days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you."

Genesis 40:20 Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

Genesis 40:21 Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand.

Genesis 40:22 But he hanged the chief baker, as Joseph had interpreted to them.

Genesis 40:23 Yet the chief butler did not remember Joseph, but forgot him.

Joseph interprets dreams of Pharoah

Genesis 41:1 Then it came to pass, at the end of 2 full years, that Pharaoh had a dream; and behold, he stood by the river.

The chief butler did not remember Joseph Genesis 40:14-23 so two years passed. But God did remember. God remembers when other forget. Genesis 8:1, Genesis 19:29, Exodus 2:24-25, 1 Samuel 1:19

Miketz or Mikeitz is the tenth weekly Torah portion in the annual Jewish cycle of Torah reading. It constitutes Genesis 41:1–44:17.

Genesis 41:2 Suddenly there came up out of the river 7 cows, fine looking and fat; and they fed in the meadow.

Seven is a magical number in Egypt. There are seven heavenly cows , seven oils . Seven is a big number. What about seven years of Famine? Is there any kind of Evidence that something like this happen in Egypt? The answer is yes. In the southern part of Egypt in a small Island callled Sehel Island , there is a tradition which is written on stone which tells the story of a seven year famine cause due to the fact that the Nile did not risefor seven years causing a Famine. According to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 41:3 Then behold, 7 other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river.

Genesis 41:4 And the ugly and gaunt cows ate up the 7 fine looking and fat cows. So Pharaoh awoke.

Genesis 41:5 He slept and dreamed a 2nd time; and suddenly 7 heads of grain came up on 1 stalk, plump and good.

Genesis 41:6 Then behold, 7 thin heads, blighted by the east wind, sprang up after them.

Genesis 41:7 And the 7 thin heads devoured the 7 plump and full heads. So Pharaoh awoke, and indeed, it was a dream.

Genesis 41:8 Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh.

the magicians of Egypt.... *the egyptian word in coptic for magician is "Sesperonch" Which is three words. "Ses" means "scribe". "Per" means "house". "Onch" means "life" The magicians where the scribes of the house of life. The House of life in ancient Egypt was a school that was related to the Egyptian temple where the priest were taught. So the priest where the magicians.*

The Magicains had Dream Books aka Scrolls of Interpretation of Dreams in the temple. These books of Dream did not have the interpretation of Pharaoh's dream . One of such Dream books is found in the British Museum there is a ancient Egytian papyrus for inerpreting dreams. These informations is According to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 41:9 Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day.

Genesis 41:10 "When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker,

Genesis 41:11 "we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

Genesis 41:12 "Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream.

Genesis 41:13 "And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."

Genesis 41:14 Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh.

According to the King Piye's Victory Stele entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater, this would explain why Joseph had to shave before entering Pharaoh's presence.

King Piye's Victory Stele

Genesis 41:15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it."

Genesis 41:16 So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace."

Genesis 41:17 Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river.

Genesis 41:18 "Suddenly 7 cows came up out of the river, fine looking and fat; and they fed in the meadow.

Genesis 41:19 "Then behold, 7 other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.

Genesis 41:20 "And the gaunt and ugly cows ate up the 1st 7, the fat cows.

Genesis 41:21 "When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke.

Genesis 41:22 "Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good.

Genesis 41:23 "Then behold, 7 heads, withered, thin, and blighted by the east wind, sprang up after them.

Genesis 41:24 "And the thin heads devoured the 7 good heads. So I told this to the magicians, but there was no one who could explain it to me."

Genesis 41:25 Then Joseph said to Pharaoh, "The dreams of Pharaoh are 1 in meaning; God has shown Pharaoh what He is about to do:

Genesis 41:26 "The 7 good cows means 7 years, and the 7 good heads means 7 years; the dreams are 1 and the same meaning.

Genesis 41:27 "And the 7 thin and ugly cows which came up after them are 7 years, and the seven empty heads blighted by the east wind are 7 years of famine.

Genesis 41:28 "This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do.

Genesis 41:29 "Indeed seven years of great plenty will come throughout all the land of Egypt;

Genesis 41:30 "but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

Genesis 41:31 "So the plenty will not be known in the land because of the famine following, for it will be very severe.

Genesis 41:32 "And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.

Genesis 41:33 "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

Genesis 41:34 "Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.

Genesis 41:35 "And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.

Genesis 41:36 "Then that food shall be as a reserve for the land for the 7 years of famine which shall be in the land of Egypt, that the land may not perish during the famine."

Joseph becomes Ruler of Egypt

Genesis 41:37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

Genesis 41:38 And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

Genesis 41:39 Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you.

Genesis 41:40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

Genesis 41:41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

Genesis 41:42 Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

Pharaoh took his signet ring off his hand and put it on Joseph's hand....*signet ring was given to officials as a sign of authority in Egypt but in other kingdoms aswell we see this like Persia in the book of Esther. Esther 3:10, 8:2 While other countries had wax , egypt would use lump of mud which one would take the signet ring to press it on unto the seal documents and things like jars of grain a cloth was place and then a lump of mud with the mark sealed of with the ring. In most cases one's name would be in the signet ring but in Joseph ring we see it was Pharaoh's name of authority.*

Genesis 41:43 And he had him ride in the second chariot which he had; and they cried out before him, " may your heart go with you " ("Bow the knee!") So he set him over all the land of Egypt. *1686 B.C , my personal date for this event would be 1739 B.C*

"Bow the knee!" ..... *the word is* ***אַבְרֵךְ*** *(av.rekh) is unknown in Hebrew some think it means to bow the knee but not in Egyptian. Abrek is three words in Egyptian "Ab" meaning heart re meaning to "K" meaning "you" together is "heart to you" meaning may your heart go with you These information is according to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph*

Genesis 41:44 Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

Genesis 41:45 And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.

The name" Zaphenath-paneah" ***צָפְנַת פַּעְנֵחַ*** (tsa.phe.nat pa.ne.ach) which was given by *Pharaoh to Joseph means "treasury of the glorious rest" or "one who discovers hidden things" Brugsch interprets it as "governor of the district of the place of life". Some think it means "creator," or "preserver of life." One thing is sure it is a egyptain name.*

Poti-Pherah priest of On is believed by Jewish tradition to be none other than Potiphar from chapter 39.

There is a Jewish Legend regarding Asenath {"In the same year, the year of Joseph's misfortune, all his other brethren married, too. Reuben's wife was named Elyoram, the daughter of the Canaanite Uzzi of Timnah. Simon married his sister Dinah first, and then a second wife. When Simon and Levi massacred the men of Shechem, Dinah refused to leave the city and follow her brethren, saying, "Whither shall I carry my shame?" But Simon swore he would marry her, as he did later, and when she died in Egypt, he took her body to the Holy Land and buried it there. Dinah bore her brother a son, and from her union with Shechem, the son of Hamor, sprang a daughter, Asenath by name, afterward the wife of Joseph. When this daughter was born to Dinah, her brethren, the sons of Jacob, wanted to kill her, that the finger of men might not point at the fruit of sin in their father's house. But Jacob took a piece of tin, inscribed the Holy Name upon it, and bound it about the neck of the girl, and he put her under a thornbush, and abandoned her there. An angel carried the babe down to Egypt, where Potiphar adopted her as his child, for his wife was barren. Years thereafter, when Joseph travelled through the land as viceroy, the maidens threw gifts at him, to make him turn his eyes in their direction and give them the opportunity of gazing upon his beauty. Asenath possessed nothing that would do as a present, therefore she took off the amulet suspended from her neck, and gave it to him. Thus Joseph became acquainted with her lineage, and he married her, seeing that she was not an Egyptian, but one connected with the house of Jacob through her mother."}

Genesis 41:46 Joseph was 30 years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis 41:47 Now in the 7 plentiful years the ground brought forth abundantly.

Genesis 41:48 So he gathered up all the food of the 7 years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.

Genesis 41:49 Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.

Genesis 41:50 And to Joseph were born 2 sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. *1685 B.C, my personal date for this event would be 1738 B.C.*

Genesis 41:51 Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house."

The name "Manasseh" means "causing to forget".

Genesis 41:52 And the name of the 2nd he called Ephraim: "For God has caused me to be fruitful in the land of my affliction." *1683 B.C ,my personal date for this event would be 1736 B.C*

The name "Ephraim" means "double ash-heap or I shall be doubly fruitful"

Genesis 41:53 Then the 7 years of plenty which were in the land of Egypt ended,

Genesis 41:54 and the 7 years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.

Genesis 41:55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then

Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do."

Genesis 41:56 The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.

Genesis 41:57 So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

Joseph's Brothers come to Egypt for food

Genesis 42:1 When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"

Genesis 42:2 And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."

Genesis 42:3 So Joseph's 10 brothers went down to buy grain in Egypt.

Genesis 42:4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."

Genesis 42:5 And the sons of Israel went to buy grain among those who journeyed, for the famine was in the land of Canaan.

Genesis 42:6 Now Joseph was governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth.

Genesis 42:7 Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."

Genesis 42:8 So Joseph recognized his brothers, but they did not recognize him.

Genesis 42:9 Then Joseph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"

Joseph remembered the dreams which he had dreamed about them.....*theses dreams are found in* Genesis 37:5-9

Verses 9,14, 16 Joseph accuses them of being spies in verses 9,14,16. **"You are spies! You have come to see the nakedness of the land!"** A example of Spies is given in the following: Numbers 13:2, 16-20, Joshua 2:1

Genesis 42:10 And they said to him, "No, my lord, but your servants have come to buy food.

Genesis 42:11 "We are all 1 man's sons; we are honest men; your servants are not spies."

Genesis 42:12 But he said to them, "No, but you have come to see the nakedness of the land."

Genesis 42:13 And they said, "Your servants are twelve brothers, the sons of one man in the land of

Canaan; and in fact, the youngest is with our father today, and one is no more."

Genesis 42:14 But Joseph said to them, "It is as I spoke to you, saying, 'You are spies!'

Genesis 42:15 "In this manner you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.

"By the life of Pharaoh*".....swearing was done in ancient times by swearing in someone or something greater or better Hebrews 6:13, It was acceptible in the Old Testament but Jesus then James forbade it in the New Testament. Matthew 5:33-37, Matthew 23:16-22, James 5:12*

Genesis 42:16 "Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether there is any truth in you; or else, by the life of Pharaoh, surely you are spies!"

Genesis 42:17 So he put them all together in prison three days.

Genesis 42:18 Then Joseph said to them the third day, "Do this and live, for I fear God:

Genesis 42:19 "If you are honest men, let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.

Genesis 42:20 "And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.

Genesis 42:21 Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

Genesis 42:22 And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us."

Reuben reminds them of what he warned them about concerning not to bring any harm on Joseph. No doubt others things was said that is not recorded in the following verses by Reuben. Genesis 37:21-22

Genesis 42:23 But they did not know that Joseph understood them, for he spoke to them through an interpreter.

Genesis 42:24 And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

Genesis 42:25 Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

Genesis 42:26 So they loaded their donkeys with the grain and departed from there.

Genesis 42:27 But as one of them opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack.

Genesis 42:28 So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed them and they were afraid, saying to one another, "What is this that God has done to us?"

Genesis 42:29 Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:

Genesis 42:30 "The man who is lord of the land spoke roughly to us, and took us for spies of the country.

Genesis 42:31 "But we said to him, 'We are honest men; we are not spies.

Genesis 42:32 'We are 12 brothers, sons of our father; one is no more, and the youngest is with our father this day in the land of Canaan.'

Genesis 42:33 "Then the man, the lord of the country, said to us, 'By this I will know that you are honest men: Leave 1 of your brothers here with me, take food for the famine of your households, and be gone.

Genesis 42:34 'And bring your youngest brother to me; so I shall know that you are not spies, but that you are honest men. I will grant your brother to you, and you may trade in the land.'"

Genesis 42:35 Then it happened as they emptied their sacks, that surprisingly each man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid.

Genesis 42:36 And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

Genesis 42:37 Then Reuben spoke to his father, saying, "Kill my 2 sons if I do not bring him back to you; put him in my hands, and I will bring him back to you."

Genesis 42:38 But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Joseph's Brothers return with Benjamin

Genesis 43:1 Now the famine was severe in the land.

Genesis 43:2 And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."

Genesis 43:3 But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.'"

Genesis 43:4 "If you send our brother with us, we will go down and buy you food.

Genesis 43:5 "But if you will not send him, we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.'"

Genesis 43:6 And Israel said, "Why did you deal so wrongfully with me as to tell the man whether you had still another brother?"

Genesis 43:7 But they said, "The man asked us pointedly about ourselves and our family, saying, 'Is your father still alive? Have you another brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"

Genesis 43:8 Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones.

Genesis 43:9 "I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.

In Judah offering himself either to take the blame or take the place of his younger brother Benjamin he is a type of Jesus Christ who was to come from his seed which his offering was for our sins on the Cross. Genesis 43:9 , 44:33

In Judah stating he was to bear the blame forever , if Benjamin would not return, Jesus states the same toward us Christians in referance to Salvation. John 6:39 In Judah case it wasn't a sure thing but in Jesus case it is a guarantee because he is God who is able to do it

Genesis 43:10 "For if we had not lingered, surely by now we would have returned this second time."

Genesis 43:11 And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man-a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

Genesis 43:12 "Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight.

Genesis 43:13 "Take your brother also, and arise, go back to the man.

Genesis 43:14 "And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

The Sinfulness Of Sin by Ralph Venning {" That can not be our happiness which is below us. God's design in making the creatures was that they should serve us, and not that they should be served by us. God put Adam colere to till the earth, not colere, to worship the earth and makea god of it, as earthly-minded men do, for covetousness is sin. [The same word(in Latin) bears both meanings.] Not only did God place them below man, but man reckons them below himself; for skin for skin, or skin after skin, yea, all that a man hath will he give for his life--which is a great truth, though spoken by the Father of lies. By this it is evident that man reckons all below himself. Though old Jacob's life was bound up in the life of young Benjamin, (Genesis 42:4, 38) yet he would part with him rather than starve. (Genesis 43:14) Now, without further amplification, it is as clear as the sun, that what is inferior to us cannot be our happiness. "}*

Genesis 43:15 So the men took that present and Benjamin, and they took double money in their hand, and arose and went down to Egypt; and they stood before Joseph.

Genesis 43:16 When Joseph saw Benjamin with them, he said to the steward of his house, "Take these

men to my home, and slaughter an animal and make ready; for these men will dine with me at noon."

Genesis 43:17 Then the man did as Joseph ordered, and the man brought the men into Joseph's house.

Genesis 43:18 Now the men were afraid because they were brought into Joseph's house; and they said, "It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and fall upon us, to take us as slaves with our donkeys."

Genesis 43:19 When they drew near to the steward of Joseph's house, they talked with him at the door of the house,

Genesis 43:20 and said, "O sir, we indeed came down the 1st time to buy food;

Genesis 43:21 "but it happened, when we came to the encampment, that we opened our sacks, and there, each man's money was in the mouth of his sack, our money in full weight; so we have brought it back in our hand.

Genesis 43:22 "And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

Genesis 43:23 But he said, "Peace be with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.

Genesis 43:24 So the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys feed.

Genesis 43:25 Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.

Genesis 43:26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down before him to the earth.

Genesis 43:27 Then he asked them about their well-being, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

Genesis 43:28 And they answered, "Your servant our father is in good health; he is still alive." And they bowed their heads down and prostrated themselves.

Genesis 43:29 Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "God be gracious to you, my son."

Genesis 43:30 Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there.

Genesis 43:31 Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

Genesis 43:32 So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians.

Genesis 43:33 And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.

Genesis 43:34 Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs. So they drank and were merry with him.

Joseph tests his brothers

Genesis 44:1 And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

Genesis 44:2 "Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken.

Genesis 44:3 As soon as the morning dawned, the men were sent away, they and their donkeys.

Genesis 44:4 When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?

Genesis 44:5 'Is not this the one from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.'"

Genesis 44:6 So he overtook them, and he spoke to them these same words.

Genesis 44:7 And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing.

Genesis 44:8 "Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house?

Genesis 44:9 "With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

Genesis 44:10 And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless."

Genesis 44:11 Then each man speedily let down his sack to the ground, and each opened his sack.

Genesis 44:12 So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack.

Genesis 44:13 Then they tore their clothes, and each man loaded his donkey and returned to the city.

Genesis 44:14 So Judah and his brothers came to Joseph's house, and he was still there; and they fell

before him on the ground.

Genesis 44:15 And Joseph said to them, "What deed is this you have done? Did you not know that such a man as I can certainly practice divination?"

Genesis 44:16 Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found."

Genesis 44:17 But he said, "Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."

Genesis 44:18 Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you are even like Pharaoh.

Genesis 44:19 "My lord asked his servants, saying, 'Have you a father or a brother?'

Genesis 44:20 "And we said to my lord, 'We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother's children, and his father loves him.'

Genesis 44:21 "Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.'

Genesis 44:22 "And we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.'

Genesis 44:23 "But you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.'

Genesis 44:24 "So it was, when we went up to your servant my father, that we told him the words of my lord.

Genesis 44:25 "And our father said, 'Go back and buy us a little food.'

Genesis 44:26 "But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother is with us.'

Genesis 44:27 "Then your servant my father said to us, 'You know that my wife bore me 2 sons;

Genesis 44:28 'and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since.

Genesis 44:29 'But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'

Genesis 44:30 "Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life,

Genesis 44:31 "it will happen, when he sees that the lad is not with us, that he will die. So your servants

will bring down the gray hair of your servant our father with sorrow to the grave.

Genesis 44:32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father forever.'

Genesis 44:33 "Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.

Genesis 44:34 "For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?"

Joseph reveals his identity

Genesis 45:1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.

Joseph could not restrain himself as he did infront of them before athough he did cry but not in their presence .Genesis 42:24, 43:30-31and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. In Joseph's brothers 2nd trip Joseph reveals himself to his brothers after Judah's speach as said in Acts 7:13. In this verse we also see a picture of Jesus revealing himself to his disciples after his resurection.

Genesis 45:2 And he wept out loud, and the Egyptians and the house of Pharaoh heard it.

It was aloud cry , all those years of possibly holding it in. Athough he thought he was free from those feelings. Genesis 41:51 He was not as we see in this verse. Here we see when true forgiveness happen.

Genesis 45:3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

A concern for his Father , Before he did ask about his Father but by his action of putting his brothers in Jail for three days not knowing if he had food in that time seem to me like he wasn't concern about him as he is now possibly feeling regret for what he did. Genesis 42:17 But his brothers could not answer him, for they were dismayed in his presence. dismayed or in shocked. "This is our brother , who is now 2nd to Pharaoh he should be dead or a slave , not ruling over Egypt".

Genesis 45:4 And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

I am Joseph ,"I am Joseph your brother, had to repeat himself to his brothers by the shock they was still in unbelief the news was enough to leave them amaze and speachless.

Genesis 45:5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

Joseph acknowledges God's sovernity in being sold as a slave after all these years he said God sent me also in verses 7-8 he says "So now it was not you who sent me here, but God." The evil that others do God many times means it

for our good and others. Whether it is to build our chartaer or make a change in someone elses lives . Same thing Joseph states in Genesis 50:20 . We can also look at the cross Where it was ordain by God the evil that was to be done by the chief priest and soliders in killing Christ was for their salvation and ours . Acts 2:22-23 , 4:27-28, As the Epistle of Romans 8:28 states "And we know that all things work together for good to those who love God, to those who are the called according to His purpose. "

Genesis 45:6 "For these 2 years the famine has been in the land, and there are still 5 years in which there will be neither plowing nor harvesting.

Joseph is Now 39 years old . He started working for Pharaoh at the age of thirty and the seven years of abundance with the first two years of famine now had passed. There was still five more years to go for Pharaoh's dream in Genesis 41 to be fullfilled completely .Genesis 41:46 Which there will be neither plowing nor harvesting. It is believed by some that what happen to cause the famine that would make it impossible to plow and harvest iis that the Egyptain Nile got over flooded causing a destuction in fruits and vegetables that got drown , others would say it was a lack of rain which cause vegetation and fruits not to grow. Either way in Pharoah's dream we see the cows both the good looking ones and the ugly ones coming from the river which is the Nile which the cause of that famine. Genesis 41:2-3

Genesis 45:7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

Genesis 45:8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

In God's sovernity as spoken before he willed that Joseph brothers sold him to be a slave to bring about the fullfillment of Joseph dream . It is impossible to stop God's purpose and when God speaks the world turns everything around for that purpose. Isaiah 46:10-11 He has made me a father to Pharaoh,... which means a leader especially of spiritaul matters and one who would help them if they was in need. Judges 17:10, 18:19, Job 29:16 This title Jesus told us not to take for ourselves. Matthew 23:9 Athough Paul called himself a Father to the church of Corinthians, he said you do not have many Fathers and refrain from using the exact word about himself but said he begat them. 1 Corinthians 4:15 He also said the same concerning Onesimus and Timothy calling them sons. 2Timothy 2:1, Philemon 1:10 But he could of mostlikly since he was an Apostle.

Genesis 45:9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

Verse 9 states Hurry and go up to my father, , do not tarry and in verse 13 you shall hurry and bring my father down here ..... Now that the pretending is all over and his revenge is satified , I desire badly to see my Father Joseph must of said to himself. Genesis 45:13

Genesis 45:10 "You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.

Between 1986 and 1988 Professor Manfried Bietak found the remains of a statue which might be that of Joseph because it belongs to a non- Egyptain ruler of Avaris (Goshen) .

Genesis 45:11 "There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still 5 years of famine.'"

Genesis 45:12 "And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you.

Genesis 45:13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

Genesis 45:14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

Genesis 45:15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

Genesis 45:16 Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.

Genesis 45:17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.

It was all the abundance that was brought from Egypt that gave Jacob faith that his son Joseph was still alive. Genesis 45:26-28 The Bible is a book of evidence not just statements . Thomas needed evidence to know Jesus rose from the dead and he got it when Jesus appeared to him, just as Jacob needed evidence to know that his son still lived. John 20:25-31

Genesis 45:18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.

Genesis 45:19 'Now you are commanded-do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

Genesis 45:20 'Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'"

Genesis 45:21 Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.

Genesis 45:22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave 300 pieces of silver and 5 changes of garments.

Genesis 45:23 And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

Genesis 45:24 So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

Genesis 45:25 Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

Genesis 45:26 And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.

Genesis 45:27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

Genesis 45:28 Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Jacob moves his family to Egypt and prospers

Genesis 46:1 So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.

Genesis 46:2 Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

Genesis 46:3 So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.

Genesis 46:4 "I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes."

Genesis 46:5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him.

Genesis 46:6 So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him. *1677 B.C, My dating for this event is different 1730 B.C this is the year the Hyksos entered Egypt because I believe that the Israelites are in reality the Hyksos as you will see when we get to studying Exodus why is this my conclusion.*

Genesis 46:7 His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

Genesis 46:8 Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn.

Genesis 46:9 The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi.

Genesis 46:10 The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

Genesis 46:11 The sons of Levi were Gershon, Kohath, and Merari.

Genesis 46:12 The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

Genesis 46:13 The sons of Issachar were Tola, Puvah, Job, and Shimron.

Genesis 46:14 The sons of Zebulun were Sered, Elon, and Jahleel.

Genesis 46:15 These were the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, were thirty-three.

Genesis 46:16 The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

Genesis 46:17 The sons of Asher were Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah were Heber and Malchiel

Genesis 46:18 These were the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: 16 persons.

Genesis 46:19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

Genesis 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Genesis 46:21 The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

Genesis 46:22 These were the sons of Rachel, who were born to Jacob: fourteen persons in all.

Genesis 46:23 The son of Dan was Hushim.

Genesis 46:24 The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem.

Genesis 46:25 These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob: 7 persons in all.

Genesis 46:26 All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were 66 persons in all.

Genesis 46:27 And the sons of Joseph who were born to him in Egypt were 2 persons. All the persons of the house of Jacob who went to Egypt were 70.

The Septuagint states " And including the children of Joseph who were born to him in the land of Egypt, being 9, all the souls of Jacob's house who came with Jacob into Egypt were 75."

The Samaritan Pentateuch states "And the sons of Joseph, which were born him in Egypt, were 2 souls: all the souls of the house of Jacob, which came into Egypt, were 70 . "

Genesis 46:28 Then he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen.

Genesis 46:29 So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

Genesis 46:30 And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive."

Genesis 46:31 Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me.

Genesis 46:32 'And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'

Genesis 46:33 "So it shall be, when Pharaoh calls you and says, 'What is your occupation?'

Genesis 46:34 "that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Genesis 47:1 Then Joseph went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they are in the land of Goshen."

Genesis 47:2 And he took 5 men from among his brothers and presented them to Pharaoh.

Genesis 47:3 Then Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers."

Genesis 47:4 And they said to Pharaoh, "We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

Genesis 47:5 Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.

Genesis 47:6 "The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock."

Genesis 47:7 Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh.

Genesis 47:8 Pharaoh said to Jacob, "How old are you?"

Genesis 47:9 And Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage."

Genesis 47:10 So Jacob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:11 And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

The land of Rameses.....*The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.*

Genesis 47:12 Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in their families.

Genesis 47:13 Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

Genesis 47:14 And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

Genesis 47:15 So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

Genesis 47:16 Then Joseph said, "Give your livestock, and I will give you bread for your livestock, if the money is gone."

Genesis 47:17 So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Genesis 47:18 When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands.

Genesis 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for

bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate."

Genesis 47:20 Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.

Genesis 47:21 And as for the people, he moved them into the cities, from one end of the borders of Egypt to the other end.

Genesis 47:22 Only the land of the priests he did not buy; for the priests had rations allotted to them by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

Genesis 47:23 Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land.

There is a ancient Papyrus that states {"I have a other matter to bring to the attention of my Lord and it is this : we have permitted the transit of the Bedouin tribes from Edom via the Menephata fort in Zeku, to the fen-lands of the city of Per-Atum.....so they may perserve their own lives and the lives and the lives of their own flocks on the estate of the king , the good Sun of every land....."}

Genesis 47:24 "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

Genesis 47:25 So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."

Genesis 47:26 And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become Pharaoh's.

Genesis 47:27 So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

Genesis 47:28 And Jacob lived in the land of Egypt 17 years. So the length of Jacob's life was 147 years.

Genesis 47:29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt,

Genesis 47:30 "but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."

Genesis 47:31 Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.

Jacob blesses Joseph's sons

Genesis 48:1 Now it came to pass after these things that Joseph was told, "Indeed your father is sick"; and he took with him his two sons, Manasseh and Ephraim.

Genesis 48:2 And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

Genesis 48:3 Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

Genesis 48:4 "and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.'

Genesis 48:5 "And now your 2 sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.

Genesis 48:6 "Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.

Genesis 48:7 "But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

Genesis 48:8 Then Israel saw Joseph's sons, and said, "Who are these?"

Genesis 48:9 And Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them."

Genesis 48:10 Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them.

Genesis 48:11 And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

Genesis 48:12 So Joseph brought them from beside his knees, and he bowed down with his face to the earth.

Genesis 48:13 And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him.

Genesis 48:14 Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.

Genesis 48:15 And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day,

Genesis 48:16 The Angel who has redeemed me from all evil, Bless the lads; Let my name be named

upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth."

Genesis 48:17 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.

Genesis 48:18 And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head."

Genesis 48:19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

Genesis 48:20 So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus he set Ephraim before Manasseh.

Genesis 48:21 Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers.

Genesis 48:22 "Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."

Jacob blesses each son

Genesis 49:1 And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days:

Genesis 49:2 "Gather together and hear, you sons of Jacob, And listen to Israel your father.

Genesis 49:3 "Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power.

Reuben was the first to be born from Leah. Genesis 29:32, 46:8, Numbers 1:20, 26:5, 1 Chronicles 5:1,3

Genesis 49:4 Unstable as water, you shall not excel, Because you went up to your father's bed; Then you defiled it -He went up to my couch.

Although Reuben was the firstborn he lost his right due to him having sex with Bilhah his father's concubine. Genesis 35:22, 1 Chronicles 5:1

Genesis 49:5 "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place.

Simeon and Levi both came from the same mother Leah Genesis 29:33-34

Genesis 49:6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox.

For in their anger they slew a man... *a referance to Shechem who they killed in anger for raping thier sister. Genesis 34:26,* ***in their self-will they hamstrung an ox....****We are told they stole on that same day oxen. Genesis 34:28 which afterwards they must of hamstrung one of them.* ***Hamstrung*** *means to cripple by cutting the hamstring which is one of the tendons at the back of the knee.*

Genesis 49:7 Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob And scatter them in Israel.

This could of been the reason why the tribe of Levi was given no inheritance but lived among the tribes of Israel. Numbers 18:23, Deuteronomy 14:27

Genesis 49:8 "Judah, you are he whom your brothers shall praise; Your hand shall be on the neck of your enemies; Your father's children shall bow down before you.

The name "Judah" means "praise". Jesus came from the tribe of Judah. Matthew 1:1-2 He is called in Revelation the Lion from the tribe of Judah. Revelation 5:5 The Messiah was to be of the Line of Judah, Christ is to be born in Judah of Bethlehem Ephrathah Micah 5:2

Genesis 49:9 Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?

Genesis 49:10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

When Judah had no Kings and no lawgiver among the jews Jesus came. Matthew 2:1, Luke 3:1

Genesis 49:11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.

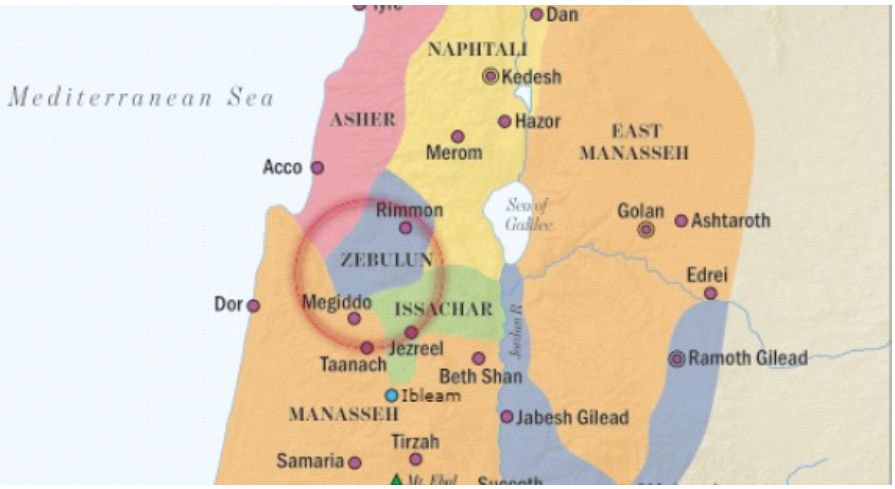
Genesis 49:12 His eyes are darker than wine, And his teeth whiter than milk.

Genesis 49:13 "Zebulun shall dwell by the shore (seashore, coast) of the sea; He shall become a haven for ships, And his border shall adjoin Sidon.

Zebulun did not dwell by or at the shore of the sea or as we know it become a haven for ships but was near the haven of ships as the Septuagint states. *Maybe oringally Jacob stated Zebulun shall near the shore since we don't have the oringal manscript it is possible it stated that as it states in the* Septuagint *near the haven of ships .*

Samaritan Pentateuch states *"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."*

Septuagint states "*The Zabulon shall dwell by the sea; And he will be near the haven of ships, And will extend as far as Sidon."*



Genesis 49:14 "Issachar is a strong donkey, Lying down between two burdens;

Genesis 49:15 He saw that rest was good, And that the land was pleasant; He bowed his shoulder to bear a burden, And became a band of slaves.

Genesis 49:16 "Dan shall judge his people As one of the tribes of Israel.

Samson was from the tribe of Dan who was a judge in Israel. Judges 13:2

Genesis 49:17 Dan shall be a serpent by the way, A viper by the path, That bites the horse's heels So that its rider shall fall backward.

This is a referance to the two calves of gold that king Jeroboam set up , one in Dan and the other in Bethel which led many in Israel to sin. 1 Kings 12:28-29, Some in early church history saw this verse to say AntiChrist was to be a jew.

Hippolytus 170-236 A.D in DOGMATICAL AND HISTORICAL TREATISE

ON CHRIST AND ANTICHRIST sates {"14. Thus did the Scriptures preach before-time of this lion and lion's whelp. And in like manner also we find it written regarding Antichrist. For Moses speaks thus: "Dan is a lion's whelp, and he shall leap from Bashan." But that no one may err by supposing that this is said of the Savior, let him attend carefully to the matter. "Dan," he says, "is a lion's whelp;" and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus, we see also from the words of Jacob: "Let Dan be 'a serpent, lying upon the ground, biting the horse's heel." What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis, who deceived Eve and supplanted Adam (pterni>sav, bruised Adam's heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.

15. That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, "the prophet testifies when he says, "Dan shall judge his people, as (he is) also one tribe in Israel." But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfillment in Samson, but its complete fulfillment is reserved for Antichrist. For Jeremiah also speaks to this effect: "From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses....."}

Ambrose states in The Patriarchs 7.32 {"The simple interpretation is this, that the tribe of Dan also supplied the judge in Israel. Granted, after Joshua the son of Nun, the judges of Samson was from the tribe of Dan, and he judged for twenty years. But the prophecy does not refer to him but the Antichrist, a cruel judge and savage tyrant who will come from the tribe of Dan and will judge the people. Like a serpent sitting in the way, he will try to throw down those who walk in the way of truth, for he desires to overthrow the truth. Indeed, this is to bite the horse's heel, so that the horse, injured by the infusion of poison and wounded by the serpent's tooth, lifts up his heel. Just so the betrayer Judas, when tempted by the devil, lifted up his heel5 upon the Lord Jesus to throw down the rider who threw himself down to lift up all people. "}

But AntiChrist will not be Jewish for all the jews at that time will come to Christ and be saved. Romans 11:25-27 But he will a Roman because those was who destroyed the temple in 70 AD. Daniel 9:26-27

Genesis 49:18 I have waited for your salvation, O LORD!

Genesis 49:19 "Gad, a troop shall tramp upon him, But he shall triumph at last.

Genesis 49:20 "Bread from Asher shall be rich, And he shall yield royal dainties.

Genesis 49:21 "Naphtali is a deer let loose; He uses beautiful words.

Genesis 49:22 "Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall.

Genesis 49:23 The archers have bitterly grieved him, Shot at him and hated him.

Genesis 49:24 But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel),

Genesis 49:25 By the God of your father who will help you, And by the Almighty who will bless you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.

Genesis 49:26 The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers.

Genesis 49:27 "Benjamin is a ravenous wolf; In the morning he shall devour the prey, And at night he shall divide the spoil."

Genesis 49:28 All these are the 12 tribes of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

Genesis 49:29 Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Genesis 49:30 "in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.

Genesis 49:31 "There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his

wife, and there I buried Leah.

Jacob only acknowledged Leah as his wife in his dying bed, and not Rachel with the others. As he only acknowledged Sarah as Abraham's wife and not Hagar.

Even among Rabbis the topic of polygamy was rejected among them because none of the ones who is named in Talmud had polygamous relationships and by the 4th and 5th Century it was spoken against. Rabbi Gershom ben Yehuda banned the practice completely for Ashkenazi Jews in the 10th century.

Sanhedrin 76b The William Davidson Talmud (Koren - Steinsaltz) One who loves his wife as he loves himself, and who esteems her by giving her clothing and jewelry more than he esteems himself, ... Concerning him the verse states: "And you shall know that your tent is in peace; and you shall visit your habitation and shall miss nothing"

Look at what this passage states to love your wife as you love yourself, you can't be loving a person in that matter if you are loving more than one. This reminds me of what Paul states in Ephesians Ephesians 5:28-33 and again we are told that the two will be one flesh.

Genesis 49:32 "The field and the cave that is there were purchased from the sons of Heth."

Death of Jacob, death of Joseph

Genesis 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people. *1660 B.C and my dating for this event would be 1713 B.C*

Genesis 50:1 Then Joseph fell on his father's face, and wept over him, and kissed him.

Genesis 50:2 And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

Genesis 50:3 Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

"Forty days is required to embalm a Egyptian" according to Egyptologist and Professor of Philosophy Robert Brier, Ph.D from Long Island University which he stated in a lecture on Joseph

Genesis 50:4 And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

Genesis 50:5 'My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.'"

Genesis 50:6 And Pharaoh said, "Go up and bury your father, as he made you swear."

Genesis 50:7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

Mishna states in Sotah 1:9 {"`Joseph had the merit of burying his father, and none of his brothers was greater than he, since it is said, And Joseph went up to bury his father . . . and there went up with him both chariots and

horsemen Gen. 50:7,9. `We have none so great as Joseph, for only Moses took care of his [bones]. `Moses had the merit of burying the bones of Joseph, and none in Israel was greater than he, since it is said, And Moses took the bones of Joseph with him Ex. 13:19. "}

Genesis 50:8 as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen.

Genesis 50:9 And there went up with him both chariots and horsemen, and it was a very great gathering.

Genesis 50:10 Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

Genesis 50:11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan.

Genesis 50:12 So his sons did for him just as he had commanded them.

Genesis 50:13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

Genesis 50:14 And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Genesis 50:15 When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

Genesis 50:16 So they sent messengers to Joseph, saying, "Before your father died he commanded, saying,

Genesis 50:17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you."' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

Genesis 50:18 Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants."

Genesis 50:19 Joseph said to them, "Do not be afraid, for am I in the place of God?

Genesis 50:20 "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Here is a perfect example of what men mean to harm us , is God's plan to turn it to something good. Romans 8:28

Genesis 50:21 "Now therefore, do not be afraid; I will provide for you and your little ones." And he

comforted them and spoke kindly to them.

Genesis 50:22 So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years.

Genesis 50:23 Joseph saw Ephraim's children to the 3rd generation. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

Genesis 50:24 And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

Genesis 50:25 Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

When the children of Israel came out of Egypt they did not forget to take Joseph's bones as he made them swear and they burried him in Shechem. Exodus 13:18-19, Joshua 24:32

Genesis 50:26 So Joseph died, being 110 years old; and they embalmed him, and he was put in a coffin in Egypt. *1606 B.C , but my dating for this event would be 1659 B.C.*

MR KAKOULIDES' TRANSLATION AND NOTES ON

RUTH

With an Introduction and Full Commentary

Ruth a type of the church a woman who was outside the promises of God who became part of the family line of the Messiah by her kinsman-redeemer Boaz a type of Jesus in the Old Testament. Who is the author and when was this book written remains a mystery. Some say Samuel which I do doubt, for he did not live to see David as king athough he predicted it should happen, others say in the time of Ezra and Nehemiah by some unknown writer who wanted to defend those who took wives among the Moabites. Nehemiah 13:23 While others in the time of the reign of David or Solomon or even after the kingdom of Israel was divided to two kingdoms one which ruled the family line of David which was Judah in the South while the other did not Which was Israel in the North. In this theory in writing this book the author shows the kingship belongs to David the writing of the book of Ruth. All these theories remain a theory and not a fact. All I know that God inspired this book and in it I find Christ and his bride the church. Ancient sources are used as a commentary to this book including some church Fathers and Jewish legends and translation notes.

Host of the Mr Kakoulides and the Bible

Harris Kakoulides

Ruth 1:1 Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

There were two Bethlehems in Israel one in Judah and the other in Zebulun. Joshua 19:15-16

Bethlehem means "house of bread" interesting that there was a famine there.

The Legends of the Jews {"The story of Ruth came to pass a hundred years after Othniel's reign. Conditions in Palestine were of such a nature that if a judge said to a man, "Remove the mote from thine eye," his reply was, "Do thou remove the beam from thine own." To chastise the Israelites God sent down them one of the ten seasons of famine which He had ordained, as disciplinary measures for mankind, from the creation of the world until the advent of Messiah. Elimelech and his sons, who belonged to the aristocracy of the land, attempted neither to improve the sinful generation whose transgressions had called forth the famine, nor alleviated the distress that prevailed about them. They left Palestine, and thus withdrew themselves from the needy who had counted upon their help. They turned their faced to Moab. There, on account of their wealth and high descent, they were made officers in the army. Mahlon and Chilion, the sons of Elimelech, rose to still higher distinction, they married the daughters of the Moabite king Eglon But this did not happen until after the death of Elimelech, who was opposed to intermarriage with the heathen. Neither the wealth nor the family connections of the two men helped them before God. First they sank into poverty, and, as they continued in their sinful ways, God took their life. "}

Ruth 1:2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion *who were* Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

Elimelech name means God is king

Mahlon name means sickly he was the one married Ruth. Ruth 4:10

Chilion name means finished , completely perfect, the weak one , the pinny one

Jerome states in Hebrew Questions on Chronicles {"The Hebrews' tradition is that this is he in whose time the sun stood still, on account of those who did not keep the law, so that, when they had seen such a miracle, they should turn to the Lord God. And because they scorned to do such a thing, therefore the famine grew worse, and he who seemed foremost in the tribe of Judah not only was expelled from his native land with his wife and sons, made helpless by famine, but even continued in that same exile with his sons."}

Ruth 1:3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

Ruth 1:4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

Ruth 1:5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Ruth 1:6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that YHWH (the LORD) had visited His people by giving them bread.

Ruth 1:7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

The Legends of the Jews {"Naomi, their mother, resolved to return to her home. Her two daughters-in-law were very dear to her on account of the love they had borne her sons, a love strong even in death, for they refused to marry again. Yet she would not take them with her to Palestine, because she foresaw contemptuous treatment in store for them as Moabitish women. Orpah was easily persuaded to remain behind. She accompanied her mother-in-law a distance of four miles, and then she took leave of her, shedding only four tears as she bade her farewell. Subsequent events showed that she had not been worthy of entering into the Jewish communion, for scarcely had she separated from Naomi when she abandoned herself to an immoral life. But with God nothing goes unrewarded. For the four miles which Orpah travelled with Naomi, she was recompensed by bringing forth four giants, Goliath and his three brothers. "}

Ruth 1:8 And Naomi said to her 2 daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

Ruth 1:9 " YHWH (The LORD) grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

Ruth 1:10 And they said to her, "Surely we will return with you to your people."

Ruth 1:11 But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?

Ruth 1:12 "Turn back, my daughters, go-for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

Ruth 1:13 "would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

Ruth 1:14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

Ruth 1:16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.

Ruth 1:17 Where you die, I will die, And there will I be buried. YHWH (The LORD) do so to me, and more also, If anything but death parts you and me."

Ruth 1:18 When she saw that she was determined to go with her, she stopped speaking to her.

The Legends of the Jews {"Ruth's bearing and history were far different. She was determined to become a Jewess, and her decision could not be shaken by what Naomi, in compliance with the Jewish injunction, told her of the difficulties of the Jewish law. Naomi warned her that the Israelites had been enjoined to keep Sabbaths and feast days, and that the daughters of Israel were not in the habit of frequenting the threatres and circuses of the heathen. Ruth only affirmed her readiness to follow Jewish customs. And

when Naomi said: "We have one Torah, one law, one command; the Eternal our God is one, there is none beside Him," Ruth answered: "Thy people shall be my people, thy God my God." So the two women journeyed together to Bethlehem. They arrived there on the very day on which the wife of Boaz was buried, and the concourse assembled for the funeral saw Naomi as she returned to her home."}

Jerome states in Letter 39.5 {"Naomi, fleeing because of famine to the land of Moab, there lost her husband and her sons. Yet when she was thus deprived of her natural protectors, Ruth, a stranger, never left her side. And see what a great thing it is to comfort a lonely woman: Ruth, for her reward, is made an ancestor of Christ."}

Ruth 1:19 Now the 2 of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "Is this Naomi?"

Ruth 1:20 But she said to them, "Do not call me Naomi; call me Mara, for Shaddai (the Almighty) has dealt exceedingly bitter with me.

Naomi means pleasant one , my delight

Mara means bitter

It was in Naomi's bitterness and sorrow that she won Ruth as a convert. Most of the time when we are the most sorrow and broken that is when we are able to do great things even if we don't recognize it at the time. But God in his sovereignty would use us when we are nothing in our eyes so he will recieve the glory. Our weakness is a open invintation for his strength to be seen. 2 Corinthians 12:9-10, 13:4

Ruth 1:21 "I went away full, and YHWH (the LORD) has brought me home again empty. Why do you call me Naomi, since YHWH (the LORD) has testified against me, and Shaddai (the Almighty) has afflicted me?"

Ruth 1:22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

Mid Apirl , Between the feast of Passover and Pentecost

Ruth 2:1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

The Legends of the Jews {"Ruth supported herself and her mother-in-law sparsely with the ears of grain which she gathered in the fields. Association with so pious a woman as Naomi had already exercised great influence upon her life and ways. Boaz was astonished to notice that if the reapers let more than two ears fall, in spite of her need she did not pick them up, for the gleaning assigned to the poor by law does not refer to quantities of more than two ears inadvertently dropped at one time. Boaz also admired her grace, her decorous conduct, her modest demeanor. When he learned who she was, he commended her for her attachment to Judaism. To his praise she returned: "Thy ancestors found no delight even in Timna, the daughter of a royal house. As for me, I am a member of a low people, abominated by thy God, and excluded from the assembly of Israel." For the moment Boaz failed to recollect the Halakah bearing on the Moabites and Ammonites. A voice from heaven reminded him that only their males were affected by the command of exclusion. This he told to Ruth, and he also told her of a vision he had had concerning her descendants. For the sake of the good she had done to her mother-in-law, kings and prophets would spring from her womb. "}

Ruth 2:2 So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter."

Gleaning was the welfare of those days it was in the Law of Moses to leave some grain and produce behind for those in need who could take them. Leviticus 19:9-10, 23:22, Deuteronomy 24:19-22

Ruth 2:3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

Ruth 2:4 Now behold, Boaz came from Bethlehem, and said to the reapers, "YHWH (The LORD) be with you!" And they answered him, " YHWH (The LORD) bless you!"

Ruth 2:5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

Ruth 2:6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.

Ruth 2:7 "And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

Ruth 2:8 Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

Ruth 2:9 "Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

Ruth 2:10 So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"

Ruth 2:11 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

Ruth 2:12 " YHWH (The LORD) repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

Ruth 2:13 Then she said, "Let me find favor in your sight, my master (lord) ; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

Ruth 2:14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back.

Ruth 2:15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 "Also let grain from the bundles fall purposely for her; leave it that she may glean, and do not rebuke her."

Ruth 2:17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.

An ephah of barley about 30 to 40 pounds

Ruth 2:18 Then she took it up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.

Ruth 2:19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today is Boaz."

Ruth 2:20 Then Naomi said to her daughter-in-law, "Blessed be he of YHWH (the LORD) , who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man is a relation of ours, one of our close relatives."

Ruth 2:21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.'"

Ruth 2:22 And Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field."

Ruth 2:23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth 3:1 Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?

The Legends of the Jews {"Boaz showed kindness not only to Ruth and Naomi, but also to their dead. He took upon himself the decent burial of the remains of Elimelech and his two sons. All this begot in Naomi the thought that Boaz harbored the intention of marrying Ruth. She sought to coax the secret, if such there was, from Ruth. When she found that nothing could be elicited from her daughter-in-law, she made Ruth her partner in a plan to force Boaz into a decisive step. Ruth adhered to Naomi's directions in every particular, except that she did not wash and anoint herself and put on fine raiment, until after she had reached her destination. She feared to attract the attention of the lustful, if she walked along the road decked out in unusual finery.

The moral conditions in those days were very reprehensible. Though Boaz was high-born and a man of substance, yet he slept on the threshing-floor, so that his presence might act as a check upon profligacy. In the midst of his sleep, Boaz was startled to find some one next to him. At first he thought it was a demon. Ruth calmed his disquietude with these words: "Thou art the head of the court, thy ancestors were princes, thou art thyself an honorable man, and a kinsman of my dead husband. As for me, who am in the flower of my years, since I left the home of my parents where homage is rendered unto idols, I have been constantly menaced by the dissolute young men around. So I have come hither that thou, who art the redeemer, mayest spread out thy skirt over me." Boaz gave her the assurance that if his older brother Tob failed her, he would assume the duties of a redeemer. "}

Ruth 3:2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.

Ruth 3:3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

Ruth 3:5 And she said to her, "All that you say to me I will do."

Ruth 3:6 So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

Ruth 3:7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

Ruth 3:8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

Ruth 3:9 And he said, "Who are you?" So she answered, "I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

Ruth 3:10 Then he said, "Blessed are you of YHWH (the LORD) , my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

Ruth 3:11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.

Ruth 3:12 "Now it is true that I am a close relative; however, there is a relative closer than I.

Ruth 3:13 "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as YHWH (the LORD) lives! Lie down until morning."

Ruth 3:14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."

Ruth 3:15 Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured 6 *seahs (measures)* of barley, and laid it on her. Then she went into the city.

If it is six ephahs that is 200 pounds , the word Ephahs is added to the text in some english translations like the NKJV But the Hebrew it only says six but if it was six seahs it would be (60-80 pounds) which that would of been double of what she first recieved before.

Ruth 3:16 So when she came to her mother-in-law, she said, "Is that you, my daughter?" Then she told her all that the man had done for her.

Ruth 3:17 And she said, "These 6 *seahs (measures)* of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.'"

Ruth 3:18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

Ruth 4:1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat

down.

The Gate of the city was the court house for the city , where important decisions where made. Deuteronomy 16:18, 21:19, 22:15

The Legends of the Jews {"The next day he came before the tribunal of the Sanhedrin to have the matter adjusted. Tob soon made his appearance, for an angel led him to the place where he was wanted, that Boaz and Ruth might not have long to wait. Tob, who was not learned in the Torah, did not know that the prohibition against the Moabites had reference only to males. Therefore, he declined to marry Ruth. "}

Ruth 4:2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

Ruth 4:3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech.

Ruth 4:4 "And I thought to inform you, saying, 'Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.'" And he said, "I will redeem it."

Septuagint {"*I have promised to open thine ear, saying, Purchase it in the presence of these men who are sitting here, even in the presence of the elders of my people. If thou wilt do the kinsman's part, do it; but if thou wilt not perform the office of a kinsman, tell me, that I may know; for there is none besides thee to perform the office of a kinsman, except myself, who am next after thee. And he said, I will do the kinsman's part. "}*

Ruth 4:5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance."

Ruth 4:6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

Ruth 4:7 Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.

Ruth 4:8 Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal.

Most likely kinsman-redeemer who was before Boaz had his sandle removed by Ruth then had her spit on his face to seal the deal that he did not want to redeem Ruth but gave his right to Boaz according to the law of Moses . Deuteronomy 25:5-10

Josephus states it happen that way aswell according to the Law aswell

Josephus in Antiquities Of The Jews Book 5 Chapter 9 states the following {".....Now about noon Booz went down into the city, and gathered the senate together, and when he had sent for Ruth, he called for her kinsman also; and when he was come, he said, "Dost not thou retain the inheritance of Elimelech and his sons?" He confessed that he did retain it, and that he did as he was permitted to do by the laws, because he was their nearest kinsman. Then said Booz, "Thou must not remember the laws by halves, but do every thing according to them; for the wife of Mahlon is come hither, whom thou must marry, according to the law, in case thou wilt retain their fields." So the man yielded up both the field and the wife to Booz, who was himself of kin to those that were dead, as alleging that he had a wife already, and children also; so Booz called the senate to witness, and bid the woman to loose his shoe, and spit in his face, according to the law; and when this was done, Booz married Ruth, and they had a son within a year's time. Naomi was herself a nurse to this child; and by the advice of the women, called him Obed, as being to be brought up in

order to be subservient to her in her old age, for Obed in the Hebrew dialect signifies a servant...}

Mishna states Yebamot 12:3 [If] she removed the shoe and spit but did not pronounce the prescribed words, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid. `[If] she pronounced the prescribed words and spit but did not remove the shoe, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid. `[If] she removed the she and pronounced the prescribed words but did not spit, `R. Eliezer says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid." `R. Aqiba says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid." ` R. Eliezer says, "Thus will be done Dt. 25:9— anything which is an actual deed is essential [to the performance of the rite]." `Said to him R. Aqiba, "Is there proof from that Scripture? Thus will be done to the man— anything which is a deed done in regard to the man [is essential]."

Ruth 4:9 And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.

Ruth 4:10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."

Ruth 4:11 And all the people who were at the gate, and the elders, said, "We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.

Ruth 4:12 "May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which YHWH (the LORD) will give you from this young woman."

Ruth 4:13 So Boaz took Ruth and she became his wife; and when he went in to her, YHWH (the LORD) gave her conception, and she bore a son.

The Legends of the Jews {"So she was taken to wife by the octogenarian Boaz. Ruth herself was forty years old at the time of her second marriage, and it was against all expectations that her union with Boaz should be blessed with offspring, a son Obed the pious. Ruth lived to see the glory of Solomon, but Boaz died on the day after the wedding."}

Ruth 4:14 Then the women said to Naomi, "Blessed be YHWH (the LORD) , who has not left you this day without a close relative; and may his name be famous in Israel!

Ruth 4:15 "And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than 7 sons, has borne him."

Ruth 4:16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

Ruth 4:17 Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18 Now this is the genealogy of Perez: Perez was the father of Hezron;

Ruth 4:19 Hezron was the father of Ram, and Ram was the father of Amminadab;

Ruth 4:20 Amminadab was the father of Nahshon, and Nahshon was the father of Salmon;

Ruth 4:21 Salmon was the father of Boaz, and Boaz was the father of Obed;

Ruth 4:22 Obed was the father of Jesse, and Jesse was the father of David.

Why the genealogy in the last verses of the Book of Ruth? Since Ruth was a Moabitess, David is a decendent of Ruth and no Moabite is to be let in assembly of the LORD till the 10th generation, how can he be legally a King of Israel? This genealogy shows that he can since he is the 10th generation starting from Perez. Deuteronomy 23:3-4

1) Perez

2) Hezron

3) Ram

4) Amminadab

5) Nahshon

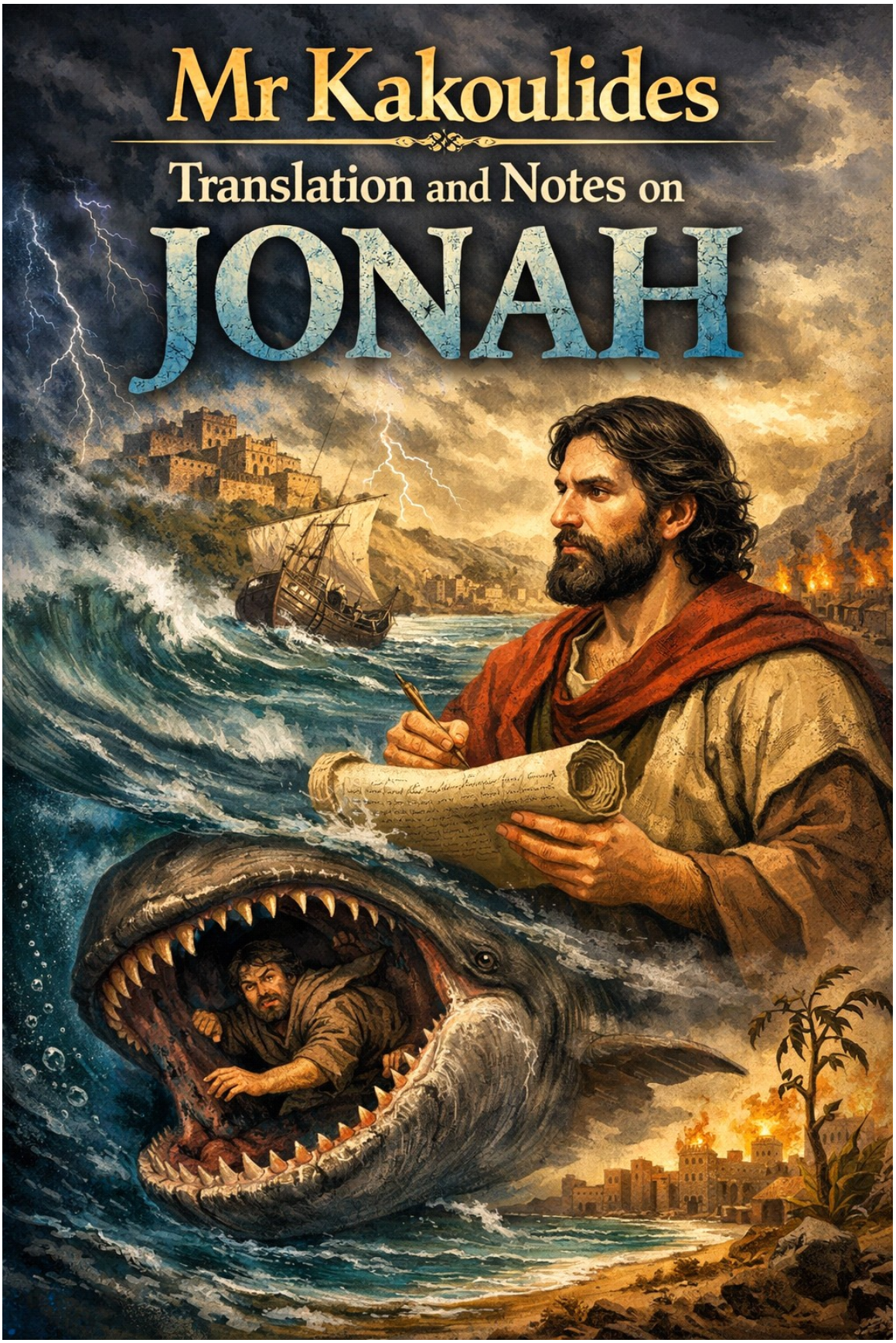
6) Salmon

7) Boaz

8) Obed

9) Jesse

10) David


Mr Kakoulides
Translation and Notes on
JONAH

Jonah was from Gath Hepher on the border of Zebulun in Galilee alive during the reign of Jeroboam the son of Joash, king of Israel which was around the years of 790–749 B.C . 2 Kings 14:23-25. God sends him to prophecy to Israel's enemy Assyria who was to take Israel captive in 720 B.C but instead of going there he wanted to go Tarshish aka Spain athough Josephus states it is in Cilicia to run away from the presence to God. In his disobedience he learns a powerful lesson of God's love and compassion.

Josephus (37 to 100 AD) in Antiquities of the Jews - Book 9 chapter 10 states {"IN the fifteenth year of the reign of Amaziah, Jeroboam the son of Joash reigned over Israel in Samaria forty years. This king was guilty of contumely against God, and became very wicked in worshipping of idols, and in many undertakings that were absurd and foreign. He was also the cause of ten thousand misfortunes to the people of Israel. Now one Jonah, a prophet, foretold to him that he should make war with the Syrians, and conquer their army, and enlarge the bounds of his kingdom on the northern parts to the city Hamath, and on the southern to the lake Asphaltitis; for the bounds of the Canaanites originally were these, as Joshua their general had determined them. So Jeroboam made an expedition against the Syrians, and overran all their country, as Jonah had foretold.

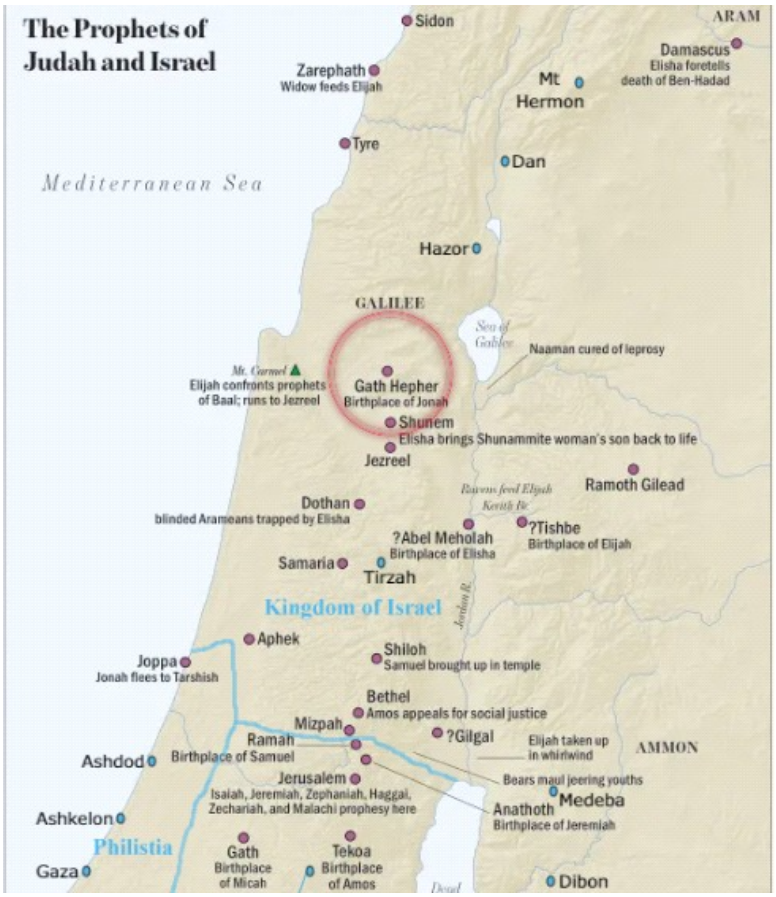
Now I cannot but think it necessary for me, who have promised to give an accurate account of our affairs, to describe the actions of this prophet, so far as I have found them written down in the Hebrew books. Jonah had been commanded by God to go to the kingdom of Nineveh; and when he was there, to publish it in that city, how it should lose the dominion it had over the nations.

But he went not, out of fear; nay, he ran away from God to the city of Joppa, and finding a ship there, he went into it, and sailed to Tarsus, in Cilicia and upon the rise of a most terrible storm, which was so great that the ship was in danger of sinking, the mariners, the master, and the pilot himself, made prayers and vows, in case they escaped the sea: but Jonah lay still and covered [in the ship,] without imitating any thing that the others did; but as the waves grew greater, and the sea became more violent by the winds, they suspected, as is usual in such cases, that some one of the persons that sailed with them was the occasion of this storm, and agreed to discover by lot which of them it was.

When they had cast lots, the lot fell upon the prophet; and when they asked him whence he came, and what he had done? he replied, that he was a Hebrew by nation, and a prophet of Almighty God; and he persuaded them to cast him into the sea, if they would escape the danger they were in, for that he was the occasion of the storm which was upon them.

Now at the first they durst not do so, as esteeming it a wicked thing to cast a man who was a stranger, and who had committed his life to them, into such manifest perdition; but at last, when their misfortune overbore them, and the ship was just going to be drowned, and when they were animated to do it by the prophet himself, and by the fear concerning their own safety, they cast him into the sea; upon which the sea became calm.

It is also reported that Jonah was swallowed down by a whale, and that when he had been there three days, and as many nights, he was vomited out upon the Euxine Sea, and this alive, and without any hurt upon his body; and there, on his prayer to God, he obtained pardon for his sins, and went to the city Nineveh, where he stood so as to be heard, and preached, that in a very little time they should lose the dominion of Asia. And when he had published this, he returned. Now I have given this account about him as I found it written [in our books.] "}



From a Translation of the book of Jonah to Jewish Mishna , Talmud , and Jewish Legends, early church Fathers and a defense to the book of Jonah being possible , this will be a source you would want with you when ever you start reading the book of Jonah.

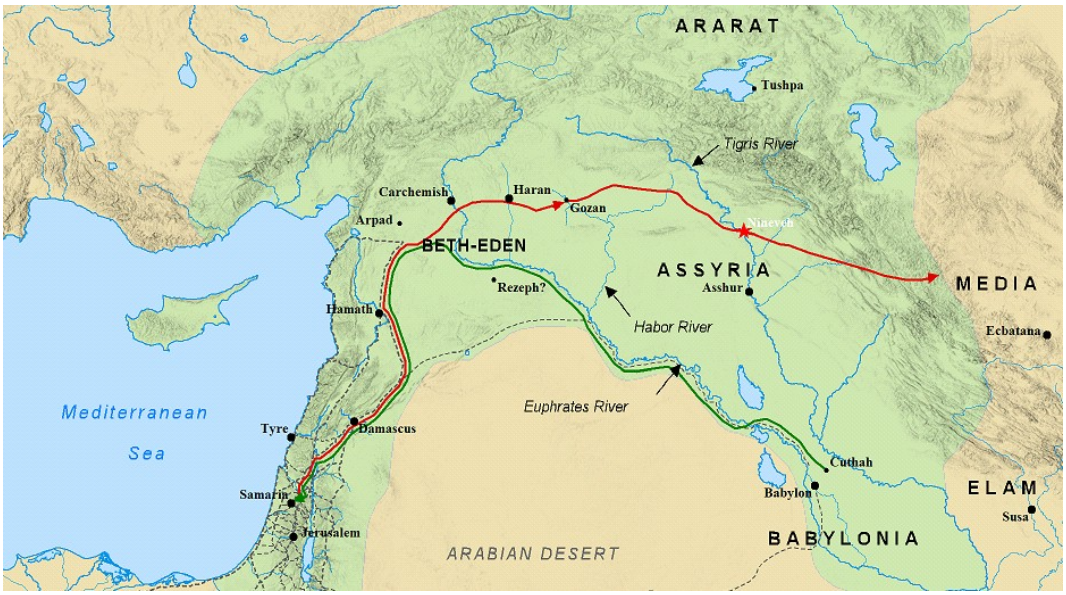
Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides 3/31/2026

Jonah 1:1 Now the word of the YHWH (LORD) came to Jonah the son of Amittai, saying,

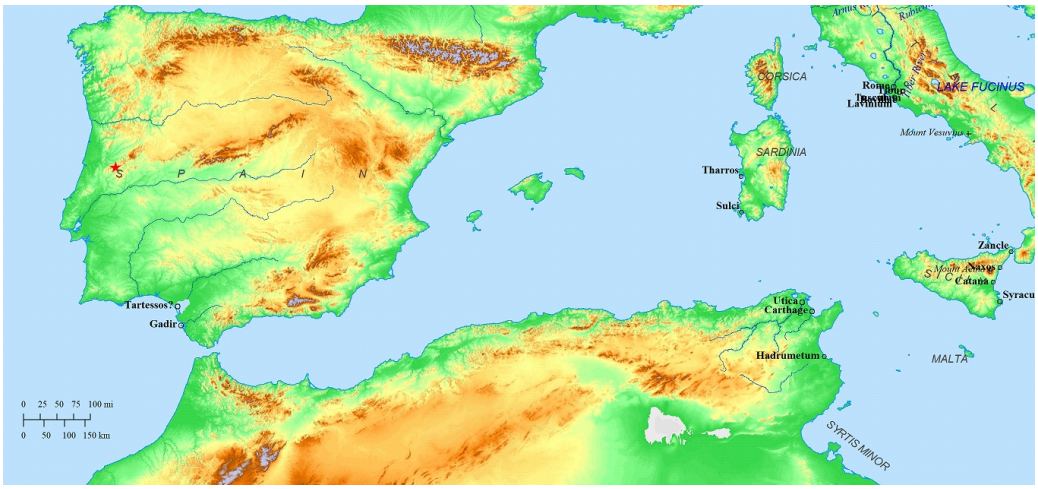
Jonah 1:2 "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."

Nineveh was the capital of Assyria, on the east bank of the River Tigris



Jonah 1:3 But Jonah arose to flee to Tarshish (Spain) from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish (Spain) ; so he paid the fare, and went down into it, to go with them to Tarshish (Spain) from the presence of the LORD.

Many scholars identify Tarshish with a place in southern Spain, especially Tartessos (an ancient civilization near modern Andalusia.



Jonah 1:4 But the YHWH (LORD) sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken apart.

Jonah 1:5 Then the mariners (sailors) were afraid; and every man cried out to thier gods (Elohim) , and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep.

Septuagint states {"And the mariners were terrified, and cried every one to his god, and threw overboard some of the cargo, to lighten the vessel. Now Jonas had gone down into the ship's hold, and was asleep and snoring. "}

Jonah 1:6 So the captain came to him, and said to him, "What do you mean, sleeper? Arise, call on your Elohim (God) ; perhaps your Elohim (God) will consider us, so that we may not perish."

Septuagint states {" And the shipmaster came to him, and said to him, Why are you snoring ? arise, and call upon your God, that God may save us, and we perish not."}

Jonah 1:7 And they said to one another, "Come, let us cast lots, that we may know for whose cause this trouble has come upon us." So they cast lots, and the lot fell on Jonah.

Jonah 1:8 Then they said to him, "Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?"

Jonah 1:9 So he said to them, "I am a Hebrew; and I fear YHWH (the LORD) , the Elohim (God) of heaven, who made the sea and the dry land."

Septuagint states {" And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry land. "}

Jonah 1:10 Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of YHWH (the LORD) , because he had told them.

Jonah 1:11 Then they said to him, "What shall we do to you that the sea may be calm for us?" -for the sea was growing more tempestuous.

Jonah 1:12 And he said to them, "Pick me up and throw me into the sea; then the sea will become calm

for you. For I know that this great tempest is because of me."

Jonah 1:13 Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them.

Jonah 1:14 Therefore they cried out to YHWH (the LORD) and said, "We pray, O YHWH (LORD) , please do not let us perish for this man's life, and do not charge us with innocent blood; for You, O YHWH (LORD) , have done as it pleased You."

Jonah 1:15 So they picked up Jonah and threw him into the sea, and the sea ceased from its raging (indignation) .

Jonah 1:16 Then the men feared YHWH (the LORD) exceedingly, and offered a sacrifice to YHWH (the LORD) and took vows (votive offering) .

Jonah 1:17 Now YHWH (the LORD) had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish 3 days and 3 nights.

There are people who ask the question Can a person survive being swallowed by a whale like Jonah who was inthe whale for 3 days and 3 nights?

Yes they can. We have testimonies of those who have. James Bartley (1870–1909) in February, 1891, some two hundred miles east of the Falkland Islands in the South Atlantic was swallowed by a sperm whale and was in the Sperm whale for 36 hours and survive. He was found still living almost two days later in the stomach of the whale, which was dead from harpooning.

Deacon Chronicle In April 5 , 2016 states of Luigi Marquez a Spanish fisherman was in a whale for 3 days before being "flushed out" alive.

"It is the most frightening thing I have ever lived. Everything was pitch black and I was shivering cold. The only thing that kept me alive were the raw fish I ate and the light from my water proof watch, that is how I kept in touch with time. And the smell, I will never forget that horrible stench of putrid decomposition. I had to wash for three days before the odor went away," Luigi Marquez told reporters.

Other testimony of one who was in a whale is that of a Lobster diver named Michael Packàrd whoon June 11, 2021 the ocean off the coast of Cape Cod was in the mouth of a Hump back Whale for 30 or 40 seconds before he was spit out. A similar incident occurred off the coast of Port Elizabeth, South Africa, in 2019 when a Bryde's whale scooped up a Rainer Schimpf a marine conservationist while documenting sardine run of massmigration. He wasin the whale only 2 seconds before the whale let him free.

We also have to take for consideration the Hebrews saw day and night besides the fact of from evening to evening to them , also any part of the day would count as a whole day and the same in reference to the night . Jewish Encyclopedia.com DAY (Hebrew, "yom"): By: Emil G. Hirsch, Michael Friedländer ("The term "day" is used also to denote a period of twenty-four hours (Ex. xxi. 21). ... circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. ")

For example this why we see Jesus died on Friday but rose on Sunday which wasn't exactly 3 days and 3 nights of 24 hours. Matthew 12:40, 16:21 While some see Matthew 12:40 & Matthew 16:21 as a contradiction which wasn't when we look at the following. But let's remember it became dark at 12 pm till 3pm which counts a day & night. Matthew 27:45 Then part of the rest of day of Friday when became day again, and whole night , whole day and night on Saturday. Resurrecting before the rising of the Sun on Sunday. John 20:1 So the same was with Jonah he could been in the Whale or sea monster for a part of the day or night maybe even less then 72 hours.

Notice that the scripture says the Lord had prepared a fish. This is the God that created heaven and earth in 6 days to him nothing is impossible. Matthew 19:26, Luke 1:37 He could of easily made a special fish who had oxygen inside so Jonah could survive. Among those that could of swallowed Jonah whole could of been the following Great White Shark, a whale Shark, Grouper, sperm whale and there are others.

Augustine (354 to 430 AD) Letter 102. section 30 question 6 {""The last question proposed is concerning Jonah, and it is put as if it were not from. Porphyry, but as being a standing subject of ridicule among the Pagans; for his words are: "In the next place, what are we to believe concerning Jonah, who is said to have been three days in a whale's belly? The thing is utterly improbable and incredible, that a man swallowed with his clothes on should have existed in the inside of a fish. If, however, the story is figurative, be pleased to explain it. Again, what is meant by the story that a gourd sprang up above the head of Jonah after he was vomited by the fish? What was the cause of this gourd's growth?" Questions such as these I have seen discussed by Pagans amidst loud: laughter, and with great scorn.

Section 31. To this I reply, that either all the miracles wrought by divine power may be treated as incredible, or there is no reason why the story of this miracle should not be believed. The resurrection of Christ Himself upon the third day would not be believed by us, if the Christian faith was afraid to encounter Pagan ridicule. Since, however, our friend did not on this ground ask whether it is to be believed that Lazarus was raised on the fourth day, or that Christ rose on the third day, I am much surprised that he reckoned what was done with Jonah to be incredible; unless, perchance, he thinks it easier for a dead man to be raised in life from his sepulcher, than for a living man to be kept in life in the spacious belly of a sea monster. For without mentioning the great size of sea monsters which is reported to us by those who have knowledge of them, let me ask how many men could be contained in the belly which was fenced round with those huge ribs which are fixed in a public place in Carthage, and are well known to all men there? Who can be at a loss to conjecture how wide an entrance must have been given by the opening of the mouth which was the gateway of that vast cavern? unless, perchance, as our friend stated it, the clothing of Jonah stood in the way of his being swallowed without injury, as if he had required to squeeze himself through a narrow passage, instead of being, as: was the case, thrown headlong through the air, and so caught by the sea monster as to be received into its belly before he was wounded by its teeth. At the same time, the Scripture does not say whether he had his clothes on or not when he was cast down into that cavern, so that it may without contradiction be understood that he made that swift descent unclothed, if perchance it was necessary that his garment should be taken from him, as the shell is taken from an egg, to make him more easily swallowed. For men are as much concerned about the raiment of this prophet as would be reasonable if it were stated that he had crept through a very small window, or had been going into a bath; and yet, even though it were necessary in such circumstances to enter without parting with one's clothes, this would be only inconvenient, not miraculous.

Section 32. But perhaps our objectors find it impossible to believe in regard to this divine miracle that the heated moist air of the belly, whereby food is dissolved, could be so moderated in temperature as to preserve the life of a man. If so, with how much greater force might they pronounce it incredible that the three young men cast into the furnace by the impious king walked unharmed in the midst of the flames! If, there:' fore, these objectors refuse to believe any narrative of a divine miracle, they must be refuted by another line of argument. For it is incumbent on them in that case not to single out some one to be objected to, and called in question as incredible, but to denounce as incredible all narratives in which miracles of the same kind or more remarkable are recorded. And yet, if this which is written concerning Jonah were said to have been done by Apuleius of Madaura or Apollonius of Tyana, by whom they boast, though unsupported by reliable testimony, that many wonders were performed (albeit even the devils do some works like those done by the holy angels, not in truth, but in appearance, not by wisdom, but manifestly by subtlety), — if, I say, any such event were narrated in connection with these men to whom they give the flattering name of magicians or philosophers, we should hear from their mouths sounds not of derision, but of triumph. Be it so, then; let them laugh at our Scriptures; let them laugh as much as they can, when they see themselves daily becoming fewer in number, while some are removed by death, and others by their embracing the Christian faith, and when all those things are being fulfilled which were predicted by the prophets who long ago laughed at them, and said that they would fight and bark against the truth in vain, and would gradually come over to our side; and who not only transmitted these statements to us, their descendants, for our learning, but promised that they should be fulfilled in our experience.

Section 33 It is neither unreasonable nor unprofitable to inquire what these miracles signify, so that after their significance has been explained, men may believe not only that they really occurred, but also that they have been recorded, because I of their possessing symbolical meaning. Let him, therefore, who proposes to inquire why the prophet Jonah was three days in the capacious belly of a sea monster, begin by dismissing doubts as to the fact itself; for this did actually occur, and did not occur in vain. For if figures which are expressed in words only, and not in 'actions, aid our faith, how much more should our faith be helped by figures expressed not only in words, but also in actions! Now men are wont to speak by words; but divine power speaks by

actions as well as by words. And as words which are new or somewhat unfamiliar lend brilliancy to a human discourse when they are scattered through it in a moderate and judicious manner, so the eloquence of divine revelation receives, so to speak, additional luster from actions which are at once marvelous in themselves and skillfully designed to impart spiritual instruction. "}

Jonah 2:1 Then Jonah prayed to YHWH (the LORD) his Elohim (God) from the fish's belly.

Jonah 2:2 And he said: "I cried out to YHWH (the LORD) because of my affliction, And He answered me. "Out of the belly of abode of the dead (Sheol, the underworld, hell, grave , pit) I cried, And You heard my voice.

A other theory to take for consideration what if Jonah was actually dead for a time and revived in the whale before being vomited out. This theory comes from reading Jonah owns words" Out of the Belly of Sheol, The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O Lord, my God."When my soul fainted within me" Jonah 2:2,6-7 Sheol the place of the dead after death is referred from Jonah's own mouth and the language of death is mentioned by him being raise from the pit , most likely speaking of death. Which makes him a perfect type of Christ in the Old Testament.

Jonah 2:3 For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over me.

Jonah 2:4 Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.'

Jonah 2:5 The waters surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head.

Jonah 2:6 I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the abode of the dead (Sheol, pit, grave , hell, , the underworld) , O YHWH (LORD) , my God.

Jonah 2:7 "When my soul fainted within me, I remembered YHWH (the LORD) ; And my prayer went up to You, Into Your holy temple.

Jonah 2:8 "Those who regard vain (worthless, empty) idols Forsake their own Mercy (goodness, kindness, faithfulness, steadfast love) .

Jonah 2:9 But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of YHWH (the LORD) ."

Jonah 2:10 So YHWH (the LORD) spoke to the fish, and it vomited Jonah onto dry land.

Mishna in Taanita 2:4 states {"For the first [ending] he says, "He who answered Abraham on Mount Moriah will answer you and hear the sound of your cry this day. Blessed are you, O Lord, redeemer of Israel." ` For the second he says, "He who answered our fathers at the Red Sea will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who remembers forgotten things." ` For the third he says, "He who answered Joshua at Gilgal will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears the sound of the shofar shofar A ram`s horn, blown on set occasions in Temple and synagogue worship.." `For the fourth he says, "He who answered Samuel at Mispeh will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears a cry." ` For the fifth he says, "He who answered Elijah at Mount Carmel will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears prayer prayer The Eighteen Benedictions.." ` For the sixth he says, "He who answered Jonah in the belly of the fish will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who answers prayer prayer The Eighteen Benedictions. in a time of trouble." `For the seventh he says, "He who answered

David and Solomon, his son, in Jerusalem, will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who has mercy on the Land."}

Augustine (354 to 430 AD) Letter 102. {"Section 34. As to the question, What was prefigured by the sea monster restoring alive on the third day the prophet whom it swallowed? why is this asked of us, when Christ Himself has given the answer, saying, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so must the Son of man be three days and three nights in the heart of the earth "'? In regard to the three days in which the Lord Christ was under the power of death, it would take long to explain how they are reckoned to be three whole days, that is, days along with their nights, because of the whole of the first day and of the third day being understood as represented on the part of each; moreover, this has been already stated very often in other discourses. As, therefore, Jonah passed from the ship to the belly of the whale, so Christ passed from the cross to the sepulcher, or into' the abyss of death. And as Jonah suffered this for the sake of those who were endangered by the storm, so Christ suffered for the sake of those who are tossed on the waves of this world. And as the command was given at first that the word of God should be preached to the Nine-rites by Jonah, but the preaching of Jonah did not come to them until after the whale had vomited him forth, so prophetic teaching was Addressed early to the Gentiles, but did not actually come to the Gentiles until after the resurrection of Christ from the grave. "}

Irenaeus: states in Against Heresies 5.5.2 {"If, however, any one imagines it is impossible that people should survive for such a length of time, and that Elijah was not caught up in the flesh but that flesh was consumed in the fiery chariot, let them consider that Jonah, when he had been cast into the deep and swallowed down into the whale's belly, was by the command of God again thrown out safe upon the land. "}

Talmud of Jerusalem BERAKHOT chapter 9 {"[Z] But the Holy One, blessed be He, [saves his subjects, just as he] saved Jonah from the belly of the fish. Lo it says, "And the Lord spoke to the fish, and it vomited out Jonah upon dry land" [Jonah 2:10]."}

Jewish Legend states {" At the creation of the world, God made a fish intended to harbor Jonah. He as so large that the prophet was as comfortable inside of him as in a spacious synagogue. The eyes of the fish served Jonah as windows, and, besides, there was a diamond, which shone as brilliantly as the sun at midday, so that Jonah could see all things in the sea down to its very bottom.

It is a law that when their time has come, all the fish of the sea must betake themselves to leviathan, and let the monster devour them. The life term of Jonah's fish was about to expire, and the fish warned Jonah of what was to happen. When he, with Jonah in his belly, came to leviathan, the prophet said to the monster: "For thy sake I came hither. It was meet that I should know thine abode, for it is my appointed task to capture thee in the life to come and slaughter thee for the table of the just and pious." When leviathan observed the sign of the covenant on Jonah's body, he fled affrighted, and Jonah and the fish were saved. To show his gratitude, the fish carried Jonah whithersoever there was a sight to be seen. He showed him the river from which the ocean flows, showed him the spot at which the Israelites crossed the Red Sea, showed him Gehenna and Sheol, and many other mysterious and wonderful place.

Three days Jonah had spent in the belly of the fish, and he still felt so comfortable that he did not think of imploring God to change his condition. But God sent a female fish big with three hundred and sixty-five thousand little fish to Jonah's host, to demand the surrender of the prophet, else she would swallow both him and the guest he harbored. The message was received with incredulity, and leviathan had to come and corroborate it; he himself had heard God dispatch the female fish on her errand. So it came about that Jonah was transferred to another abode. His new quarters, which he had to share with all the little fish, were far from comfortable, and from the bottom of his heart a prayer for deliverance arose to God on high. The last words of his long petition were, "I shall redeem my vow," whereupon God commanded the fish to spew Jonah out. At a distance of nine hundred and sixty-five parasangs from the fish he alighted on dry land. These miracles induced the ship's crew to abandon idolatry, and they all became pious proselytes in Jerusalem. "}

Jonah 3:1 Now the word of YHWH (the LORD) came to Jonah the 2nd time, saying,

Jonah 3:2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."

Jonah 3:3 So Jonah arose and went to Nineveh, according to the word of the YHWH (LORD) . Now Nineveh was an exceedingly great city, a 3 day journey .

Jonah 3:4 And Jonah began to enter the city on the 1st day's walk. Then he cried out and said, "Yet 40 days, and Nineveh shall be overthrown!"

Septuagint states {"And Jonas began at his entering the city, and for about one day's journey cried with a loud voice and said, Yet three days and Ninive shall be destroyed? "}

Vugate states "et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit adhuc quadraginta dies et Nineve subvertetur " which is translated {"And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed. "}

Jewish Legend states {" Jonah went straightway to Nineveh, the monster city covering forty square parasangs and containing a million and half of human beings. He lost no time in proclaiming their destruction to the inhabitants. The voice of the prophet was so sonorous that it reached to every corner of the great city, and all who heard his words resolved to turn aside from their ungodly ways. At the head of the penitents was King Osnappar of Assyria. (34) He descended from his throne, removed his crown, strewed ashes on his head instead, took off his purple garments, and rolled about in the dust of the highways. In all the streets royal heralds proclaimed the king's decree bidding the inhabitants fast three days, wear sackcloth, and supplicate God with tears and prayers to avert the threatened doom. The people of Nineveh fairly compelled to God's mercy to descend upon them. They held their infants heavenward, and amid streaming tears they cried: "For the sake of these innocent babes, hear our prayers." The young of their stalled cattle they separated from the mother beasts, the young were left within the stable, the old were put without. So parted from one another, the young and the old began to bellow aloud. Then the Ninevites cried: "If Thou wilt not have mercy upon us, we will not have mercy upon these beasts."

The penance of the Ninevites did not stop at fasting and praying. Their deeds showed that they had determined to lead a better life. If a man had usurped another's property, he sought to make amends for his iniquity; some went so far as to destroy their palaces in order to be able to give back a single brick to the rightful owner. Of their own accord others appeared before the courts of justice, and confessed their secret crimes and sins, known to none beside themselves, and declared themselves ready to submit to well-merited punishment, though it be death that was decreed against them.

One incident that happened at the time will illustrate the contrition of the Ninevites. A man found a treasure in the building lot he had acquired from his neighbor. Both buyer and seller refused to assume possession of the treasure. The seller insisted that the sale of the lot carried with it the sale of all it contained. The buyer held that he had bought the ground, not the treasure hidden therein. Neither rested satisfied until the judge succeeded in finding out who had hidden the treasure and where were his heirs, and the joy of the two was great when they could deliver the treasure up to its legitimate owners.

Seeing that the Ninevites had undergone a real change of heart, God took mercy upon them, and pardoned them. Thereupon Jonah likewise felt encouraged to plead for himself with God, that He forgive him for his flight. God spoke to him: "Thou wast mindful of Mine honor," -the prophet had not wanted to appear a liar, so that men's trust in God might not be shaken- "and for this reason thou didst take to sea. Therefore did I deal mercifully with thee, and rescue thee from the bowels of Sheol."

His sojourn in the inside of the fish the prophet could not easily dismiss from his mind, nor did it remain without visible consequences. The intense heat in the belly of the fish had consumed his garments, and made his hair fall out, and he was sore plagued by swarms of insects. To afford Jonah protection, God caused the kikayon to grow up. When he opened his eyes one morning, he saw a plant with two hundred and seventy-five leaves, each leaf measuring more than a span, so that it afforded relief from the heat of the sun. But the sun smote the gourd that it withered, and Jonah was again annoyed by the insects. He began to weep and wish for death to release him from his troubles. But when God led him to the plant, and showed him what lesson he might derive from it, -how, though he had not labored for the plant, he had pity on it, -he realized his wrong in desiring God to be relentless toward Nineveh, the great city, with its many inhabitants, rather than have his reputation as a prophet suffer taint. He prostrated himself and said: "O God, guide the world according to Thy goodness."

God was gracious to the people of Nineveh so long as they continued worthy of His lovingkindness. But at the end of forty days they departed from the path of piety, and they became more sinful than ever. Then the punishment threatened by Jonah overtook them, and they were swallowed up by the earth.

Jonah's suffering in the watery abyss had been so severe that by way of compensation of God exempted him from death: living he was permitted to enter Paradise. Like Jonah, his wife was known far and wide for her piety. She had gained fame particularly through her pilgrimage to Jerusalem, a duty which, by reason of her sex, she was not obliged to fulfil. On one of these pilgrimages

it was that the prophetical spirit first descended upon Jonah."}

Jonah 3:5 So the people of Nineveh believed Elohim (God) , proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

Jonah 3:6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.

Jonah 3:7 And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.

Jonah 3:8 But let man and beast be covered with sackcloth (A rough cloth of camel's hair, goat hair, hemp, cotton, or flax. b. Garments made of this cloth, worn as a symbol of mourning or penitence.) , and cry mightily to Elohim (God) ; yes, let every one turn from his evil way and from the violence that is in his hands.

Jonah 3:9 Who can tell if Elohim (God) will turn and relent, and turn away from His fierce anger, so that we may not perish?

Jonah 3:10 Then Elohim (God) saw their works, that they turned from their evil way; and Elohim (God) relented from (repented of, regreted , was moved to pity so not to do , felt compassion so not to do) the disaster that He had said He would bring upon them, and He did not do it.

Mishna states in Taa 2:1 {"The manner of fasting: how [was it done]? `They bring forth the ark into the street of the town and put wood ashes on the ark, the head of the patriarch, and the head of the court. `And each person puts ashes on his head. `The eldest among them makes a speech of admonition: "Our brothers, concerning the people of Nineveh it is not said, `And God saw their sackcloth and their fasting,`but, And God saw their deeds, for they repented from their evil way . Jonah 3:10 `"And in prophetic tradition it is said, Rend your heart and not your garments Joel 2:13."}

Origen (185 -254 AD) states in his Homilies on Jeremiah 19.7 {"Does God for our salvation deceive and say certain things so that the sinner ceases doing what he might do if he had not heard certain of these words? Was the one who says, "Yet three days and Nineveh shall be destroyed," speaking as one who speaks truly or not? Or as one who deceives by a deceit that converts? If that kind of conversion did not happen, was what was said no longer a deceit but already truth. There would have been a destruction that followed for Nineveh. It was up to those who hear. "}

Jonah 4:1 But it displeased Jonah exceedingly, and he became angry (burned with fury , raged , was kindle) .

Jonah 4:2 So he prayed to YHWH (the LORD) , and said, "Ah, YHWH (LORD) , was not this what I said when I was still in my country? Therefore I fled previously to Tarshish (Spain) ; for I know that You are a gracious and merciful God, slow to anger and abundant in steadfast love (lovingkindness, goodness, kindness, faithfulness) , One who relents from doing harm.

Jewish Legend states {"Among the many thousands of disciples whom Elisha gathered about him during the sixty years and more of his activity, the most prominent was the prophet Jonah. While the master was still alive, Jonah was charged with the important mission of anointing Jehu king. The next task laid upon him was to proclaim their destruction to the inhabitants of Jerusalem. The doom did not come to pass, because they repented of their wrong-doing, and God had mercy upon them. Among the Israelites Jonah was, therefore, known as "the false prophet." When he was sent to Nineveh to prophesy the downfall of the city, he reflected: "I know to a certainly that the heathen will do penance, the threatened punishment will not be executed, and among the heathen,

too, I shall gain the reputation of being a false prophet." To escape this disgrace, he determined to take up his abode on the sea, where there were none to whom prophecies never to be fulfilled would have to be delivered.

On his arrival at Joppa, there was no vessel in port. To try him, God cause a storm to arise, and it carried a vessel back to Joppa, which had made a two days' journey away from the harbor. The prophet interpreted this chance to mean that God approved his plan. He was so rejoiced at the favorable opportunity for leaving land that he paid the whole amount for the entire cargo in advance, no less a sum than four thousand gold denarii. After a day's sailing out from shore, a terrific storm broke loose. Wonderful to relate, it injured no vessel but Jonah's. Thus he was taught the lesson that God is Lord over heaven and earth and sea, and man can hide himself nowhere from His face.

On the same vessel were representatives of the seventy nations of the earth, each with his peculiar idols. They all resolved to entreat their gods for succor, and the god from whom help would come should be recognized and worshipped at the only one true God. But help came from none. Then it was that the captain of the vessel approached Jonah where he lay asleep, and said to him: "We are suspended 'twixt life and death, and thou liest here asleep. Pray, tell me, to what nation dost thou belong?" "I am a Hebrew," replied Jonah. "We have heard," said the captain, "that the God of the Hebrews is the most powerful. Cry to Him for help. Perhaps He will perform such miracles for us as He did in days of old for the Jews at the Red Sea.

Jonah confessed to the captain that he was to blame for the whole misfortune, and he besought him to cast him adrift, and appease the storm. The other passengers refused to consent to so cruel an act. Though the lot decided against Jonah, they first tried to save the vessel by throwing the cargo overboard. Their efforts were in vain. Then they placed Jonah at the side of the vessel and spoke: "O Lord of the world, reckon this not up against us as innocent blood, for we know not the case of this man, and he himself bids us throw him into the sea." Even then they could not make up their minds to let him drown. First they immersed him up to his knees in the water of the sea, and the storm ceased; they drew him back into the vessel, and forthwith the storm raged in its old fury. Two more trials they made. They lowered him into the water up to his navel, and raised him out of the depths when the storm was assuaged. Again, when the storm broke out anew, they lowered him to his neck, and a second time they took him back into the vessel when the wind subsided. But finally the renewed rage of the storm convinced them that their danger was due to Jonah's transgressions, and they abandoned him to his fate. He was thrown into the water, and on the instant the sea grew calm."}

Jonah 4:3 "Therefore now, O YHWH (LORD) , please take my life from me, for it is better for me to die than to live!"

Jonah 4:4 Then the YHWH (LORD) said, "Is it right for you to be angry?"

Jonah 4:5 So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

Augustine (354 to 430 AD) Letter 102. {" section 35. In the next place, as to Jonah's building for himself a booth, and sitting down over against Nineveh, waiting to see what would befall the city, the prophet was here in his own person the symbol of another fact. He prefigured the carnal people of Israel. For he also was grieved at the salvation of the Ninevites, that is, at the redemption and deliverance of the Gentiles, from among whom Christ came to call, not righteous men, but sinners to repentance.' Wherefore the shadow of that gourd over his head prefigured the promises of the Old Testament, or rather the privileges already enjoyed in it, in which there was, as the apostle says, "a shadow of things to come," furnishing, as it were, a refuge from the heat of temporal calamities in the land of promise. Moreover, in that morning-worm? which by its gnawing tooth made the gourd wither away, Christ Himself is again prefigured, forasmuch as, by the publication of the gospel from His mouth, all those things which flourished among the Israelites for a time, or with a shadowy. symbolical meaning in that earlier dispensation, are now deprived of their significance, and have withered away. And now that nation, having lost the kingdom, the priesthood, and the sacrifices formerly established in Jerusalem, all which privileges were a shadow of things to come, is burned with grievous heat of tribulation in its condition of dispersion and captivity, as Jonah was, according to the history, scorched with the heat of the sun, and is overwhelmed with sorrow; and notwithstanding, the salvation of the Gentiles and of the penitent is of more importance in the sight of God than this sorrow of Israel and the "shadow" of which the Jewish nation was so glad.

section 36. Again, let the Pagans laugh, and let them treat with proud and senseless ridicule Christ the Worm and this interpretation of the prophetic symbol, provided that He gradually and surely, nevertheless, consume them. For concerning all

such Isaiah prophesies, when by him God says to us, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings: for the moth shall eat them up as a garment, and the worm shall eat them like wool; but my righteousness shall be for ever." Let us therefore acknowledge Christ to be the morning-worm, because, moreover, in that psalm which bears the title, "Upon the hind of the morning," He has been pleased to call Himself by this very name: "I am," He says, "a worm, and no man, a reproach of men, and despised of the people." This reproach is one of those reproaches which we are commanded not to fear in the words of Isaiah, "Fear ye not the reproach of men." By that Worm, as by a moth, they are being consumed who under the tooth of His gospel are made to wonder daily at the diminution of their numbers, which is caused by desertion from their party. Let us therefore acknowledge this symbol of Christ; and because of the salvation of God, let us bear patiently the reproaches of men. He is a Worm because of the lowliness of the flesh which He assumed — perhaps, also, because of His being born of a virgin; for the worm is generally not begotten, but spontaneously originated in flesh or any vegetable product [sine concubitu nascitur]. He is the morning-worm, because He rose from the grave before the dawn of day. That gourd might, of course, have withered without any worm at its root; and finally, if God regarded the worm as necessary for this work, what need was there to add the epithet morning-worm, if not to secure that He should be recognized as the Worm who in the psalm, "pro susceptione matutina," sings, "I am a worm, and no man"? "}

Jonah 4:6 And YHWH (the LORD) God prepared a plant (gourd,vine) and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

This word קִיקָיוֹן qiqayon can be very debatable there has different opinions among scholars thoughout the years. Some scholars see it as a Castor oil plant. Which can grow 30 to 40 feet in hight and in aseasoncan grow 4 to 8 feet .Some others scholars see it as a bottle gourd

Castor oil plant

Bottle Gourd

Jerome saw it differently he wrote to Augustine and said (" Perhaps it is the old dispute about the gourd whichhas been revived, after slumbering for many long years since the illustrious man, who in that day combined in his own person the ancestral honours of the Cornelii and of Asinius Pollio, brought against me the charge of giving in my translation the word "ivy" instead of "gourd." I have already given a sufficient answer to this in my commentary on Jonah. At present, I deem it enough to say that in that passage, where the Septuagint has "gourd," and Aquila and the others have rendered the word "ivy" (κίσσος), the Hebrew Ms. has "ciceion," which is in the Syriac tongue, as now spoken, "ciceia." It is a kind of shrub having large leaves like a vine, and whenplanted it quickly springs up to the size of a small tree, standing upright by its own stem, without requiring any support of canes or poles, as both gourds and ivy do. If, therefore, in translating word for word, I had put the word"ciceia," no one would know what it meant; if I had used the word "gourd," I would have said what is not found in the Hebrew. I therefore put down "ivy," that I might not differ from all other translators. But if your Jews said, either through malice or ignorance, as you yourself

suggest, that the word is in the Hebrew text which is found in the Greek and Latin versions, it is evident that they were either unacquainted with Hebrew, or have been pleased to say what was not true, in order to make sport of the gourd-planters.")

Ivy Hedera

Cecilia shurb

The Greek version of the Old Testament Septuagint written in 250 BC has it as gourd

LXXE states {"And the Lord God commanded a gourd, and it came up over the head of Jonas, to be a shadow over his head, to shade him from his calamities: and Jonas rejoiced with great joy for the gourd"}

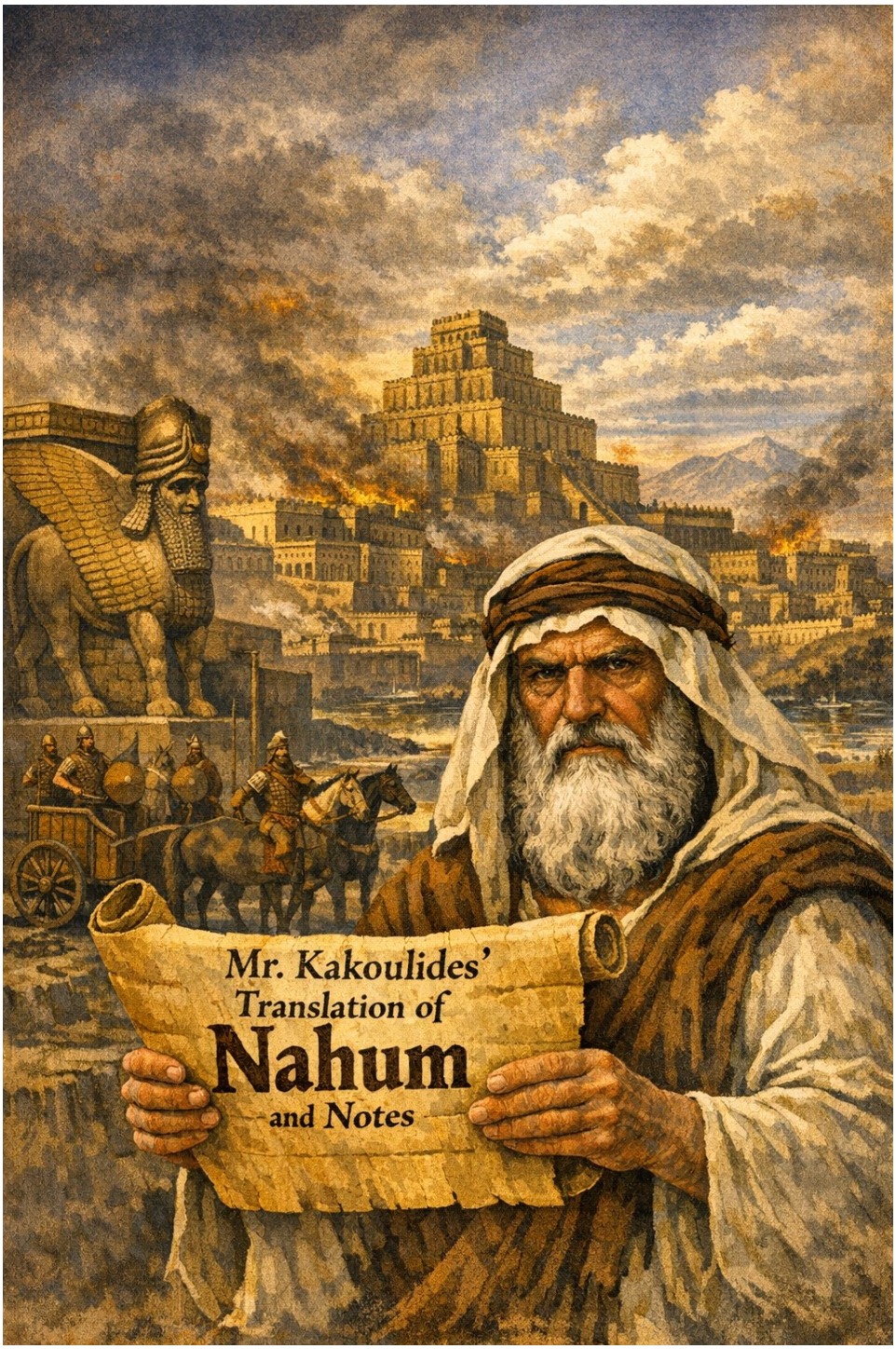
Jonah 4:7 But as morning dawned the next day Elohim (God) prepared a maggot (worm) , and it so damaged the plant that it dry up (withered) .

Jonah 4:8 And it happened, when the sun arose, that Elohim (God) prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, " It is more understanding (pleasant, agreeable, better) for me to rather die than live ."

Jonah 4:9 Then Elohim (God) said to Jonah, "Is it right for you to be angry about the plant?" And he reply, "It is right for me to be angry, even unto death!"

Jonah 4:10 But YHWH (the LORD) said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.

Jonah 4:11 "And should I not pity Nineveh, that great city, in which are more than 120,000 people who cannot discern between their right hand and their left-and much livestock (beasts, cattle , animals) ?"



Date : 650-620 B.C

Author : Nahum

Outline:

Chapter 01 ..... God is Awesome who will take Vengeance

Chapter 02..... The downfall of Nineveh

Chapter 03..... Nineveh's Complete destruction

Content: What is at times bad news for some is good news for others and here we have just that a nation that terrorise other nations was to be destoryed never to rise again. This destruction happen in 612 B.C. The city was captured and destroyed by Babylonia and its allies. Jonah the prophet some 150 years before desired the job to bring judgement on this nation and see it's down fall but saw God's mercy on it. Now a prophet named Nahum who was from Capernaum a city who was named later on after him which means "village of Nahum" which Jesus Christ minstered in his earthly minstry, God uses to bring the good news to others but bad news to Nineveh that it's destruction is drawing near .

Host of the Mr Kakoulides and the Bible Podcast

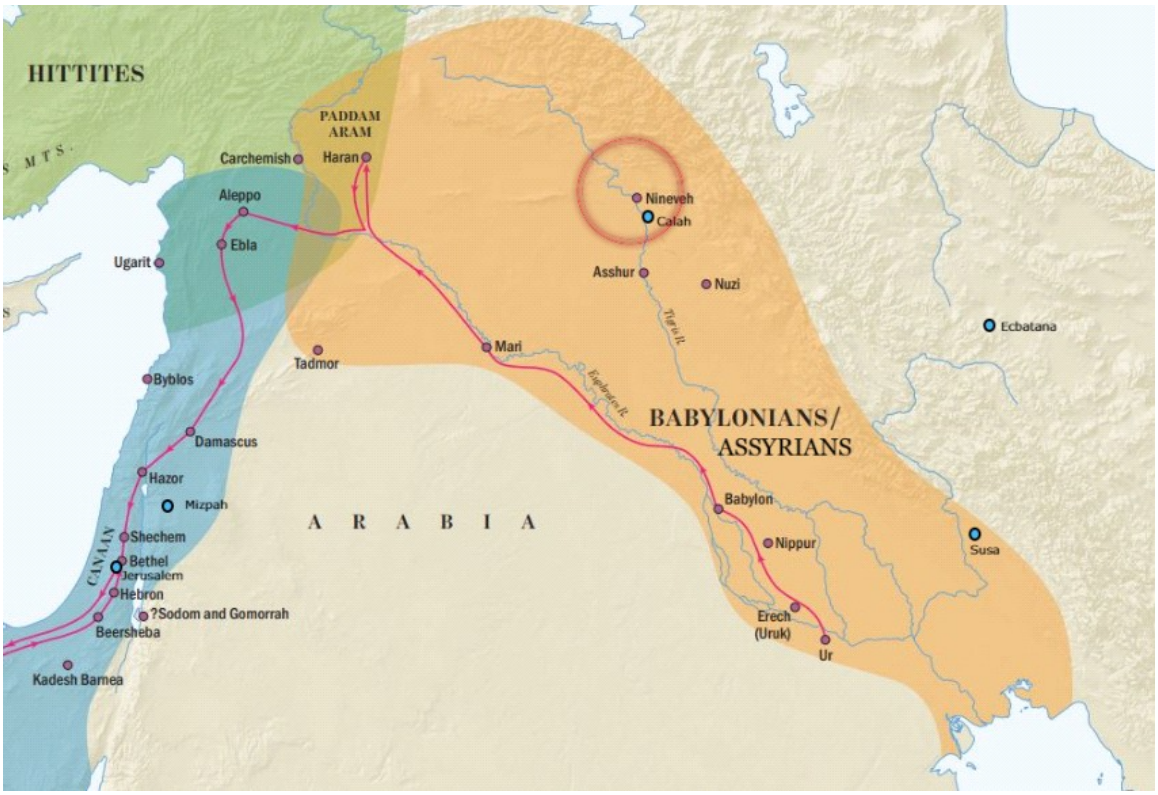
Harris Kakoulides

God is Awesome who will take Vengeance

Nahum 1:1 The burden against Nineveh. The book of the vision of Nahum of Elkosh (the Elkoshite) .

Septuagint states *{"The sentence on Ninive. The book of the vision of Nahum, the Elkosite."}*

Elkoshite means "God the ensnarer" or "God is harsh " the Location is not known but could be a referance *to* Capernaum or to his person as being the one who God will use as to bring judgement on the nation that terrorise other nations.



Modern Country	Key Assyrian Areas	Major Cities
Iraq	Nineveh Plains, Dohuk, Erbil	Mosul, Erbil, Kirkuk
Turkey	Tur Abdin region	Mardin, Midyat
Syria	Al-Hasakah Governorate	Qamishli, Al-Hasakah
Iran	West Azerbaijan Province	Urmia

Nahum 1:2 El (God) is jealous, and YHWH (the LORD) avenges; YHWH (the LORD) avenges and is furious. YHWH (the LORD) will take vengeance on His adversaries, And He reserves wrath for His enemies;

Repeating shows the importance of the matter, it was the means of underlining or making it bold in ancient times

Septuagint {"God is zealous. The Lord is about to take vengeance: the Lord is about to take vengeance with wrath: the Lord is about to take vengeance on his adversaries, and to destroy utterly his enemies, himself. "}

Nahum 1:3 YHWH (the LORD) is slow to anger and great in power, And will not at all not clear (acquit) the wicked. YHWH (the LORD) has His way In the whirlwind and in the storm, And the clouds are the dust of His feet.

Theodoret of Cyrrhus 393 - 466 A.D. in his Commentary on Nahum 1.3 states {"“The Lord is longsuffering, great is his power, and he will certainly not clear the guilty.”He does not suddenly and all at once inflict punishment, but only

after exercising extreme longsuffering. You Ninevites are witnesses to this, practicing repentance and finding salvation, and then guilty of extreme wickedness and for a time not paying the penalty for it. But after putting up with people's wickedness for a long time, he is accustomed to inflict punishment on the unrepentant (the meaning of "he will certainly not clear the guilty," that is, he will not exempt from retribution the person whose sins deserve punishment)."}

Septuagint {" The Lord is slow to anger, though his power is great; will not the Lord then acquit the innocent? Is his way in destruction and whirlwind, when clouds are the dust of his feet? "}

Nahum 1:4 He rebukes the sea and makes it dry, And dries up all the rivers. Bashan and Carmel wither, And the flower of Lebanon withers.

Septuagint {" When he rebuketh the sea he maketh it dry, and drieth up all the rivers. Bashan and Carmel are diminished and the bloom of Libanus languished."}

Nahum 1:5 The mountains quake before Him, The hills melt, And the earth is swept away at His presence, Yes, the world and all who dwell in it.

Septuagint {" At him the mountains quake and the hills tremble; at his presence the earth is startled; the world and all its inhabitants."}

Nahum 1:6 Who can stand before His indignation? And who can endure the fierceness of His anger? His fury is poured out like fire, And the rocks are thrown down by Him.

Septuagint {" At the presence of his wrath who can stand, or who can resist his fierce indignation? His wrath dissolveth governments, and by him the rocks are rent to pieces."}

Nahum 1:7 YHWH (The LORD) is good, A stronghold in the day of trouble; And He knows those who trust in Him.

Septuagint {" The Lord is kind to them who wait for him in a day of distress: and he knoweth them who reverence

him."}

Nahum 1:8 But with an overflowing flood He will make an utter end of its place, And darkness will pursue His enemies.

Septuagint {"When with a deluging march he maketh destruction; them who raise themselves up and are his enemies, darkness shall pursue. "}

Nahum 1:9 What do you conspire against YHWH (the LORD) ? He will make an utter end of it. Affliction will not rise up a second time.

Septuagint {"What are you devising against the Lord? He will make complete destruction, and not punish twice by distress for the same thing."}

Nahum 1:10 For while tangled like thorns, And while drunken like drunken men, They shall be devoured like stubble fully dried.

Septuagint {"Because one shall be utterly destroyed, and consumed like bindweed and dry stubble;"}

Nahum 1:11 From you comes forth one Who plots evil against YHWH (the LORD) , A wicked counselor.

Septuagint {" shall a reasoning against the Lord proceed from thee; wicked city, devising things in opposition?"}

Nahum 1:12 Thus says YHWH (the LORD) : "Though they are safe, and likewise many, Yet in this manner they will be cut down When he passes through. Though I have afflicted you, I will afflict you no more;

Septuagint {"Thus saith the Lord, With respect to the ruler of many waters! they shall be so dispersed, that what thou hearest shall be heard no more. "}

Nahum 1:13 For now I will break off his yoke from you, And burst your bonds apart."

Septuagint {"I will now break his sceptre from thee, and burst the bands asunder."}

Nahum 1:14 YHWH (the LORD) has given a command concerning you: "Your name shall be perpetuated no longer. Out of the house of your gods I will cut off the carved image and the molded image. I will dig your grave, For you are vile."

Septuagint {"Concerning thee the Lord will command, let none of thy name be sown any more. From the house of thy God I will root out the graven and molten images; I will make it a sepulchre for thee."}

Augustine (of Hippo) 354 to 430 AD states in City of God Book 18 chapter 31 {"The prophet Nahum (or, better, God speaking through him) says, "I will destroy the graven and molten thing; I will make it your grave. Behold upon the mountains the feet of him that brings peace. O Judah, keep your festivals and pay your vows, for it shall no longer be that they may pass into disuse. It is completed, it is consumed, it is taken away. He is come up that breathes into your face and rescues you from tribulation." Anyone who knows the Gospels will recognize who it was that came up from hell and breathed the Holy Spirit into the face of Judah, that is, into the face of his Jewish disciples. The words about the festivals are, of course, a reference to the New Testament, in which festivals are so spiritually renewed that they can never "pass into disuse." The rest of the prophecy too we see realized in that the gospel brought about the destruction of "graven and molten things," that is, the idols of the false gods, consigned now to the oblivion of the grave."}

Nahum 1:15 Behold, on the mountains The feet of him who brings good tidings (Good news , Gospel) , Who proclaims peace! O Judah, keep your appointed feasts, Perform your vows. For the wicked one shall no more pass through you; He is utterly cut off.

Septuagint {"Because yonder on the mountain are the swift feet of one bringing good news: even of one announcing peace; O Juda, solemnize thy festivals; pay thy vows; for they shall no more proceed to pass through thee for conflict. It is completely laid waste, entirely removed."}

The good news here is not that of the New Testament that Jesus died for thier sins but of the destruction of the captial of Assyria Nineveh which was to be no more

The Downfall of Nineveh

Nahum 2:1 He who scatters has come up before your face. Keep guard over the stronghold (rampart, fort) ! Watch the road! Strengthen your loins ! Fortify your power mightily.

Septuagint {" Into thy presence came up panting one who is delivered from affliction. Watch the way; strengthen thy loins; act manfully with all thy might,"}

Nahum 2:2 For YHWH (the LORD) will restore the excellence of Jacob Like the excellence of Israel, For the emptiers have emptied them out And ruined their vine branches.

Septuagint {" since the Lord hath averted contumely from Jacob, as he did reproach from Israel, since emptiers have emptied them out and destroyed their branches;"}

Nahum 2:3 The shields of his mighty men are made red, The valiant men are in scarlet. The chariots come with flaming torches In the day of his preparation, And the spears are brandished.

Septuagint {"the instruments of their tyranny from among men; their mighty men insulting with fire. In the day of his preparation the reins of their chariots, and the horsemen will be disordered in their ranks; "}

Nahum 2:4 The chariots rage in the streets, They run against (strike against) one another in the broad roads; They seem like torches, They run like lightning.

Septuagint {" and the chariots will justle together and be entangled with one another in the streets. The appearance of them is like flaming torches and like streamy lightning."}

Nahum 2:5 He remembers his nobles; They stumble in their walk; They make haste to her walls, And the defense is prepared.

Septuagint {"Their grandees will recollect and flee by day; but they shall be weak in their march. While they shall be hasting to her walls, and preparing their out guards;"}

Nahum 2:6 The gates of the rivers are opened, And the palace is dissolved.

Septuagint {"the gates of the cities are opened, and the palaces are fallen."}

Nahum 2:7 It is decreed: She shall be led away captive, She shall be brought up; And her maidservants shall lead her as with the voice of doves, Beating their breasts.

Septuagint {"And the empress herself is exposed to view; even she herself is gone up, and her maids are led along cooing plaintively like doves, in their hearts."}

Nahum 2:8 Though Nineveh of old was like a pool of water, Now they flee away. "Halt! Halt!" they cry; But no one turns back.

Septuagint {"As for Ninive, her waters are like a standing pool. They who fled away made no halt, nor was there one who looked back."}

Nahum 2:9 Take spoil of silver! Take spoil of gold! There is no end of treasure, Or wealth of every desirable prize.

Septuagint {"They plundered the silver; they plundered the gold; but of her furniture there was no end; every one is loaded with her precious utensils."}

Nahum 2:10 She is empty, desolate, and waste! The heart melts, and the knees shake; Much pain is in every side, And all their faces are drained of color.

Septuagint {"What quaking and driving! what groans and heart breaking! what feebleness of knees and pangs in every loin! what blackness, like that of a pot, on the countenance of all!"}

Nahum 2:11 Where is the dwelling of the lions, And the feeding place of the young lions, Where the lion walked, the lioness and lion's cub, And no one made them afraid?

Septuagint {"where is the habitation of the lions, and the feeding places of the young lions? Where had the old lions gone, that a young lion entered and there was none to scare him?"}

Nahum 2:12 The lion tore in pieces enough for his cubs, Killed for his lionesses, Filled his caves with prey, And his dens with flesh.

Septuagint {"The old lion had seized enough for his whelps, and had strangled for his lionesses, and had filled his hole with prey, and his den with ravin:"}

Nahum 2:13 "Behold, I am against you," says YHWH (the LORD) of Armies , "I will burn your chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the earth, and the voice of your messengers shall be heard no more."

Septuagint {"behold I am against thee saith the Lord Almighty, and I will burn out thy multitude with smoke; and a sword shall devour thy lions: and I will cut off thy prey from the earth; and of thy deeds nothing more shall be heard."}

Nineveh's Complete Destruction

Nahum 3:1 Woe to the bloody city! It is all full of lies and robbery. The prey doesn't depart.

Woe or " Ah" (Heb הוֹי *"hoy") stands for judgement*

Septuagint {"bloody city, wholly perfidious and full of lies! shall not thy prey be handled?"}

Nahum 3:2 The noise of the whip, the noise of the rattling of wheels, prancing horses, and bounding

chariots,

Septuagint {"A sound of whips! and the sound of the rumbling of wheels, and of the pursuing horse! and bounding chariot!"}

Nahum 3:3 the horseman mounting, and the flashing sword, the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the bodies. They stumble on their bodies,

Septuagint {"and of the cavalry advancing! and of the glittering sword and gleamy arms! and of the multitude of wounded! and of the hideous crash! Though there was no bound to her nations, they shall be weak of body"}

Nahum 3:4 because of the multitude of the prostitution of the alluring prostitute, the mistress of witchcraft, who sells nations through her prostitution, and families through her witchcraft.

Septuagint {"by reason of great fornication; OH fair harlot and bewitching mistress of sorceries, who sellest nations by thy whoredom, and peoples by thy sorceries!"}

Nahum 3:5 "Behold, I am against you," says YHWH (the LORD) of Armies, "and I will lift your skirts over your face. I will show the nations your nakedness, and the kingdoms your shame.

Septuagint {"behold I am against you , says the Lord God Almighty, and I will expose thy skirts to view; and shew nations your shame; and kingdoms, your dishonour:"}

Nahum 3:6 I will throw abominable filth on you, and make you vile, and will set you a spectacle.

Septuagint {"and cast abomination on you according to your impurities; and make you a public example,"}

Nahum 3:7 It will happen that all those who look at you will flee from you, and say, 'Nineveh is laid waste! Who will mourn for her?' Where will I seek comforters for you?"

Septuagint {"so that every one who sees you shall go down from you and say, Wretched Ninive! who can bemoan her? Where can I find comfort for her?"}

Nahum 3:8 Are you better than No-Amon, (Thebes) who was situated among the rivers, who had the waters around her; whose rampart was the sea, and her wall was of the sea?

Septuagint {"Prepare a funeral cake! attune the lyre! prepare the funeral cake of Ammon! she dwelt among rivers; water was around her. The sea was her dominions, and water, her walls,"}

Nahum 3:9 Cush and Egypt were her boundless strength. Put and Libya were her helpers.

Septuagint {"and Ethiopia and Egypt, her strength; and the end of her flight was not stopped and the Lybians were her auxiliaries."}

Nahum 3:10 Yet was she carried away. She went into captivity. Her young children also were dashed in pieces at the head of all the streets, and they cast lots for her honorable men, and all her great men were bound in chains.

Septuagint {"Yet she is to go captive into banishment; and her infants shall be dashed to the ground at the head of all the streets); and for all her splendid treasures lots shall be cast; and all her grandees shall be bound with fetters."}

Nahum 3:11 You will be like a drunken woman. You will be hidden. You also will seek a stronghold because of the enemy.

The you (fem.) refers back to Nineveh.

Septuagint {"And as for thee thou shalt be made drunk and be despised, and shalt seek for thyself a resting place from enemies."}

Nahum 3:12 All your fortresses will be like fig trees with the first-ripe figs: if they are shaken, they fall into the mouth of the eater.

Septuagint {" All thy fortresses are like figs which have watchers; when shaken they will fall into the mouth of the eater."}

Nahum 3:13 Behold, your troops in your midst are women. The gates of your land are set wide open to your enemies. The fire has devoured your bars.

Women are seen as weak so the phrase could mean your troops in your midst are as weak as women or there are women in your midst. Some would say that they had women among thier troops, Assyrians soldiers were known to bring their wives and children with them in battle .

Septuagint {"Behold thy people in thee are like women; the gates of thy land shall be opened wide to thine enemies; a fire shall utterly devour thy bars."}

Josephus states in Antiquities of The Jews Book 9, Chapter 11 {"Now there was at that time a prophet, whose name was Nahum, who spake after this manner concerning the overthrow of the Assyrians and of Nineveh: "Nineveh shall be a pool of water in motion so shall all her people be troubled, and tossed, and go away by flight, while they say one to another, Stand, stand still, seize their gold and silver, for there shall be no one to wish them well, for they will rather save their lives than their money; for a terrible contention shall possess them one with another, and lamentation, and loosing of the members, and their countenances shall be perfectly black with fear. And there will be the den of the lions, and the mother of the young lions! God says to thee, Nineveh, that they shall deface thee, and the lion shall no longer go out from thee to give laws to the world." And indeed this prophet prophesied many other things besides these concerning Nineveh, which I do not think necessary to repeat, and I here omit them, that I may not appear troublesome to my readers; all which thing happened about Nineveh a hundred and fifteen years afterward: so this may suffice to have spoken of these matters."}

Nahum 3:14 Draw water for the siege. Strengthen your fortresses. Go into the clay, and tread the mortar. Make the brick kiln strong.

Septuagint {"Draw thee water for a siege, and fortify thy bulwarks. Go down into the clay, and let him be trampled with straw. Make it harder than any brick."}

Nahum 3:15 There the fire will devour you. The sword will cut you off. It will devour you like the grasshopper. Multiply like grasshoppers. Multiply like the locust.

Septuagint {"There a fire shall devour thee; a sword shall cut thee off. Like a locust it will devour thee; and like a brouchus locust thou shalt be afflicted."}

Nahum 3:16 You have increased your merchants more than the stars of the skies. The grasshopper strips, and flees away.

Septuagint {" Thou hast multiplied thy merchandise, above the stars of heaven; the brouchus came rushing on, and is flown."}

Nahum 3:17 Your guards are like the locusts, and your officials like the swarms of locusts, which settle on the walls on a cold day, but when the sun appears, they flee away, and their place is not known where they are.

Septuagint {" Thy merchandise is swept away like the attelebos locust; like the small locust mounted on a hedge, in a cold day: the sun broke out and they are swept away, and their place is not known. Alas for them!"}

Nahum 3:18 Your shepherds slumber, king of Assyria. Your nobles lie down. Your people are scattered on the mountains, and there is no one to gather them.

Septuagint {" your shepherds slumbered; an Assyrian king lulled to sleep thy mighty men: your people fled to the mountains and there was none to rally them."}

O king of Assyria; Your nobles rest in the dust. Your people are scattered on the mountains, And no one gathers them. Assyria was captured and destroyed by Nabopolassar of Babylonia and his allies, the Scythians and Medes, in 612 BC.

According to The Babylonian Chronicle in the British Museum 21901 , 38-50 {" In the 14th year of the king of Babylonia (Nabopolassar 613-612 B.C) called out his army and march out to ...., the king of the Umman-manda and the King of Babylonia met each other in.....Kyaxares made....the king of Babylonia to cross and they marched along the Tigris River bank and pitch camp by Nineveh. From the month of Sivan to the month of Ab (July/Aug) they advanced. only three....They made a strong attack on the citadel and in the month of Ab, [on the...th day the city was taken] a great defeat was inflicted on the people and their chiefs. On the same day Sin-shar-ishkun , the Assyrian king , [perished in the flames]. They carried off much spoil from the city and the temple area and turned the city into a ruin mound and heap of debris.... Assyria moved off before [the final attack] and the forces of the babyonian king [followed them] . On the 20th of Elul , Kyaxares and his army returned to his land ; the Babylonians king and his army marched as far as Nisibin . Booty and prisioners.....and of the land of Rusapu were brought before the Babyonian king at Nineveh. In the month of [...Ashur-uballit] sat on the throne in Harran as king of Assyria ."}

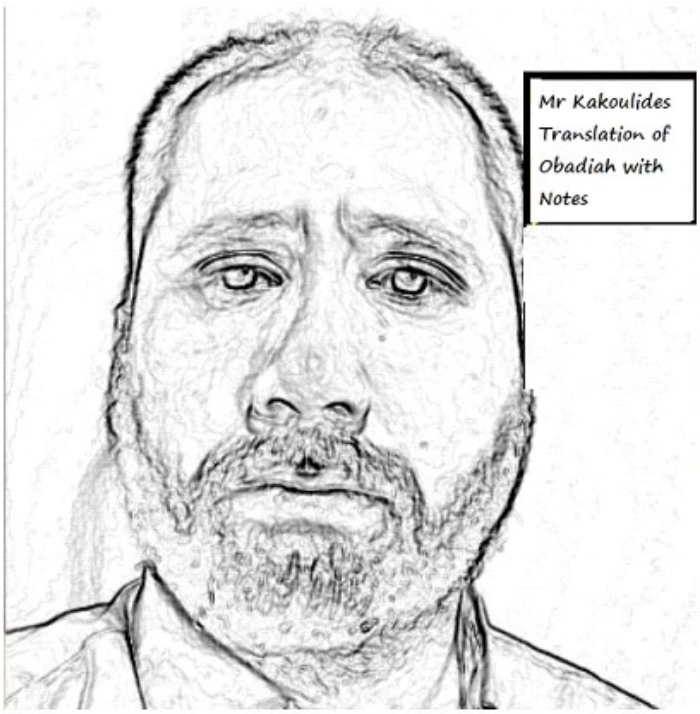
King Sin-shar-ishkun was the last king of Assyria at Nineveh he rules from 628 to 612 B.C.

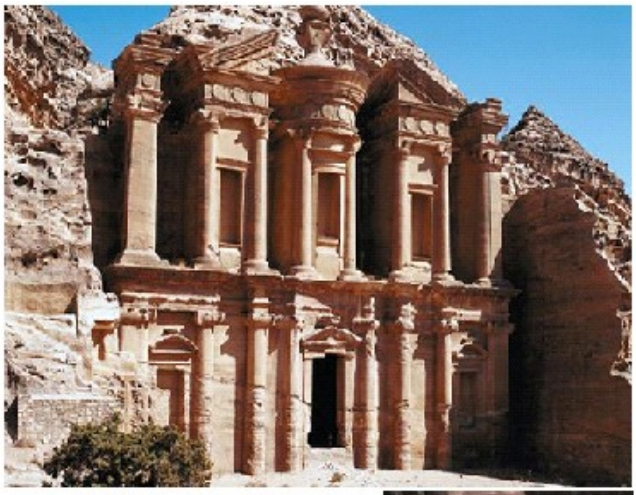
Nahum 3:19 There is no healing your wound, for your injury is fatal. All who hear the report of you clap their hands over you; for who hasn't felt your endless cruelty?

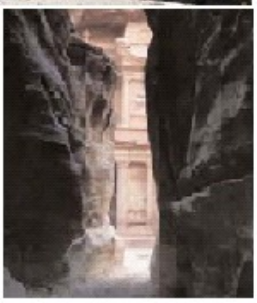
Septuagint {"There is no cure for thy bruise. Thy wound is festered. All that hear the news of thee will clap their hands at thee. For upon whom hath not thy wickedness come continually?"}

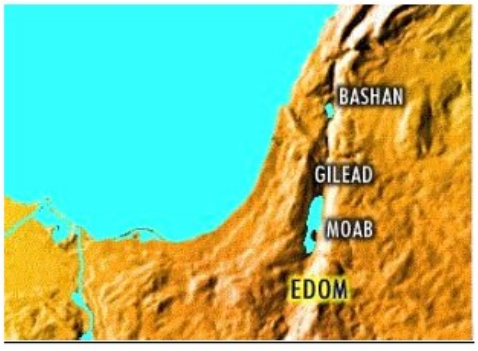
Ends with a question as Jonah ended with a question. Jonah 4:11

Mr Kakoulides Translation of Obadiah with Notes









The name Obadiah means "servant of the Lord". A possible date that this little book of Prophecy could of been written is a little after 586 B.C. Right after Judah's captivity from Babylon. Edom came to Judah blocked way out and killed those who tried to excape but also killed the remaining people who was left in in the land. Obadiah1:14 , Lamentations 4:22, Ezekiel 25:12 And in response to this God raised up the prophet Obadiah to declare his vision.

Host of the Mr Kakoulides and the Bible Podcast

Obadiah 1:1 The vision (scroll of prophecy) of Obadiah. Thus says the Master (Lord) YHWH concerning Edom (We have heard a report from the YHWH, And an ambassador (messenger, representative, envoy) has been sent among the nations, saying, "Arise, and let us rise up against her for battle"):

Septuagint {"The vision of Obadiah. Thus says the Lord God to Idumea, (I heard the report from the Lord. When he sent a message to the nations. Arise and let us go up against it to battle."}

Ephrem the Syrian (306-373AD) states in his Commentary on Obadiah "Obadiah of Sichem was born in the tribe of Ephraim and prophesied against the Edomites. He seems to be a contemporary of Hosea, Joel, Amos and Isaiah. ."

Obadiah 1:2 Behold, I will make you small (weak, insignificant) among the nations; You shall be greatly despised (vile, worthless) .

Septuagint {"Arise and let us go up against it to battle."}

Obadiah 1:3 The pride (arrogance, haughtiness) of your heart (mind, knowledge, thinking, reflection, memory) has deceived you, You who dwell in the clefts of the rock, Whose habitation is high; You who say in your heart, 'Who will bring me down to the ground?'

Pride always comes before a fall and a great fall Proverbs 11:2 , 16:18, 29:23 and Edoms pride due to her mountains will bring her down.

Septuagint {"Behold I have made thee very small among the nations: you are dishonoured in a high degree. The pride of your heart puffed you up, dwelling in the clefts of rocks. (Having made his habitation high he said in his heart, Who can bring me down to the ground?)"}

Obadiah 1:4 Though you ascend as high as the eagle, And though you set your nest among the stars, From there I will bring you down," says the YHWH.

Septuagint {"Though thou should soar aloft like an eagle, and make your nest among the stars; there I will pull you down, says the Lord."}

Obadiah 1:5 "If thieves had come to you, If robbers by night-Oh, how you will be cut off! -Would they not have stolen till they had enough? If grape-gatherers had come to you, Would they not have left some gleanings?

These same words are used by the prophet Jeremiah toward Edom. Jeremiah 49:9 Moses commanded in the law that those who work in the field not to return after gathering the crops, and leave some left overs so those who are poor would be able to gather it after them. Leviticus 19:9-10, 23:22, Deuteronomy 24:19-21 It seems from this that after the Babylon captivity some jews was left in the land and right after this Edom came in to Judah and killed the remaining people who was left in the land or as verse 14 killed states those who tried to excape . And what they did to Judah will be also done to them by Nebuchadnezzar. And it was. Malachi 1:3

Ephrem the Syrian (306-373AD) {"If thieves came to you, oh, how you would be silenced! Everything would be open for plunder because of the overwhelming fear, until [the plunderers] have stolen enough [riches] for themselves, for they are people of insatiable and consuming greed. If grape gatherers came to you—that is, if plunderers invaded you with open violence what would you do? Would you not at least strive to have the gleanings of the vineyard remain to you? But you strive in vain against the Chaldeans, the invaders of your dominions. Therefore he refers to them [the Edomites] by adding how Esau has been pillaged, his

treasures searched out. He prophesies that the people of Esau had to be pillaged by the Chaldeans with incredible zeal and then even deported to captivity. Nebuchadnezzar of Babylon fulfilled this prediction after he thouroughly destroyed Edom and moved its inhabitants elsewhere."}

Septuagint {"If thieves come to thee, or robbers by night; in what place soever thou mayst be cast; would they not steal what would satisfy them? And if grape gatherers came to thee, would they leave no gleaning?"}

Obadiah 1:6 Oh, how Esau shall be searched out! How his hidden treasures shall be sought after!

Septuagint {"How Esau has been searched! are even his hidden stores left?"}

Obadiah 1:7 All the men in your confederacy Shall force you to the border; The men at peace with you Shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is aware of it.

Septuagint {"They have driven thee to the borders. All the men in league with thee, have risen up against thee. Thy men of peace prevailed against thee. They laid snares under thee. They have no understanding."}

Obadiah 1:8 "Will I not in that day," says the YHWH, "Even destroy the wise men from Edom, And understanding from the mountains of Esau?

Septuagint {"In that day, saith the Lord, I will destroy wise men out of Idumea, and understanding out of the mount of Esau"}

Obadiah 1:9 Then your mighty men, O Teman, shall be dismayed, To the end that everyone from the mountains of Esau May be cut off by slaughter.

Septuagint {"And thy warriors from Thaiman shall be dismayed, that man may be removed from the mountain of Esau."}

Obadiah 1:10 "For violence against your brother Jacob, Shame shall cover you, And you shall be cut off forever.

Septuagint {"On account of the impious slaughter of your brother Jacob, shame shall cover you, and you shalt be cut off forever."}

Obadiah 1:11 In the day that you stood on the other side-In the day that strangers carried captive his forces, When foreigners entered his gates And cast lots for Jerusalem-Even you were as one of them.

Septuagint {"From the day that you did become an adversary, whenever the Philistines captivated his army, or strangers entered his gates and cast lots on Jerusalem, thou also wast as one of them."}

Obadiah 1:12 But you should not have gazed on the day of your brother In the day of his captivity; Nor should you have rejoiced over the children of Judah In the day of their destruction; Nor should you have spoken proudly In the day of distress.

Esau and Jacob were brothers by birth. Genesis 25:21-26 Edom was the descendants of Esau Genesis 36:1 and Judah are the descendants of Jacob. As his brother he should of had mercy on Judah instead of being part of the problem.

Septuagint {"But you should not have looked on thy brother's day in the day of strangers; nor rejoiced over the children of Juda, in the day of their destruction; nor shouldst thou have vaunted in the day of affliction;"}

Obadiah 1:13 You should not have entered the gate of My people In the day of their calamity. Indeed, you should not have gazed on their affliction In the day of their calamity, Nor laid hands on their

substance In the day of their calamity.

Septuagint {" nor entered people's gates in the day of their distresses. Thou especially shouldst not have beheld their congregation in the day of their destruction, nor joined to fall on their army in the day of their defeat;"}

Obadiah 1:14 You should not have stood at the crossroads To cut off those among them who escaped; Nor should you have delivered up those among them who remained In the day of distress.

Septuagint {"nor beset the passes to cut off such of them as were escaping; nor should you have hemmed in his fugitives, in a calamitous day."}

Obadiah 1:15 "For the day of the YHWH upon all the nations is near; As you have done, it shall be done to you; Your reprisal shall return upon your own head.

Septuagint {"Because the day of the Lord, against all the nations is near; as thou hast done so shall it be done to thee: thy dealings shall be returned on thy head."}

Cyril of Alexandria (375-444 AD) {"Again the time of war is predicted when the neighboring nations will join together against Edom to inflict bitter punishment. That day is truly called the Day of the Lord. For God the Lord was the one who handed them over to the Israelites in their wickedness and injustice. So that he might affirm that their divine punishment is just he says, "As you have done, so it will"}

Obadiah 1:16 For as you drank on my holy mountain, So shall all the nations drink continually; Yes, they shall drink, and swallow, And they shall be as though they had never been.

Septuagint {"For in the same manner as thou hast drunk on my holy mountain, all the nations shall be drunk up as wine. They shall be drunk up and swallowed down, and be as if they had never been. "}

Ephrem the Syrian (306-373AD) {"You have drunk on my holy mountain from the cup of wrath, which David and Ahab mixed for you. All the nations around you shall drink constantly because of the Assyrians and the Chaldeans, in the days of Hezekiah and his sons."}

Obadiah 1:17 But on Mount Zion there shall be deliverance, And there shall be holiness; The house of Jacob shall possess their possessions.

Septuagint {"But on mount Sion shall be safety and a sanctuary; and the house of Jacob shall possess those who possessed them;"}

Obadiah 1:18 The house (dwelling habitation, family, descendants) of Jacob shall be a fire, And the house of Joseph a flame; But the house (dwelling habitation, family, descendants) of Esau shall be stubble; They shall kindle them and devour them, And no survivor shall remain of the house (dwelling habitation, family, descendants) of Esau," For the YHWH has spoken.

Septuagint {"and the house of Jacob shall be a fire, and the house of Joseph, a flame; and the house of Esau shall be as stubble; and upon these they shall kindle and consume them, so that there shall not be a torch bearer to the house of Esau. For the Lord hath spoken."}

Obadiah 1:19 The South shall possess the mountains of Esau, And the Lowland shall possess Philistia. They shall possess the fields of Ephraim And the fields of Samaria. Benjamin shall possess Gilead.

Septuagint {"And they in Nageb shall inherit the mountain of Esau; and those in Sephale shall inherit the Philistines; and they shall possess mount Ephraim and the plain of Samaria and Benjamin and Galaaditis;"}

Cyril of Alexandria (375-444 AD) {"“Those in the south” signifies the area where the Babylonians invaded Jerusalem led by Nebuchadnezzar. The entire province of Judea was laid waste, sinking back into misery so that it was reduced to absolute silence and appeared entirely deserted. However, when God will enter into the misery of the captives, he will return them to the land of their ancestors after his wrath has subsided. In their return from Babylon the entire multitude of Israel will possess the region of the nations that is equal to Edom. This is a sign of blessing from God. "}

Obadiah 1:20 And the captives of this host of the children of Israel Shall possess the land of the Canaanites As far as Zarephath. The captives of Jerusalem who are in Sepharad Shall possess the cities of the South.

Septuagint {"and this shall be the dominion of the captivity; to the Israelites shall belong the land of the Chananites to Sarepta, and to the captives of Jerusalem, to Ephratha: they shall possess the cities of Nageb."}

Ephrem the Syrian: (306-373AD) {"Here he indicates the prisoners of both the kingdoms of Samaria and Jerusalem, and also those who had gone to very far regions. Therefore he recalls the transmigration to Spain, because this is the name of a province, which is extremely distant from Judea, in order to show that this is the great gathering, which God had promised to bring together again from the four corners of the world. Those who have been saved shall go up to Mount Zion to rule Mount Esau, in order to defeat and destroy the nation of the Edomites. And the kingdom shall be the Lord’s. All the nations will be subjugated and subjected to the people of God, that is, to the people that God shall make. "}

Obadiah 1:21 Then saviors shall come to Mount Zion To judge the mountains of Esau, And the kingdom shall be the YHWH's.

Septuagint {"And they who have been preserved, shall go up from mount Sion to execute vengeance on the mountain of Esau. And the kingdom shall be the Lord's."}

Mr Kakoulides translation of The Book of Haggai with Notes

Cyrus II who reigned from 559-530 B.C issued a proclamation in his 1st year after the conquest of Babylon 538 B.C that the peoples who was taken captive by Babylon which included Judah could return to their land and rebuild their temple provided they would pray for the king and his family . The events of the Book of Haggai comes 18 years later after this event.

When Judah returned to the promise Land, they started building the temple but right in the start of it , they ceased from the work , and while they lived in thier own finished paneled houses , the Temple of God was unfinished , So God used two prophets to motivate the people to build the Temple again and that was Haggai and Zechariah. Ezra 4:24, 5:1 Haggai was the first to be used and whose minstry only lasted a little over three months from August 29 to December 18 of 520 B.C. About a month after he began Zechariah started his ministry as a prophet aswell. But even when the people was building there was a couple issues that had to be delt with, the people was unclean who was building the temple and needed to be cleanse before they continued. When the Temple was finished those who seen the first temple over 60 year before wept and complained because it wasn't as beatiful and large as it once was which of course discourage those who was happy the temple was rebuilt . Because of this Haggai had to tell the people the glory that was in the former temple will not be compare to the glory which will be in this temple . Many years latter Herod the Great renovated the temple making it more beatiful than that Solomon had made. But that wasn't enough Jesus who is God in human flesh would enter the temple. There is a great importance given to the Last three books of the Old Testament because Haggai, Zechariah, and Malachi are the last prophets of the Old Testament ; after them, prophecy ceased

according to Jewish tradition . Yoma 9b; b. Sot. 48b , 1 Maccabees 9:27 , Never again after them was the vioce from a prophet of God was to be heard till over 400 years latter with the minstry of John the Baptist. That is why people came from long distance to the wilderness to hear John the baptist speak as he prepared the way for the Messiah.

Haggai name means "feast or solemnity" Which he might of been born on a certain feast day nothing is known of his parents or how old he was in the days of his five articles which he gives in this short little book.

The dates and verses of the articles are as follows :

A) 1:1 {August 29}

B) 1:15 {September 21}

C) 2:1 {October 17}

D) 2:10 {December 18}

E) 2:20 {December 18 }

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

The Command to Build the Temple

Haggai 1:1 In the 2nd year of King Darius, in the 1st of 'Elul (6th month, on the 1st day) of the month, the word of the YHWH came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua (Jeshua) the son of Jehozadak, the high priest, saying,

The date is August 29 520 B.C. King Darius reigned from 521-486 B.C.

Haggai 1:2 "Thus speaks the YHWH of Armies, saying: 'This people says, "The time has not come, the time that the YHWH's house should be built."

Septuagint states "Lord Almighty" instead of "YHWH of Armies" throughout the book of Haggai

Haggai 1:3 Then the word of the YHWH came by Haggai the prophet, saying,

Haggai 1:4 "Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?"

The Temple was destroyed by King of Babylon Nebuchadnezzar II in 586 B.C. 2 Kings 25:8-9, 2 Chronicles 36:17-19 , Jeremiah 52:12-14. The temple was in ruins for 66 years.

Haggai 1:5 Now therefore, thus says the YHWH of Armies : "Consider your ways!

Haggai 1:6 "You have sown much, and bring in little; You eat, but do not have enough; You drink, but never become drunken (recieve your fill) ; You clothe yourselves, but no one is warm; And he who earns wages, Earns wages to put into a bag with holes."

Haggai 1:7 Thus says the YHWH of Armies: "Consider your ways!

Haggai 1:8 "Go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified," says the YHWH.

Haggai 1:9 "You looked for much, but indeed it came to little; and when you brought it home, I blew it away. Why?" says the YHWH of Armies. "Because of My house that is in ruins, while every one of you runs to his own house.

Haggai 1:10 "Therefore the heavens above you withhold the rain, and the earth withholds its crops (fruit, produce, increase, possessions) .

There was two main seasons of rain which the Land of Israel depend on for a success in planting and harvesting. Deuteronomy 11:14 Former or Early rain fell on October/ November and the Latter rain fell on March / April.

Haggai 1:11 "For I called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of your hands."

The People Obey

Haggai 1:12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the YHWH their God, and the words of Haggai the prophet, as the YHWH their God had sent him; and the people feared (were terrified) the presence of the YHWH.

Haggai 1:13 Then Haggai, the YHWH's messenger, spoke the YHWH's message to the people, saying, "I am with you, says the YHWH."

Haggai 1:14 So the YHWH stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the YHWH of Armies, their Elohim (God) ,

Haggai 1:15 *this happen* on the 24th day of the month of Elul (the 6th month), in the 2nd year of King Darius.

September 21, 520 B.C.

The Coming Glory of the Temple

Haggai 2:1 *And now* on the 21 of the month of Tishri (the 7th month) , the word of the YHWH came by Haggai the prophet, saying

October 17, 520 B.C.

Haggai 2:2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying:

Haggai 2:3 'Who is left among you who saw this temple in its former glory? And how do you see it now?

In comparison with it, is this not in your eyes as nothing?

Among the people there was the elders who saw the first temple which was built by Solomon and compared what they saw with what was being built in comparson and was disappointed Ezra 3:12-13, Zechariah 4:8-10

Haggai 2:4 'Yet now be strong, Zerubbabel,' says the YHWH; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the YHWH, 'and work; for I am with you,' says the YHWH of Armies.

Haggai 2:5 'According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you; do not fear!'

Haggai 2:6 "For thus says the YHWH of Armies: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land;

Haggai 2:7 'and I will shake all nations, and they shall come to that which is Desirable of (the Desire of, the treasure of) all nations, and I will fill this temple with glory,' says the YHWH of Armies.

What or who is the desirable of all nations? There is differant opinions about this desirable of all nations some say it is speaking about the messiah others say about objects of worth. But both was fullfilled. Herod made the temple of God desirable among the nations with its gold and ornaments. Mark 13:1, Luke 21:5 Also Jesus as the messiah came to his temple bringing with him the glory of God for a time.

Haggai 2:8 ' I own the silver as I own the gold ,' says the YHWH of Armies.

In other words whatever is your need in this project , I will supply it , It reminds us of YHWH -Jireh a name of God found in Genesis 22:13-14 Where Abraham saw God supplying the ram for a offering in the place of his son Issac. God says he owns all the wealth in the world. We see this also in the Psalms. Psalms 24:1, 50:10-12 Now he who owns everything why will he not supply for his temple which needs to be rebuilt ? Of course he will supply. He who trusts in God will see God supplying all his needs but not always all his wants.

Haggai 2:9 'The glory of this latter temple shall be greater than the former,' says the YHWH of Armies . 'And in this place I will give peace,' says the YHWH of Armies."

Herod's temple was truly more beatiful , great than that of Solomon which only took 7 years to be built. 1 Kings 7:1, 9:10, 2 Chronicles 8:1 While Herod took over 70 years in remolding the house of God starting in 20 B.C. and being completed in 66 A.D

The People Are Unclean

Haggai 2:10 On the 24th day of the month of Kislev (the 9th month), in the 2nd year of Darius, the word of the YHWH came by Haggai the prophet, saying,

Dec. 18, 520 B.C .

Haggai 2:11 "Thus says the YHWH of Armies: 'Now, ask the priests concerning the law, saying,

Haggai 2:12 "If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" Then the priests answered and said, "No."

In the Old Covenant you wasn't made holy or spiritaully clean by what you touched or what that which was holy made things clean by what it touched . You must already had to be clean or holy before you touched that which is clean or else you would ruin it's holiness. Leviticus 6:27, 7:6 Ezekiel 44:19

Haggai 2:13 And Haggai said, "If one who is unclean because of a dead body touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean."

According to Numbers 19:11–13, Leviticus 21:1-2, 11 is clear that a person who touches a dead body was unclean for seven days and whatsoever or whosoever he or she touches was unclean aswell. Amazing how Jesus touched the unclean and made it clean without making himself unclean. Matthew 8:3 Yet in the old covenant whatever that was clean was easliy made unclean by what they touched.

Haggai 2:14 Then Haggai answered and said," 'So is this people, and so is this nation before Me,' says the YHWH, 'and so is every work of their hands; and what they offer it is unclean.

What made these people unclean ?

1) Their pagan wives and the divorce of their Hebrew wives. Ezra 9:1, 10:2 ,Nehemiah 13:23, Malachi 2:11-17

2) Their neglect of the building of the temple while making sacrifices to God. Ezra 3:6

3) The Treatment Jews had towards their own poor brethren in charging them usury, taking from them thier possesions if they didn't pay and even making them salves. Nehemiah 5:5-13, Leviticus 25:36

Septuagint states "Thereupon Haggai said in reply, so is this people and so is this nation before me, saith the Lord: and so are all the works of their hands. And whoever shall come near there shall be polluted because of their morning burdens. Are they to be afflicted with grief on account of their toils? And have you hated a reprover in the gates?"

Promised Blessing

Haggai 2:15 'And now, carefully consider from this day onward: from before stone was laid upon stone in the temple of the YHWH

Haggai 2:16 'since those days, when a person came to a heap of 20 measures (20 ephahs), there were but 10 ; when one came to the wine vat to draw out 303 gallons (50 baths) from the press, there were but 121 gallons (20 baths) .

Septuagint states "When you came to measure 20 measures of barley, it has become 10. And when you went to the wine lake to draw off 50 measures, there were only 20."

Haggai 2:17 'I struck you with blight and mildew and hail in all the labors of your hands; yet you did not turn to Me,' says the YHWH.

Haggai 2:18 'Consider now from this day onward, from the 24th day of the month of Kislev (the 9th month) , from the day that the foundation of the YHWH's temple was laid-consider it:

The date was December 18, 520 B.C .

Haggai 2:19 'Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded fruit. But from this day I will bless you.'"

Septuagint states " lay up in your minds whether that will be the case in the threshing floor? whether the vine or the fig tree or the pomegranate or the olive tree will any more be unproductive? From this very day I will bless. "

Zerubbabel Chosen as a Signet Ring

Haggai 2:20 And again the word of the YHWH came to Haggai on the 24th day of the month, saying,

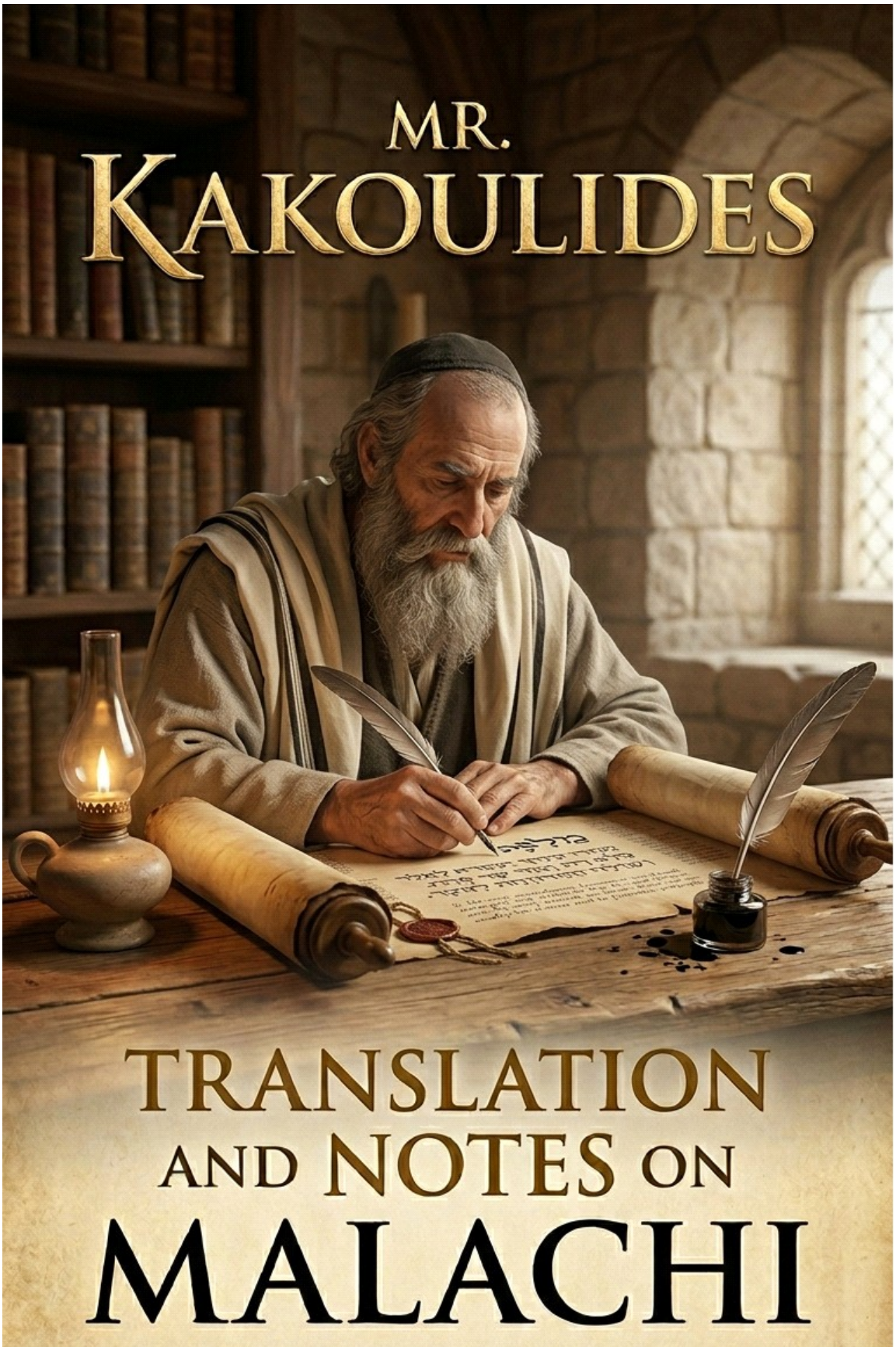
The date was December 18

Haggai 2:21 "Speak to Zerubbabel, governor of Judah, saying: 'I will shake heaven and earth.

Haggai 2:22 I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms. I will overthrow the chariots And those who ride in them; The horses and their riders shall come down, Every one by the sword of his brother.

Haggai 2:23 'In that day,' says the YHWH of Armies , 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the YHWH, 'and will make you like a signet ring; for I have chosen you,' says the YHWH of Armies."

The signet ring that was taken away in Coniah by God is put back in his hand because of Zerubbabel .Jeremiah 22:24-30 This is why both of them is seen in the genealogy of Jesus the Messiah. Matthew 1:1-16


MR.
KAKOULIDES
TRANSLATION
AND NOTES ON
MALACHI

Mr Kakoulides translation of Malachi with Notes

As I was working on the Exodus translation with notes I decided to stop on it and work on the little books on the Bible first then the bigger ones like Exodus. Many of topics in this little book effects the church today in big ways especially tithes are we as Christians called to give it under grace? No. Look at what a early church Father Iranaeus states who was living around 120-203 AD states in Against Heresies Book 4 Chapter 18 {"...."And for this reason they (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things [hereafter]; as that poor widow acted who cast all her living into the treasury of God.} Should we as Christians be unequelly yoked with a unbeliever as the jews who left their Jewish wives to be with pagan wives ? No . The Scripture is clear on that (2 Corinthians 6:14) Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? Should we divorce a unbliever? No unless they should leave you because you do not know if they might latter on get saved. (1 Corinthians 7:12-16) But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? Is Elijah still to come? Yes (Matthew 17:11) Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

Among the Post Exilic prophets who preached to those who came back from Babylon are 3 having 20 Chapters in total which are Haggai , Zechariah and Malachi. Malachi dates around 430-425 BC . The Issues he deals with like Tithes and offering being neglected and Jews taking pagan wives could be seen in Ezra and Nehemiah. Nothing is known of him besides of what he wrote. We don't even know if Malachi was his real name since it means my messenger.

Summary of Malachi

Chapter 1: The Jews who return from the Exile of Babylon had angered God by offerings what was profane

Chapter 2:The Priest was not teaching the People , The Jews had angered God by leaving thier Jewish wives and marrying pagan wives

Chapter 3 The Jews had angered God by not giving thier Tithes and offering

Chapter 4 God will send Elijah before he brings the Messiah. Elijah is to bring repentance to the Jews or else God will curse the Land

<u>The Jews who return from the Exileof Babylon had angered God by offerings what was profane</u>

Malachi 1:1 The burden of the word of the YHWH to Israel by Malachi.

Malachi means my messenger; my angel and it is possible that might of not been the prophet real named .

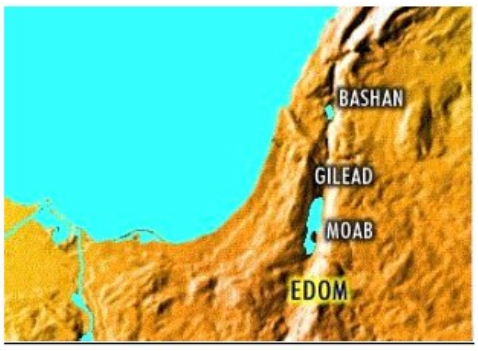
Malachi 1:2 "I have loved you," says the YHWH. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the YHWH. "Yet Jacob I have loved;

Verse 2 is repeated in the Book of Romans to show the doctrine of Election athough here it is seen as the nation of Israel , it is no doubt that Jacob is also implied here as well. Romans 9:10-13, God choose to Love Israel over other the nations , not because they where more better but because he wanted to. Deuteronomy 4:33-38,, 7:6-8, 10:15

Malachi 1:3 but I have hated Esau; I have made his hill country a desolation and his heritage a desert for jackals.

Malachi 1:4 If Edom says, "We are shattered but we will rebuild the ruins," the YHWH of Armies says: They may build, but I will tear down, until they are called the wicked country, the people with whom the YHWH is angry forever.

The evidence of God's love toward Israel is what he does toward Edom who did harm to Israel. Obadiah 1:10-11, Psalms 137:7



Malachi 1:5 Your eyes shall see, And you shall say, 'The YHWH is magnified beyond the border of Israel.'

Malachi 1:6 "A son honors his father, And a servant his master. If then I am the Father, Where is My honor? And if I am a Master, Where is My reverence? Says the YHWH of Armies To you priests who despise My name. Yet you say, 'In what way have we despised Your name?'

Malachi 1:7 "You offer desecrated food on My altar. But say, 'In what way have we shown contempt to You?' By saying, 'The table of the YHWH is not deserving of any respect .'

Malachi 1:8 And when you offer the blind *animal* as a sacrifice, Is it not evil? And when you offer the lame or sick *animal*, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" Says the YHWH of Armies.

Malachi 1:9 "But now entreat God's favor, That He may be gracious to us. While this is being done by your hands, Will He accept you favorably?" Says the YHWH of Armies .

Malachi 1:10 "Who is there even among you who would shut the doors, So that you would not kindle fire on My altar in vain? I have no pleasure in you," Says the YHWH of Armies, "Nor will I accept an offering from your hands.

Malachi 1:11 For from the rising of the sun, even to its going down, My name shall be great among the nations (Gentiles) ; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says the YHWH of Armies.

IrenƮus 120–202AD Against Heresies Book 4 Chapter 17 states {"He confessed to be His blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament, concerning which Malachi, among the twelve prophets, thus spoke beforehand: "I have no pleasure in you, saith the Lord Omnipotent, and I will not accept sacrifice at your hands. For from the rising of the sun, unto the going down [of the same], My name is glorified among the Gentiles, and in every place incense is offered to My name, and a pure sacrifice; for great is My name among the Gentiles, saith the Lord Omnipotent;"—indicating in the plainest manner, by these words, that the former people [the Jews] shall indeed cease to make offerings to God, but that in every place sacrifice shall be offered to Him, and that a pure one; and His name is glorified among the Gentiles."}

Malachi 1:12 "But you desecrate it, In that you say, 'The table of the YHWH is polluted; And its fruit, its food, is despicable.'

Malachi 1:13 You also say, 'Oh, what a weariness!' And you sneer at it," Says the YHWH of Armies. "And you bring the stolen, the lame, and the sick; Thus you bring an offering! Should I accept this from your hand?" Says the YHWH.

Malachi 1:14 "But cursed be the deceiver Who has in his flock a male, And takes a vow, But sacrifices to the Lord what is blemished-For I am a great King," Says the YHWH of Armies, "And My name is to be feared among the nations.

God will not have any cattle, sheep or goats with blemishes for a offering according to the Law of Moses. Exodus 12:5, Leviticus 1:3, 3:1, 22:18-20, Deuteronomy 15:21, 17:1

The Priest was not teaching the People

Malachi 2:1 "And now, O priests, this commandment is for you.

Malachi 2:2 If you will not hear, And if you will not take it to heart, To give glory to My name," Says the

LORD of hosts, "I will send a curse upon you, And I will curse your blessings. Yes, I have cursed them already, Because you do not take it to heart.

Malachi 2:3 "Behold, I will rebuke your descendants And spread refuse on your faces, The refuse of your solemn feasts; And one will take you away with it.

Malachi 2:4 Then you shall know that I have sent this commandment to you, That My covenant with Levi may continue," Says the YHWH of Armies.

Malachi 2:5 "My covenant was with him, one of life and peace, And I gave them to him that he might fear Me; So he feared Me And was reverent before My name.

Malachi 2:6 The law of truth was in his mouth, And injustice was not found on his lips. He walked with Me in peace and equity, And turned many away from iniquity.

Malachi 2:7 "For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the YHWH of Armies.

The priest was to teach the children of Israel all the statutes of the Lord distinguishing to them between what was holy and unholy , clean and unclean. Leviticus 10:8-11, Deuteronomy 33:8-10, Jeremiah 18:18 But this was not being done on their part.

Malachi 2:8 But you have departed from the way; You have caused many to stumble at the law. You have corrupted the covenant of Levi," Says the YHWH of Armies.

Malachi 2:9 "Therefore I also have made you contemptible and base Before all the people, Because you have not kept My ways But have shown partiality in the law."

The Jews had angered God by leaving thier Jewish wives and marrying pagan wives

Malachi 2:10 Have we not all one Father? Has not one God created us? Why do we deal treacherously with one another By profaning the covenant of the fathers?

Malachi 2:11 Judah has dealt treacherously, And an abomination has been committed in Israel and in Jerusalem, For Judah has profaned The YHWH'S holy institution which He loves: He has married the daughter of a foreign god.

Speaking about the Jews who return from the Babylon's captivity to the land of Judah married to women who was pagan from other nations instead of thier own race. Ezra 9:1-2, 10:2, Nehemiah 13:23 according to Jeremiah if you was a worshiper of a idol you was the idol's child that is why they are called the daughter of a foreign god. Jeremiah 2:27

Malachi 2:12 May the YHWH cut off from the tents of Jacob The man who does this, being awake and aware, Yet who brings an offering to the YHWH of Armies!

Malachi 2:13 And this is the 2nd thing you do: You cover the altar of the YHWH with tears, With weeping and crying; So He does not regard the offering anymore, Nor receive it with goodwill from your hands.

2nd thing you do .....Besides them taking pagan wives from other nations that we see in verse 11 , they had divorced their Hebrew wives verses 14-16.

Malachi 2:14 Yet you say, "For what reason?" Because the YHWH has been witness Between you and the wife of your youth, With whom you have dealt deceitfully ; Yet she is your companion And your wife by covenant.

Malachi 2:15 But did He not make them one in union , Having a portion of the Spirit? And why one? *Because* He seeks godly offspring. Therfore keep guard over your spirit, And let none deal deceitfully with the wife of his youth.

Malachi 2:16 "For the YHWH Elohim of Israel says That He hates divorce, For it covers one's garment with violence," Says the LORD of hosts. "therfore keep guard over your spirit, That you do not deal deceitfully."

The Septuagint , Jerome's Latin Vulgate 405 ,Dead sea scrolls 4QXII states" if you hate your wife , divorce her " instead "He hates divorce"

Malachi 2:17 You have wearied the YHWH with your words; Yet you say, "In what way have we wearied Him?" In that you say, "Everyone who does evil Is good in the sight of the YHWH, And He delights in them," Or, "Where is the God of justice?"

Just because God does not deal swift in judgement doesn't mean judgement is not coming to those who do not repent or that he approve of thier behavior. In Isaiah 5:20 there is a woe who calls evil good

The Jews had angered God by not giving thier Tithes and offering

Malachi 3:1 "Behold, I send My messenger (Angel) , And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the YHWH of Armies.

This messenger was John the Baptist according to the New Testament. Matthew 10:7-11, Mark 1:2-5, Luke 1:76, 7:24-27

Malachi 3:2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderer's soap.

Malachi 3:3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the YHWH An offering in righteousness.

Malachi 3:4 "Then the offering of Judah and Jerusalem Will be pleasant to the YHWH, As in the days of old, As in former years.

Malachi 3:5 And I will come near you for judgment; I will be a swift witness Against *the* sorcerers, Against *the* adulterers, Against *the* people *who* deliberately gives false testimony , Against those who defraud wages from *from thier* labourers , *who steals from the* widows and *the* orphans, And against those who turn away an foreigner and those who do not fear Me," Says the YHWH of Armies.

A) YHWH is against sorcery. Deuteronomy 18:10-12

B) YHWH is against adulterers. Leviticus 20:10

C) YHWH is against people deliberately gives false testimony. Deuteronomy 19:16-19

D) YHWH is against those who defraud wages from from thier labourers. Deuteronomy 24:14-15

E) YHWH is against who steals from the widows and the orphans. Deuteronomy 27:19

F) YHWH is against those who turn away an foreigner. Exodus 23:9

G) YHWH is against those who do not fear him. Psalms 55:19

Malachi 3:6 "For I am the YHWH, I do not change; Therefore you are not consumed, O sons of Jacob.

God did not forsake Israel and still has plans to restore her in the future. Romans 11:25-29 The day will come when all the remaining Jews will come to faith in Christ . Zechariah 12:10-14 But for Now a small number has their eyes open to recieve the Messiah. Romans 11:1, 5

Malachi 3:7 Yet from the days of your fathers You have gone away from My ordinances And have not kept them. Return to Me, and I will return to you," Says the YHWH of Armies. "But you said, 'In what way shall we return?'

Malachi 3:8 "Will a man rob Elohim (God) ? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.

Verses 8 to 12 of Malachi often is twisted by many pastors in churches to take the members money so lets look at what it means so we won't be fooled.

The you in verse 8 is explain in verse 9

Malachi 3:9 You are cursed with a curse, For you have robbed Me, Even this whole nation.

Malachi is speaking to the Nation of Judah not the church. Notice the phrase " Even the Whole Nation " in verse 9 The curse is that of the Law of Moses which states that if you fail in any part of it you are curse. Deuteronomy 27:26, 28:15

Malachi 3:10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the YHWH of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.

The Storehouse in verse 10 is a referance to the rooms of storge grain and spices in Jewish temple as we see in Nehemiah 10:38, 13:4-5 which was destroyed in 70AD

Malachi 3:11 "And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts;

The devourer is a referance to locust and other incests which eat the farming land out of their produce .Joel 1:4, 2:1-5 The land or ground is Israel. For that was the location where they was at. So Looking at these points we see we are not under the curse of the Law because Jesus has set us free from the curse of the Law. This was something the ancient Jews couldn't keep so why should we as Peter clearly states in Acts 15:7-11. Now Malachi is clear the ancient Jews of the pass couldn't keep that commandment of tithing so why should we (the church) be put under a yoke or burden as Peter states which the Jews couldn't keep. Also Nehemiah confrims this very fact. Nehemiah 13:10-12

Malachi 3:12 "And all nations will call you blessed, For you will be a delightful land," Says the YHWH of Armies.

Malachi 3:13 "Your words have been harsh against Me," Says the YHWH, "Yet you say, 'What have we spoken against You?'

Malachi 3:14 You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, And that we have walked as mourners Before the YHWH of Armies?

Malachi 3:15 So now we call the proud blessed, For those who do wickedness are raised up; They even tempt God and go free.'"

Malachi 3:16 Then those who feared the YHWH spoke to one another, And the YHWH listened and heard them; So a scoll of remembrance was written before Him For those who fear the YHWH And who meditate on His name.

Besides the scoll of life which we see in Revelation 20:12 along with other scrolls , there is a scroll of remembrance which the works of men are recorded Psalms 56:8

Malachi 3:17 "They shall be Mine," says the YHWH of Armies, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him."

Malachi 3:18 Then you shall again discern between the righteous and the wicked, Between one who serves Elohim And one who does not serve Him.

God will send Elijah before he brings the Messiah. Elijah is to bring repentance to the Jews or else God will curse the Land

Malachi 4:1 "For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the YHWH of Armies, "That will leave them neither root nor branch.

Malachi 4:2 But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves.

The Sun of Righteousness a wonderful name for Jesus who heals

Malachi 4:3 You shall trample the wicked, For they shall be ashes under the soles of your feet On the day that I do this," Says the YHWH of Armies.

Malachi 4:4 "Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.

Malachi 4:5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD.

Till this very day Elijah is still waited for by the Jews. A empty chair and a glass of wine at times is seen in a Jewish passover meal for Elijah. And in thier teachings they make mention of Elijah.

Example of such teachings are seen in the following :

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor

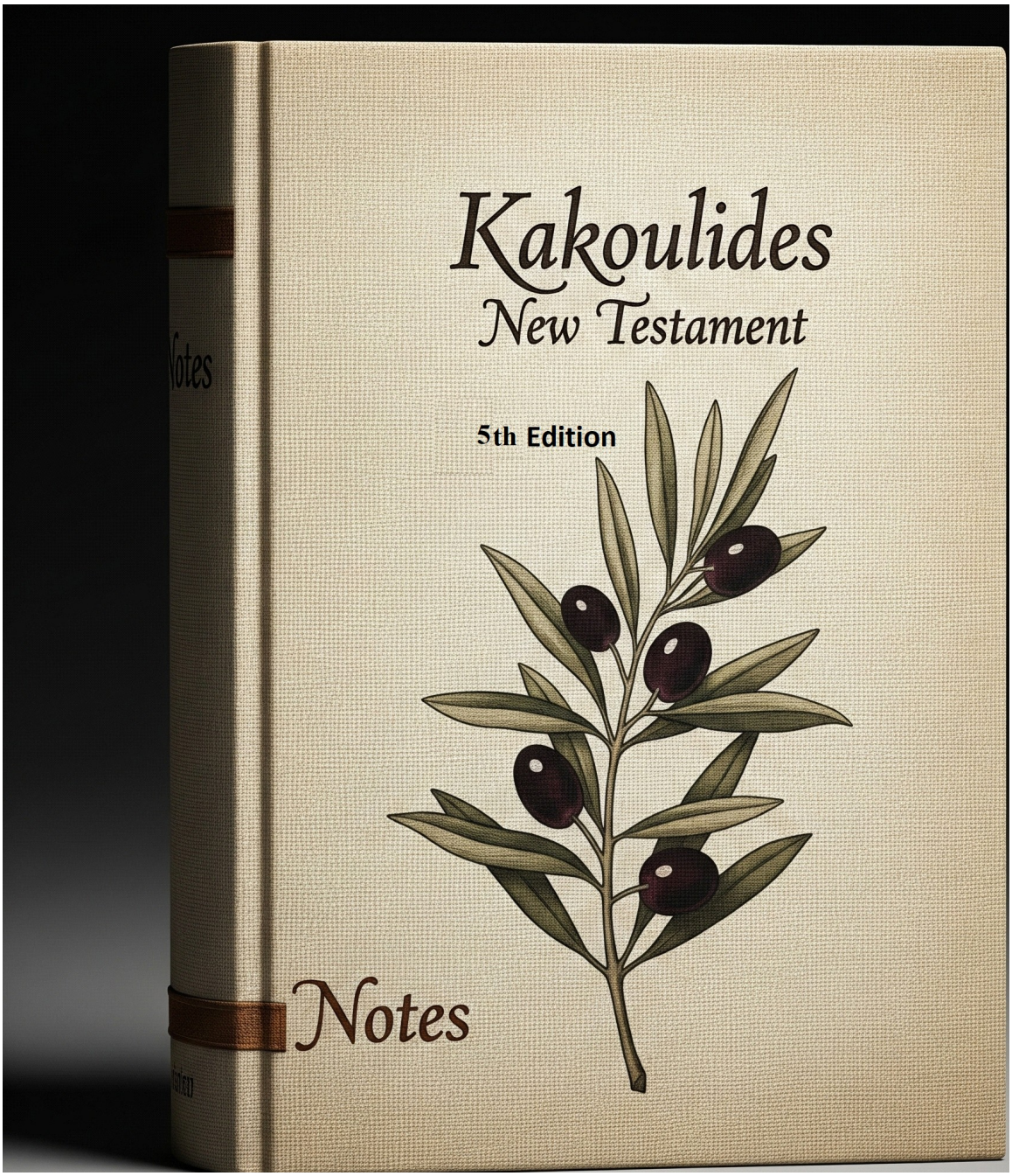
should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed—`but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.],” `and that one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]”— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, “If so, what has the deceiver actually lost? `“But leave the whole sum until Elijah comes [and no one will be paid off].”

[Mishna] Eduyyot 8:7 Said R. Joshua, “I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `“that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `“but only to put out those who have been brought near by force, and to draw near those who have been put out by force.” `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, “To draw near but not to put out.” `R. Simeon says, “To smooth out disputes.” `And sages say, “Not to put out or to draw near but to make peace in the world, `“as it is said, “Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24.”

Jesus said that Elijah was John the Bapist but since he was rejected in his coming he is still to come.(Matthew 11:13-14, 17:10-13) John the Baptist denied he was Elijah when ask by the Jewish Authority. John 1:19-21The Angel told Zacharias that John the Baptist was to have the Spirit (Holy Spirit) of Elijah to prepare the way for the Messiah. Luke 1:15-17

Malachi 4:6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."



1st Edition in 2025 Preface :

This is a complete translation with more notes added with corrections that was due to typos in the first edition. My first attempt to translate the New Testament had many set backs .First attempt at a translation was destroyed when the house I was renting was burned in a fire and my laptop was ruin. 2nd attempt only was able to translate 6 epistles and 4 chapters of Matthew and the work was stopped due to my late wife getting cancer and me having to deal with being a widower afterwards.

More Quotes and references from the Mishna and other Jewish sources was added to help the reader understand from a jewish

point of view. Many references and quotes from the Old Testament is seen throughout so the reader could understand the New Testament and what it refers to when someone mentions it. The translation is given by Harris Kakoulides who is host of the Mr Kakoulides and the Bible Podcast , who is also a pastor of a small church in Kensington of Philadelphia PA USA. One of the features this translation and notes has is that it is apologetic in nature and shows why Harris Kakoulides has translated a verse in the way he did, for example John 17:3 where he includes Jesus with the Father as the only true God and gives you a note why this translation is possible. Other translations was used to compare when translating the greek , like WEB, KJV, Young, William , ASV, Darby and many more. WEB was use in the cases where the translater did not translate from the greek. And many longer readings of the Textus Receptus was prefer. The Translater did not limit himself to the Textus Receptus alone but used Elzevir Greek Textus Receptus NT, Tischendorf Greek NT, Westcott-Hort Greek NT and other modern Greek NT. This translation and notes are free to copy and is in Public Domain so anyone can share it and quote it with no problems from the translator . The Book of Revelation was reorganized with notes, ("no words or sentences was taken away or added"), so the reader could see "Parallel-Numbered Judgments" view of Revelation. I was really hoping to finish this edition by this year then do some other editions with more notes if God allows . It was my hope to translate the New Testament and add notes making it to a Study Bible and now I was able to do it praise be to God.

Host of the Mr Kakoulides and Bible

Harris Kakoulides

2nd Edition in 2025 Preface :

A number of touch ups on certian verses was made , adding a note or two more and the book of Revelation was added after the book of Revelation in "Parallel-Numbered Judgments" View. So this New Testament has 2 books of Revelation. Which really is the same book organized differently mine to show a view which to me makes a lots of sense but I would never claim it is a hundred percent unfailable unlike the scripture which is in its oringal state.

I really hope you enjoy this edition of the Complete Kakoulides New Testament which will be the last and make it a source in your biblical studies, a great number of hours was given to this project to make it profitable for study even if one doesn't hold the"Parallel-Numbered Judgments View" one can still benefit greatly from this New Testament Study Bible because of the many references with quotes it has whether from Old Testament, the early church Fathers , Reformers, Jewish sources , translation, the words in italics athough not in the greek text gives the verses better understanding of the passage for those sentences which are hard to understand when translating from one language to the other plus the many hundreds of notes .

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

3rd Edition Preface:

It appears that this project needed more work , including a typo that needed correcting . But while making this correction I also added more notes , Added some maps and a illustration of the Temple for Acts, Luke & Matthew , worked a little more on the translation and lastly added a few extra ancient sources. It is my hope this would be the last edition.

Host of the Mr Kakoulides and the Bible Podcast

Harris Kakoulides

4th Edition Preface:

With more notes comes corrections and a other edition athough in this one , I countinue to work on the translation , adding more referances while correcting any typos of the pass and rechecking on any my new notes I wrote in this one for any typos so no

other editions should be made, adding also some prefaces which was lacking.

Harris Kakoulides

5th Edition

Worked a little bit more on the translation and added alot of more notes. So even if I would be out of the web what I thought of certain passages and reasons why will be clear to the reader of this New Testament Study Bible. As more notes are added will always be included Early Church Fathers writtings , Reformers, and Jewish sources.

Harris Kakoulides

Author : Matthew

Date : 50 AD

Papias (70-155AD) in his fragments states {"Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could. "}

Mark 2:14 NET As he went along, he saw Levi , the son of Alphaeus, sitting at the tax booth. "Follow me, " he said to him. And he got up and followed him.

The eyewitness testimony of Matthew: Matthew, also known as Levi, was one of the twelve apostles of Jesus. As an eyewitness to Jesus' ministry, teachings, and resurrection. Matthew would have had firsthand knowledge of the events he recorded in his Gospel. Matthew's account serves as a reliable source of information about Jesus, eliminating the need for an additional source like Q.We're not speaking about people that were alive a hundred or two hundred years after the events.

Mark 3:16-19 NET He appointed twelve: To Simon he gave the name Peter; to James and his brother John, the sons of Zebedee, he gave the name Boanerges (that is, “sons of thunder”); and Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, who betrayed him.

Abraham To Christ—1997 BC - 4 BC

Matthew 1:1 The Scroll (book) of the ancestry (genealogy,family tree, lineage, generation) of Jesus the Messiah (Christ, Anointed one) , the Son (kinship) of David, the Son (kinship) of Abraham:

Irenaeus Against Heresies Book III states ("Matthew, again, relates His generation as a man, saying, "The book of the generation of Jesus Christ, the son of David, the son of Abraham;"}

Irenaeus Against Heresies Book III states {"even as God did promise David that He would raise up from the fruit of his body an eternal King, having made the same promise to Abraham a long time previously, says: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"}

Fragments from the Lost Writings of Irenaeus {"The Gospel according to Matthew was written to the Jews. For they laid particular stress upon the fact that Christ [should be] of the seed of David. Matthew also, who had a still greater desire [to establish this point], took particular pains to afford them convincing proof that Christ is of the seed of David; and therefore he commences with [an account of] His genealogy."}

Matthew 1:2 Abraham was the father of (begat) Isaac ,Isaac was the father of (begat) Jacob, and Jacob was of the father of (begat) Judah and his brothers.

Matthew 1:3 Judah was the father of (begot) Perez and Zerah by Tamar, Perez was the father of (begot) Hezron, and Hezron was the father (begot) Ram.

(1 Chronicles 2:3-4) The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five.

1Ch 2:5 The sons of Perez were Hezron and Hamul.

1Ch 2:9 Also the sons of Hezron who were born to him were Jerahmeel, Ram, and Chelubai.

Matthew 1:4 Ram was the father of (begot) Amminadab, Amminadab was the father of (begot) Nahshon, and Nahshon was the father of (begot) Salmon.

Salmon also known as Salma

(1 Chronicles 2:10-11) Ram begot Amminadab, and Amminadab begot Nahshon, leader of the children of Judah; Nahshon begot Salma, and Salma begot Boaz;

(Ruth 4:20-21) Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed;

Matthew 1:5 Salmon was the father of (begot) Boaz by Rahab, Boaz was the father of (begot) Obed by Ruth, Obed was the father of (begot) Jesse,

Matthew 1:6 and Jesse was the father of (begot) David the king. David the king was the father of (begot) Solomon by her *who had been the wife* of Uriah.

(2 Samuel 11:26-27) When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when her mourning was over, David sent and brought her to his house, and she became his wife.....

2Samuel 12:24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him,

Matthew 1:7 Solomon was the father of (begot) Rehoboam, Rehoboam was the father of (begot) Abijah, and Abijah was the father of (begot) Asa (Asaph)

Matthew 1:8 Asa (Asaph) was the father (begot) Jehoshaphat, Jehoshaphat was the father of (begot) Joram, and Joram (begot) Uzziah.

(The three kings Ahaziah, Joash, Amaziah was omitted by Matthew see 1 Chronicles 3:10-12)

1 Chronicles 3:10-13 Solomon's son was Rehoboam; Abijah was his son, Asa his son, Jehoshaphat his son, 11 Joram his son, **Ahaziah his son, Joash his son,** 12 **Amaziah his son**, Azariah his son, Jotham his son,

Matthew 1:9 Uzziah was the father (begot) Jotham, Jotham was the father (begot) Ahaz, and Ahaz was the father (begot) Hezekiah.

Matthew 1:10 Hezekiah was the father of (begot) Manasseh, Manasseh was the father of (begot) Amon (Amos) , and Amon (Amos) was the father of (begot) Josiah.

(1 Chronicles 3:13-14) Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, and Josiah his son.

2Kings 20:21 So Hezekiah rested with his fathers. Then Manasseh his son reigned in his place.

Matthew 1:11 Josiah was the father of (begot) Jeconiah (Coniah, Jehoiachin) and his brothers about the time they were carried

away to Babylon.

Matthew 1:12 And after they were brought to Babylon, Jeconiah (Coniah, Jehoiachin) was the father of (begot) Shealtiel (Salathiel) , and Shealtiel (Salathiel) was the father of (begot) Zerubbabel.

Salathiel is in the Greek but many translations like this one names him Shealtiel as in Ezra 3:2

(Ezra 3:2) Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.

Matthew 1:13 Zerubbabel was the father of (begot) Abiud, Abiud the father of (begot) Eliakim, and Eliakim the father of (begot) Azor.

Abiud is Meshullam in 1 Chronicles 3:19 he must of had two names

1Chronicles 3:19 The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister,

Matthew 1:14 Azor was the father of (begot) Zadok, Zadok was the father of (begot) Achim, and Achim was the father of (begot) Eliud.

Matthew 1:15 Eliud was the father of (begot) Eleazar, Eleazar was the father of (begot) Matthan, and Matthan was the father of (begot) Jacob.

Matthew 1:16 And Jacob was the father of (begot) Joseph the husband of Mary, of whom was born Jesus who is called Christ.

Matthew 1:17 So all the generations from Abraham to David are 14 generations, from David until the captivity in Babylon are 14 generations, and from the captivity in Babylon until the Messiah (Christ, anointed one) are 14 generations.

David's name numbers in Hebrew 14 so Matthew pairs the genealogy of Jesus to Groups of 14 showing Jesus as the rightful king to David throne , Jechonias being counted twice in the genealogy

Math in David's name דָּוִד

4 = ד

6 = וִ

4 = דָּ

4+6+4= 14

Conception Of Jesus—4 BC

Matthew 1:18 Now the nativity (birth, origin) of Jesus *the* Messiah (Christ, Anointed one) was as follows: After his mother Mary (Mariam) was engaged to be married (was betrothed, having been pledged, promised in marriage) to Joseph, before they had sex to confirm the marriage (came together) , she possessed in her womb a child (was found with child, was pregnant) of the Holy Spirit.

Origin of his humanity not deity

(Now the birth of Jesus Christ was like this) is in the following : p^{1} S C K L P Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect syr(p,h,pal) cop

("Now the birth of the Christ was like this.") is in the following: lat vg syr(c,s)

Matthew 1:19 Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded *to* divorce her (to put her away, loose her) in private (secretly, not openly, privily).

Matthew 1:20 Yet while he was pondering (thinking) about these things, behold, an angel (messenger) of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid of accepting (to take to you) Mary (Mariam) your wife (your woman), for that which is produced (being generated, begotten, conceived) in her is of the Holy Spirit.

Matthew 1:21 "And she will give birth to (bring forth) a Son, and you shall call His name JESUS, for He will rescue (save, deliver, set free , heal, preserve safe and unharmed) his people from their sins (missing the mark of holiness) ."

Matthew 1:22 So all this was done that it might be fulfilled which was spoken by the Lord by the hand of the prophet *Isaiah* , saying:

Isaiah was the prophet not name in manuscripts but put for clarity, Isaiah 7:14 is refer

Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Matthew 1:23 "Behold (lo, Be perceiving, see there, look) , a virgin in *her* belly (womb) shall produce (shall bear *a child* , shall be having) and bring forth a Son, and they shall call His name Immanuel," which is translated, "God with us (With us the God)."

Matthew uses the Greek word parthenos which means virgin, Isaiah's prophecy uses the word in the Hebrew alma which implies to a young woman but always has a virgin in mind like in Genesis 24:43 and the word that is used for virgin in Hebrew is bethulah in the mind of many modern scholars which while it can mean a virgin but in one occasion it is used for a widow in Joel 1:8. When the translators of the Septuagint translated the book of Isaiah they used Parthenos because they knew this prophecy had a virgin in mind because a regular birth is no sign. And the Sign was not for Ahaz since he rejected it.

Matthew 1:24 Then Joseph, being awakened (raised, aroused) from his sleep, did as the angel (Messenger) of the Lord commanded him and he accepted (took, received) his wife,

Matthew 1:25 and did not have sex (know) her till she gave birth to her firstborn son. And he called His name JESUS (Yhowshuwa in Hebrew, Iesous in Greek) .

Jesus Is Born—4 BC

Matthew 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold (lo, Look, See) Astrologers (Oriental Scientist, wise men, sage, Persian Priestly class, magicians) from *the land of the* East (rising, Persia or Babylon) came to Jerusalem,

Matthew 2:2 saying, "Where is the One who (he who) was born (is born, have been born) King of the Jews? For we have seen His star in *the land of the* East (rising, Persia or Babylon) and have come to worship (adore, pay homage, prostrate before to, do reverence to) Him."

Worship is the Greek word προσκυνέω proskuneo, pros-koo-neh'-o according to Strong's it means (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore):- worship. It could mean to pay homage but when studying the New Testament we see Jesus forbade it to be done to someone else and said it should only be done to God but he always allowed it to be done to himself and rebuked no one from doing it.

Matthew 2:3 On hearing this Herod the king , was perplex in mind (disturbed, troubled, disturb) and all Jerusalem with him.

Matthew 2:4 and gathering all the chief priests (chief sacred ones) and scribes (writers, secretary, rabbinic scholars, theologians, recorder, teachers) of the people together, he inquired of them where the Messiah (Christ, Anointed one) was to be born.

Matthew 2:5 So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet *Micah* :

Micah was the prophet not name in manuscripts but put for clarity, Micah 5:2 is refer

Micah 5:2 "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Matthew 2:6 'But you, Bethlehem *Ephrathah* , in the land of Judah , Are *you* not the least among the rulers (families or thousands) of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'"

There was two Bethlehem one in Judea and the other in Zebulon this why Matthew had to mention which one so one would know the location this event happen.

Origen Against Celsus Book I ("Now the Scripture speaks, respecting the place of the Saviour's birth-that the Ruler was to come forth from Bethlehem-in the following manner: "And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting.""}

Matthew 2:7 Then Herod secretly calling the Astrologers (Oriental Scientist, wise men, sages, Persian Priestly class, magicians), learned (enquire) from them, what time the star first appeared (made it's appearing, appeared).

Matthew 2:8 And sending them into Bethlehem said, "Go and search carefully for the little one (young child, little boy) , and when you have found Him, bring back word to me, So I also may come and worship (adore, pay homage, prostrate before to, do reverence to) Him ."

Matthew 2:9 When they heard the king, they departed; and behold, the star which they had seen in *the land of the* East went before them, till it came and stood over where the little one (young child, little boy) was.

It is hard not to see the comparison when Israel in Exodus was being led by Pillar of cloud by day and fire by night with this star:

Exodus 13:21-22 And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

Matthew 2:10 When they saw the star, they rejoiced with immensely (astoundingly, tremendously, exceedingly) great joy.

Matthew 2:11 And when they had come into the house, they saw the little one (young child, little boy) with Mary His mother, and fell down and worshiped (adore, pay homage, prostrate before to, did reverence to) Him. And when they had opened their wealth (treasures) , they presented gifts to Him: gold, frankincense, and myrrh.

Matthew 2:12 Then, being divinely warned in a dream (trance , vision) that they should not return to Herod, they departed for their own country another road (path, way).

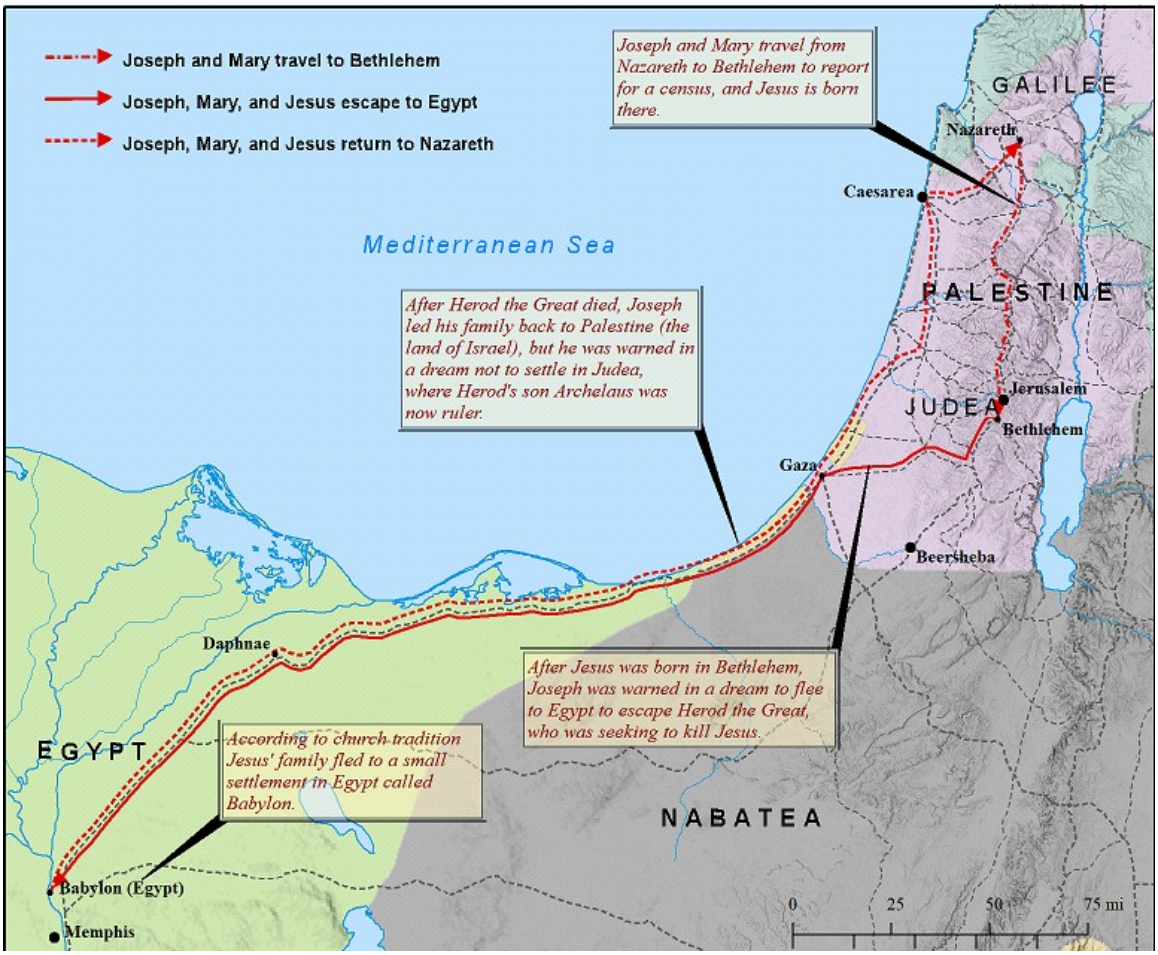
Matthew 2:13 Now on their leaving , behold, an angel (messenger) of the Lord appeared to Joseph in a dream (trance , vision) , saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the little one (young child, little boy) to kill (destroy) Him."

Matthew 2:14 And when he awoke, he took the little one (young child, little boy) and His mother by night and left to Egypt,

Matthew 2:15 and was there till the death of Herod (decease of Herod) , that it might be fulfilled which was spoken by the Lord through the prophet *Hosea* , saying, "Out of Egypt I called My Son."

Hosea was the prophet not name in manuscripts but put for clarity, Hosea 11:1 is refer .

(Hosea 11:1) "When Israel was a child, I loved him, And out of Egypt I called My son.


Joseph and Mary travel to Bethlehem
Joseph, Mary, and Jesus escape to Egypt
Joseph, Mary, and Jesus return to Nazareth
Joseph and Mary travel from Nazareth to Bethlehem to report for a census, and Jesus is born there.
GALILEE
Nazareth
Caesarea
Mediterranean Sea
PALESTINE
After Herod the Great died, Joseph led his family back to Palestine (the land of Israel), but he was warned in a dream not to settle in Judea, where Herod's son Archelaus was now ruler.
Jerusalem
JUDEA
Bethlehem
Gaza
Beersheba
Daphnae
After Jesus was born in Bethlehem, Joseph was warned in a dream to flee to Egypt to escape Herod the Great, who was seeking to kill Jesus.
EGYPT
According to church tradition Jesus' family fled to a small settlement in Egypt called Babylon.
NABATEA
Babylon (Egypt)
Memphis
0
25
50
75 mi

Matthew 2:16 Then Herod knowing (saw, perceiving) that he was deceived by Astrologers (Oriental Scientist, wise men, sage, Persian Priestly class, magicians) , was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its boundaries from two years old and under, according to the time which he had determined from the Astrologers .

Matthew 2:17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

Matthew 2:18 "A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."

(Jeremiah 31:15) Thus says the LORD: "A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more."

Matthew 2:19 But *when* Herod having died, behold, an angel (Messenger) of the Master (Lord, Owner) appeared in a dream to Joseph *while* in Egypt,

Matthew 2:20 saying, "Awake (Arise,wake up) , take the young Child and His mother, and go to the land of Israel , for those who were seeking the baby's (toddler's ,young child's, little child's, boy's) life (soul, breath) are dead."

Herod the Great died 4 BC

Matthew 2:21 Then he having risen, took the baby and his mother, and came into the land of Israel.

Matthew 2:22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

Archelaus ruled from 4 BC to 6 AD

Matthew 2:23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

(Isaiah 11:1) And there shall come forth a rod out of the stem of Jesse, and a Branch (נצר) *nay'-tser* shall grow out of his roots:

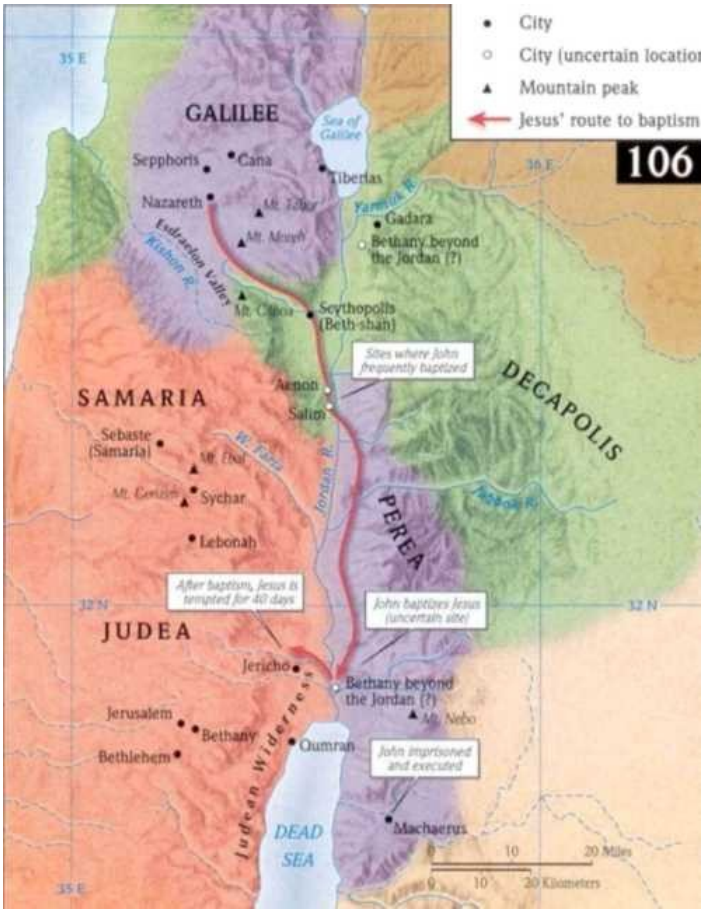
(Jeremiah 23:5) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch (נצר) *nay'-tser* , and a King shall reign and prosper, and shall execute judgment and justice in the earth.

(Zechariah 3:8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH (נצר) *nay'-tser* .

Marvin Vincent's Word Studies {"The very name of Nazareth suggested insignificance. In Hebrew it meant sprout or shoot. The name is prophetically given to the Messiah (Isa 11:1)."}

Ministry Of John The Baptist—26-27 AD

Matthew 3:1-2 In those days John the baptizer (Baptist) came preaching in the solitary places (desert, wilderness, desolate places, waste places) of Judea, and saying, "Repent, for the kingdom of heaven is at hand!"



Matthew 3:3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way (progress ,road , highway) of the Master (LORD, YHWH, Lord) ; Make His paths straight."

Isaiah 40:3 ¶ The voice of one crying in the wilderness: "Prepare the way of the LORD (YHWH) ; Make straight in the desert A highway for our God.

Matthew 3:4 And John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

John was dress like Elijah for his mission was like Elijah and he carried the Holy Spirit which was the Spirit of Elijah.

2Kings 1:8 So they answered him, "A hairy man wearing a leather belt around his waist." And he said, "It is Elijah the Tishbite."

Luke 1:17 "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

James Coffman New Testament Commentary (" **Locusts and wild honey ...**
comprised the diet of the herald. The locusts were probably insects somewhat similar to large grasshoppers in the United States. Locusts are still considered edible in many parts of the world. Some believe the "locusts" refer to the pods of the carob tree,

called "St. John's bread" by the Jews, and still sold in New York City markets...however, we are confronted with the simple statement that what he did eat was locusts and wild honey!"}

Cambridge Greek Testament for Schools and Colleges states {" Thomas Land and the Book pp 419, 420 states that though tolerated , as an article of food, only the very poorest people , locust are still eaten by the Bedawin. Burckhardt mentions having seen locust shops at Medina and Tayf. After being dried in the sun , the locust are eaten with butter and honey. Sometimes they sprinkled with salt and either boiled or roasted. Thomas adds that wild honey is still gathered from the trees in the wilderness and from rocks in the Wadies."}

Matthew 3:5-6 Then Jerusalem, all *of every kind of people* from Judea, and all *of every kind of people* around the region of the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.

{"All"} here does not include everyone for example many of the Pharisees and lawyers was not baptize by John. But it means some of every kind , poor and rich , Jews and Gentiles, Women and men. The very religious and not so religious.

(Luke 7:29-30) And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?

Pharisees : name means "to separate" Hebrew persahin, from parash they was in charge of the synagogues there was about 6,000 of them in the time of Jesus. The Jewish rabbis came from this group. They believed in the whole of the Old Testament but they hold on to the traditions of the Elders who where before them, sometimes higher than the scriptures themselves.

Sadducees: There were very few of them but they hold the place of authority both at the temple and in matters of the law and sacrifices they cease to be when the temple was destroyed. They only saw the 5 Books of Moses as authoritative.

Acts 23:8 For Sadducees say that there is no resurrection--and no angel or spirit; but the Pharisees confess both.

Matthew 3:8 "Then (Therefore, wherefore, likewise) produce (bear) fruits worthy of repentance (change of mind or thoughts , reversal of one's decision) ,

Matthew 3:9 "and you should not be presuming (do not think to say) to yourselves, 'We have Abraham as our father.' For I say to you that God is able to lift up (to rouse up, raise up) children to Abraham from these stones.

Matthew 3:10 "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrust (cast, thrown, dropped , lay-ed) into the fire.

Mt 7:19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

(Luke 13:7-9) "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. 'And if it bears fruit, well. But if not, after that you can cut it down.'"

(John 15:2) "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

John 15:6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

Matthew 3:11 "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit or fire.

Fire in this verse is a reference to Hell and not the Baptism of the Holy Spirit with a tongue of fire which is mention in Acts 2. When taken in context with the verse before and after verse 11 is speaking about hell for both verse 10 and 12 are speaking about

hell when fire is mentioned. You will either get Baptized which means emerge by the Holy Spirit or emerge in hell.

Matthew 3:13 Then Jesus came from Galilee to John at the Jordan to be baptized by him.

Matthew 3:14 And John tried to prevent Him, saying, "I need to be baptized (immersed) by You, and are You coming to me?"

Hippolytus Dogmatical and Historical Fragments {" Wherefore John, on seeing so great a humbling of Himself, was struck with astonishment at the affair, and began to prevent Him, saying, as ye have just heard, "I have need to be baptized of Thee, and comest Thou to me? "}

Matthew 3:15 But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

Matthew 3:16 When He had been baptized (immerse, submerge, fully wet) , Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending (falling or flying down) like a dove and alighting (glowing, revealing light, appearing, settling) upon Him.

"the heavens were opened to him and he saw the Spirit of God descending like a dove"

EVIDENCE for that: S^b C D(supp) K L P W Delta f1 f13 28 33 565 700 892 1010 1241 Byz most Lect lat vg syr(p,h) cop(north)

"the heavens were opened and he saw the Spirit of God descending like a dove"

EVIDENCE for that: S* B syr(c,s) cop(south)

Matthew 3:17 And suddenly a voice came from heaven, saying, "This is My Favorite (Beloved, Dear) Son, in whom I delight (I'm well pleased , I think good of, I take pleasure in) ."

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be examined (tempted, tested, enticed) by the devil.

Dionysius The Gospel According to Luke {"Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but to be tempted of the devil. "}

Matthew 4:2 And when He had *finished his* fasting *which he did for* forty days and forty nights, afterward He was hungry.

Matthew 4:3 Now when the tester (tempter, one-trying, scrutinizer, inspector) came to Him, he said, "If You are the Son of God, command (grant permission , speak, order) that these stones become bread."

Matthew 4:4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Jesus quoted:

Deuteronomy 8:3 "So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

Matthew 4:5 Then the devil took Him up into the holy city, set Him on the highest point of the temple (wing ,battlement the top of the Royal Portico, the apex of the sanctuary, the pinnacle,the top of Solomon's porch),

Matthew 4:6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

Devil quoted:

(Psalms 91:11-12) For He shall give His angels charge over you, To keep you in all your ways. In their hands they shall bear you up, Lest you dash your foot against a stone.

Matthew 4:7 Jesus said to him, "It is written again, 'You shall not tempt (test) the LORD your God.'"

Jesus quoted:

Deuteronomy 6:16 "You shall not tempt (test) the LORD your God as you tempted Him in Massah.

Matthew 4:8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

Matthew 4:9 And he said to Him, "All these things I will give You if You will fall down and worship me."

The devil lied for he is not the one who setup kings but God.

Jeremiah 27:5 'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

Daniel 2:21 And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise And knowledge to those who have understanding.

Daniel 4:17 'This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.'

Daniel 4:25 They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.

Daniel 4:32 And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."

Matthew 4:10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship (pay reverence to , adore) the LORD your God, and Him only you shall serve.'"

Jesus quoted:

Deuteronomy 6:13 "You shall fear the LORD your God and serve Him, and shall take oaths in His name.

Deuteronomy 10:20 "You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

Some might argue that the word worship is the word in the Greek προσκυνέω proskuneo, pros-koo-neh'-o according again to Strong's it means (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore): - worship.

It could mean to pay homage but when studying the New Testament we see Jesus forbade it to be done to someone else and said it should only be done to God but he always allowed it to be done to himself and rebuked no one from doing it in doing so he was claiming himself to be God.

Matthew 4:11 Then the devil left Him, and behold, angels came and ministered to Him.

Jesus starts his Ministry—27 AD

Matthew 4:12 Now when Jesus heard that John had been put in prison, He departed to Galilee.

There was a gap of time after Jesus' temptation and the imprisonment of John , for Jesus was preaching before John went to prison.

(John 3:23-26) Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were

baptized. For John had not yet been thrown into prison. Then there arose a dispute between some of John's disciples and the Jews about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"

Matthew 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

Matthew 4:14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

(Isaiah 9:1-2) Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.

Matthew 4:15 "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles:

Matthew 4:16 The people who living (sitting , dwelling , residing) in darkness have seen a great light, And upon those who dwell (sat) in the region and shadow of death Light has dawned."

Matthew 4:17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Martin Luther the Reformer states in the 1st of his 95 THESES said the following :{"When our Lord and Master Jesus Christ said, “Repent” (Matthew 4:17), he willed the entire life of believers to be one of repentance."}

Matthew 4:18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

Matthew 4:19 Then He said to them, "Follow Me, and I will make you fishers of men."

Matthew 4:20 They immediately left their nets and followed Him.

Matthew 4:21 Going on from there, He saw 2 other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,

Matthew 4:22 and immediately they left the boat and their father, and followed *after* Him.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Matthew 4:24 Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.

Matthew 4:25 Great multitudes followed Him--from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

The Decapolis greek means ten cities which were Scythopolis, Hippos, Gadara, Raphana, Dion, Pella, Gerasa. Philadephia, Canatha, and Damascus

Matthew 5:1 And seeing the multitudes (crowds, large group of people) , He ascended (went up, stepped up) on a mountain, and He being seated (having sat down) His disciples (followers, learners, proselytes) went (came) towards (to) Him.

(Rabbis taught sitting down and Jesus was no exception Mt 13:1-2 On that day went Jesus out of the house, and sat by the sea side.And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. (Matthew 24:3-4) And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. Mr 4:1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.(ASV)) (As Moses gave the Law to the Israelites from a mountian , Jesus gives the of the Laws of kingdom to his disciples (Exodus 24:4) And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. (ASV)) (Hill in Korazim Plateau, Northern Israel is traditional area of the sermon of the mount took place)

Matthew 5:2 And (Then) opening his mouth *he* taught them saying:

Matthew 5:3 "Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* beggars for the spirit (the poor in spirit, needy in spirit, hungry for the spiritual, lowly in spirit) , For theirs is the kingdom of heaven.

Kingdom of God and Kingdom of Heaven is one and the same, notice Jesus using the words interchangably in the following verses

(Matthew 19:23-24) And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (ASV)

Luke 6:20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God.

Matthew 5:4 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* lamenting (weeping, mourning, crying out loud) , For they shall be consoled (comforted) .

Luke 6:21 .....Blessed are you who weep now, For you shall laugh.

Matthew 5:5 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* the meek (mild, patient, humble, those who have power under control) , For they shall inherit (shall be tenanting, shall be enjoyinng allotment of) the earth (Land) .

The Land Promise for the meek which are the believers in Christ (Psalms 37:11) But the meek shall inherit the land, And shall delight themselves in the abundance of peace. (ASV)(Romans 4:13) For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. (ASV)

Matthew 5:6 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* those who *are* hungry (suffer want ,needy, to seek with eagerly desire) and thirsty (thirst after) for righteousness (right standing before God, justice) , For they shall be satisfied (filled) .

Luke 6:21 Blessed are ye that hunger now: for ye shall be filled.....

Matthew 5:7 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) those who which have compassion (the merciful, kind, merciful ones) , For they shall obtain compassion (mercy, kindness) .

Matthew 5:8 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* the clean (pure, purified, clean-ones,) *in* heart (thoughts, feelings, appetites, passions, desires, purposes, endeavours, will and character) , For they shall behold (see, look at) God.

(Psalms 24:4-5) He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully. He shall receive a blessing from Jehovah, And righteousness from the God of his salvation. (ASV)

Matthew 5:9 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* the peacemakers (those loving peace, those who are peaceable, those who cultivates peace and unity) , For they shall be called (surname, named, distinguished as, identify members as) sons (kinship, children) of God.

Matthew 5:10 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* those who having been persecuted (chased, pursued in a hostile manner, harass , followed after , pressed foward, put into flight, being forced to flee) for righteousness' (right-standing before God) sake, For theirs is the kingdom of heaven (kingdom of God) .

Matthew 5:11 **"**Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* you when they revile (slander, insult ,taunt, reproach, defame, upbraide,) and you *are* persecute (force to flee, drive away followed after with hostile manner) , and say all kinds of evil against you falsely for My sake (my name sake) .

Matthew 5:12 "Rejoice (be glad) and be exceedingly glad (rejoice exceedingly) for abundant (vast, much, many, extreme, large, great, great in number, more numerous, lengthy) *is* your reward (hire, wages) in heaven (Abode of God) , for so they persecuted (chased, pursued in a hostile manner, harass , followed after , pressed foward, put into flight, being forced to flee) the prophets (inspired by God speaker, one who is moved by the Spirit of God being his Spokesman, an interpreter of oracles or other hidden things, foreteller, before-averers) who were before you.

Matthew 5:13 "You are the sea salt (salt) of the land (earth, world, ground, soil) ; but if the sea salt (salt) loses its taste (flavor, savour) , how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by people (men, humans) .

Sea salt was of such importance in the time of the first century that Roman Soliders would recieve part of thier wages in sea salt.

Matthew 5:14 "You are the light of the world (earth, world system, elect of believers , nonelect ,unblievers, universe). A city that is set on a hill (mountain, above the plain) cannot be kept in secret (hidden, properly covered) .

Matthew 5:15 "Nor do they light (burn) a lamp and put it under a basket (peck measure , measure) , but on a lampstand, and it gives light to all who are in the house (home) .

Photos of oil lamps, showing how the lamp evolved into a more efficient light-giving instrument from about 2000 B.C. to New Testament times and beyond.

See Chapter 7 verse 24 for houses

Matthew 5:16 "Let your light so shine before humans (men), that they may see your good (ideal, fine , fertile) deeds (acts, works, toil, labour) and glorify your Father *who is* in heaven (the heavens).

Matthew 5:17 "Do not think that I came to destroy (loosen down, demolish, dissolve, overthrow, throw down) the Law or the Prophets. I did not come to destroy (loosen down, demolish, dissolve, overthrow, throw down) but to finish (fulfill , verify, furnish, satisfy, complete, perfect, expire, fill, level up, make replete) .

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit. (ASV)

(Romans 3:21-23) But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; (ASV)

Matthew 5:18 "For assuredly, I say to you, till heaven and earth pass away, one jot (yod) or one tittle (iota) will by no means pass from the law till all is finished (fulfilled, performed, ordained, divided) .

Jot is the hebrew yod the tenth and smallest letter of the Hebrew alphabet.

Tittle a jot; an iota the ninth letter and the smallest letter of the Greek alphabet

Matthew 5:19 "Whoever therefore breaks (Looses , annul, makes invalid, makes void, reverses) one of the least of these commandments, and teaches humans (men) so, shall be called least (most inferior, small, least, short, very little) in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great (mighty, large, exceedingly, big) in the kingdom of heaven (kingdom of God) .

Matthew 5:20 "For I say to you, that unless your righteousness surpasses (exceeds, excel, greater ,superior) *than that of* the righteousness of the scribes (writers) and Pharisees (Separate ones) , you will by no means enter the kingdom of heaven (kingdom of God).

Pharisees : name means"to separate" Hebrew persahin, from parash they was in charge of the synagogues, there was about 6,000 of them in the time of Jesus. The Jewish rabbis came from this group. They believed in the whole of the Old Testament but they hold on to the traditions of the Elders who where before them, sometimes higher than the scriptures themselves.

In the following verses we see Christ righteousness surpasses that of the Pharisees by a Pharisee named Paul

Philippians 3:4-9 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Matthew 5:21 "You have heard that it was said to those of old (*the* ancients), 'You shall not murder, and whoever murders will be in danger of (by) the judgment.'

(Exodus 20:13) Thou shalt not kill. (ASV)

(Deuteronomy 5:17) Thou shalt not kill. (ASV)

(Numbers 35:12) And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. (ASV)

(Genesis 9:5-6) And surely your blood, the blood of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. (ASV)

Matthew 5:22 "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca (No Good, vain fellow, worthless, empty one, airhead, good for nothing) !' shall be in danger of the council. But whoever says, 'You fool (stupid, foolish, sluggish, blockhead, moron, idiot, imbecile, simpleton) !' shall be in danger of hell fire.

Matthew 5:23 "Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

Matthew 5:24 "leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Matthew 5:25 "Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.

Matthew 5:26 "Assuredly, I say to you, you will by no means get out of there till you have paid the last penny (farthing) .

Matthew 5:27 "You have heard that it was said to ancients (those of old, oringinals) , 'You shall not be *a* adulter.'

Exodus 20:14 "You shall not commit adultery.

Deuteronomy 5:18 'You shall not commit adultery.

Matthew 5:28 "But I say to you that whoever looks at a woman to lust for her *is* already is a adulter (has commited adultery) with her in his heart.

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states {"The lesser righteousness, therefore, is not to commit adultery by carnal connection; but the greater righteousness of the kingdom of God is not to commit adultery in the heart. Now, the man who does not commit adultery in the heart, much more easily guards against committing adultery in actual fact."}

The Shepherd Hermas 1st or 2nd Century {"“I charge you,” said he, “to guard your chastity, and let no thought enter your heart of another man’s wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. "}

Matthew 5:29-30 "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell." And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

"Pluck off your eye or right hand" is Hyperbole which is a exaggerated statement to prove a point but not to be taken literally. A other example of a Hyerbole is told by Jesus in Chapter 7:1-5 where he speaks one having a plank in ones eye and trying to take the saw dust of a other person's eye

Matthew 5:31 "Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

Jesus is refering to

When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. (Deuteronomy 24:1 WEB)

Matthew 5:32 "But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus later gives a reason for divorce in sexual immorality

I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery." (Matthew 19:9 WEB)

Matthew 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.'

Leviticus 19:12 And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

Matthew 5:34-37 "But I say to you, do not swear at all: neither by heaven, for it is God's throne; "nor by the earth, for it is His footstool; nor by Jerusalem, for it is *the* city of the great King. "Nor shall you swear by your head, because you cannot make one hair white or black. "But what you must say (let your saying) (word) *be* 'Yes' 'Yes,' and your 'No,' 'No.' For *whatever is* more than these is out of *the* evil (wicked) *one*.

(Matthew 23:16-20) Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. (ASV)

James 5:12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

TEXT: "what you say must be 'Yes,' 'Yes' [or] 'No,' 'No'"

EVIDENCE: S D K L W Delta Theta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect lat vg cop

RANK: B

NOTES: "what you say shall be 'Yes,' 'Yes' [or] 'No,' 'No'"
EVIDENCE: B 700 1546 syr

Matthew 5:38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

(Exodus 21:24) eye for eye, tooth for tooth, hand for hand, foot for foot (Leviticus 24:20) breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. (Deuteronomy 19:21) And thine eyes shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

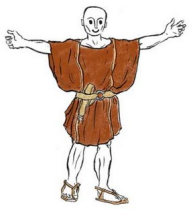
Matthew 5:39 "But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

Matthew 5:40 "If anyone wants to sue you and take away your inner garment (tunic) , let him have your outer garment (cloak) also.

Tunic was the inner garment but at times it was wear also as a outer garment. The Cloak was outer garment in the first century. In other words , give them more than what they want from you. Don't hold what is yours if a other person desires it, understanding

that our possions is not in this life but in the one which is to come.

LOOSE, AYEA
CHITON
(TUNIC)



GIRALEA
CHITON
(TUNIC) ANA
SANDALS

Matthew 5:41 "And whoever compels you to go one mile, go with him two.

Under Roman law , if a solider would tell you to grab a burden aka object to a certain area you was obliged to walk up to a mile with the object. Example of this can be seen when the roman soliders forced Simon to carry Jesus's cross.

Matthew 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

Mark 15:21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

(Luke 23:26) And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. (ASV)

Matthew 5:42 "Give to him who asks you, and from him who wants to borrow from you do not turn away.

Matthew 5:43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

Leviticus 19:18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

Matthew 5:44 "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

Matthew 5:45 "that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Matthew 5:46 "For if you love those who love you, what reward have you? Do not even the tax collectors (publicans, farmer of taxes) do the same?

Matthew 5:47 "And if you greet your brethren only, what do you do more than others? Do not even the tax collectors (publicans, farmer of taxes) do so?

Matthew 5:48 "Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 6:1 "Take heed that you do not do your deeds *of* charity (works full of love and generosity) before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

Matthew 6:2 "Therefore, when you do a deed *of* charity (work full of love and generosity) , do not sound a trumpet before you as the hypocrites (Actor , one who wears a mask) do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

The Ruins of a synagogue

Matthew 6:3 "But when you do a deed *of* charity , do not let your left hand know what your right hand is doing,

Matthew 6:4 "that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

Reward to expected in the Resurrection of the Just

and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous." (Luke 14:14 WEB)

Matthew 6:5 "And when you pray, you shall not be like the hypocrites (Actor , one who wears a mask) . For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

Matthew 6:6 "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Matthew 6:7 "And when you pray, do not use vain repetitions as the Gentiles (heathen, non-Jews, those of the nations) do. For they think that they will be heard for their many words.

This is not telling us not to repeat our prayers before God , for we see others who repeated thier prayers in the Bible.

Paul

2Corinthians 12:8 Concerning this thing I pleaded with the Lord three times that it might depart from me.

Jesus

Matthews 26:44 So He left them, went away again, and prayed the third time, saying the same word

But what is forbiding is asking for vain things that would not profit us.

James 4:3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

Matthew 6:8 "Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matthew 6:9-13 "In this manner, therefore, pray:

Our Father in heaven, sanctify (Hallowed, venerable, separated from profane things) be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our sins (debts, offences) , As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

TEXT: "but rescue us from the evil one."

EVIDENCE: S B D 0170 f1 many lat vg most cop(north)

RANK: A

NOTES: "but rescue us from the evil one, because yours is the kingdom and the power and the glory forever. Amen."

EVIDENCE: K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,pal)

OTHER: "but rescue us from the evil one, because yours is the power forever and ever."

EVIDENCE: one lat

OTHER: "but rescue us from the evil one, because yours is the kingdom and the glory forever. Amen."

EVIDENCE: syr(c)

OTHER: "but rescue us from the evil one, because yours is the power and the glory forever. Amen."
EVIDENCE: cop(south)

Matthew 6:14-15 "For if you forgive men their trespasses, your heavenly Father will also forgive you. "But if you do not forgive men their trespasses, neither will your Father forgive your sins (trespasses, debts, offences) .

Matthew 6:16 "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

Matthew 6:17 "But you, when you do your fasting, anoint your head *with oil* and wash your face,

Matthew 6:18 "so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Matthew 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

Matthew 6:20 "but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Matthew 6:21 "For where your treasure is, there your heart will be also.

Matthew 6:22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

Matthew 6:23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

Matthew 6:24 "No one can serve two masters (lords, owners) ; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (riches, money, treasures, wealth, greed) .

μαμμωνᾶς (mammōnas) "Mammon" refers to riches or a false god of wealth.

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states {"Riches are said to be called mammon among the Hebrews. The Punic name also corresponds: for gain is called mammon in Punic. But he who serves mammon certainly serves him who, as being set over those earthly things in virtue of his perversity, is called by our Lord the prince of this world. "}

Matthew 6:25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Matthew 6:26 "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Matthew 6:27 "Which of you by worrying can add one cubit to his height (stature, size) ?

Cubit is 18 inches

Matthew 6:28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

Matthew 6:29 "and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Matthew 6:30 "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little trust (faith) ?

Matthew 6:31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

Matthew 6:32 "For after all these things the nations (Gentiles, Non-Jews) seek. For your heavenly Father knows that you need all these things.

Matthew 6:33 "But keep seeking first the kingdom of God and his righteousness, and all these things shall be added to you.

Matthew 6:34 "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

Matthew 7:1-5 "Judge not, that you be not judged. "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? "Hypocrite (Actor , one who wears a mask)! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

Luke 6:37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

Clearly by verse 6 and 16-17 of chapter 7 all judgement is not forbiden, but before judging others one must judge one's self. Sin always looks worse when someone else is doing it. We may judge ones actions as evil but not thier motives for only God sees the heart of man.

(1 Corinthians 4:3-5) But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (ASV)

Matthew 7:6 "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Matthew 7:7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Matthew 7:8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Matthew 7:9 "Or what man is there among you who, if his son asks for bread, will give him a stone?

Matthew 7:10 "Or if he asks for a fish, will he give him a snake (serpent) ?

Matthew 7:11 "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

Matthew 7:12 "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Matthew 7:13 "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

Matthew 7:14 "Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

Matthew 7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

Matthew 7:16 "You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

Matthew 7:17 "Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

Matthew 7:18 "A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

Matthew 7:19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

Matthew 7:20 "Therefore by their fruits you will know them.

Matthew 7:21 "Not everyone who says to Me, 'Lord (Master, Owner, God, Sir, Mr), Lord (Master, Owner, God, Sir, Mr) ,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

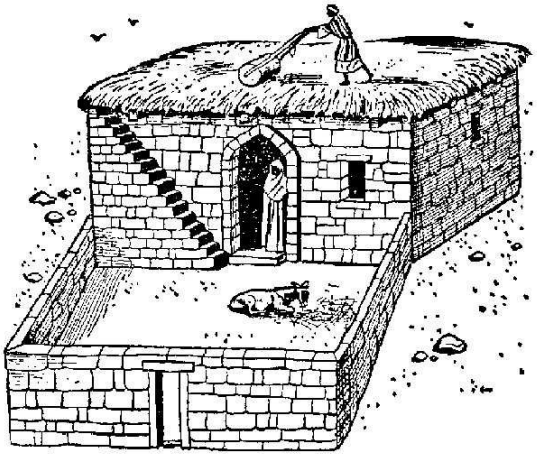
Matthew 7:22 "Many will say to Me in that day, 'Lord (Master, Owner, God, Sir, Mr) , Lord (Master, Owner, God, Sir, Mr), have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

Matthew 7:23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Matthew 7:24-27 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Similes are a figure of speech that expresses a resemblance between things of different kinds (usually formed with `like' or`as' is what we see in verses 24-27

Drawings of Houses of the first century



Matthew 7:28 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,

Matthew 7:29 for He taught them as one having authority, and not as the scribes.

Scribes would speak saying Rabbi so and so said putting the authority on other authority example of this can be seen in the

Talmud. But Jesus said differantly "But I say".

Matthew 8:1 When he came down from the mountain, great multitudes followed him.

Matthew 8:2 Behold, a leper came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."

Matthew 8:3 Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed.

Matthew 8:4 Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

If he would go to present himself to a priest it would have to be outside of Jerusalem to see if he was clean because a leper or anyone unclean was not allowed in Jerusalem , that is why the priest had to go outside the camp

(Leviticus 13:45-46) "Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' "He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp. (NKJV)

(Leviticus 14:3) "And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, (NKJV)

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

(Numbers 12:10-15) And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. "Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" So Moses cried out to the LORD, saying, "Please heal her, O God, I pray!" Then the LORD said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again. (NKJV)

Matthew 8:5 When he came into Capernaum, a centurion came to him, asking him,

Centurion was a captain of a hundred men of soliders

Matthew 8:6 and saying, "Lord, my slave (servant) is lying (lies) in the house paralyzed, grievously tormented."

Matthew 8:7 Jesus said to him, "I will come and heal him."

Matthew 8:8 The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed.

Matthew 8:9 For I am also a man under authority (I also am a man set under authority) , having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

Matthew 8:10 When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, not even in Israel have I found so great a faith (I have found so great a faith with no one in Israel, I have found so great a faith with no one) .

There are a few differant readings among the manuscripts on this verse , But it is certain this man's faith was so amazing so as to marvel the creator of the world.

Matthew 8:11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,

Matthew 8:12 but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."

Matthew 8:13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

Matthew 8:14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever.

In a matter of fact as we see in 1 Corthians 9, many of the Apostles had wives. And they did not leave thier wives to follow Jesus but thier wives was fellow believers with them. According to the early church tradition, Peter also had a daughter , this can't be found in the Bible but in a early church writing called the Acts of Peter written not later than 200 AD which is New Testament Apocryphal writtings.

Matthew 8:15 He touched her hand, and the fever left her. She got up and served him.

{TR reads "them" instead of "him"}

Matthew 8:16-17 When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases."

Jesus fullfilled :

Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. (Isaiah 53:4 WEB)

Matthew 8:18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.

Matthew 8:19 A scribe came, and said to him, "Teacher, I will follow you wherever you go."

Matthew 8:20 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

Matthew 8:21 Another of his disciples said to him, "Lord, allow me first to go and bury my father."

Matthew 8:22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

Hyperbole which is a obvious exaggeration to make a point which means let those who are spiritaully dead concerning the things of God bury those who a phyically dead

Matthew 8:23 When he got into a boat, his disciples followed him.

Matthew 8:24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep.

Matthew 8:25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

Matthew 8:26 He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

Matthew 8:27 The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

Matthew 8:28 When he came to the other side, into the country of the Gergesenes (Gadarenes, Gerasenes) (Gerasenes, from Gadara (a town east of the Jordan) , two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.

Matthew focus is that there were two demonic men while the other two gospels of Mark and Luke talks about the one who converted after his deliverance

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, (Mark 5:2 KJV)

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. (Luke 8:27 KJV)

Matthew 8:29 Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?"

Matthew 8:30 Now there was a herd of many pigs feeding far away from them.

Matthew 8:31 The demons begged him, saying, "If you cast us out, permit us to go away (dismiss us, send us away, dispatch us) into the herd of pigs."

Matthew 8:32 He said to them, "Go!" They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.

Matthew 8:33 Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons.

Matthew 8:34 Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

Matthew 9:1 He entered into a boat, and crossed over, and came into his own city.

Matthew 9:2 Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

Matthew 9:3 Behold, some of the scribes said to themselves, "This man blasphemes."

Matthew 9:4 Jesus, knowing their thoughts said (Jesus, seeing their thoughts, said) "Why do you think evil in your hearts?

Matthew 9:5 For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?'

Matthew 9:6 But that you may know that the Son of Man has authority on earth to forgive sins..." (then he said to the paralytic), "Get up, and take up your mat, and go up to your house."

Matthew 9:7 He arose and departed to his house.

Matthew 9:8 But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

Matthew 9:9 As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.

Matthew 9:10 It happened as he reclined (sat, took a seat) in the house, behold, many tax collectors and sinners came and reclined down with Jesus and his disciples.

Matthew 9:11 When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

Matthew 9:12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

Matthew 9:13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

Hosea 6:6 For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings. (ASV)

Matthew 9:14-15 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't

fast?" Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

In the Law of Moses called the Jews for only one fast a year and that is on the day of Atonement.

Numbers 29:7 NKJV 7 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

However the Pharisees and John's disciples fasted twice a week

Luke 18:12 'I fast twice a week; I give tithes of all that I possess.'

And the days they fasted was on Mondays and Thursday as a means of extra credit with God as they was fasting , they notice that Jesus disciples did not fast as they did. So they came to Jesus asking him about his diciples and why they wasn't fasting . Jesus in response answers them that his disciples did not need to fast while Jesus aka the bridegroom a title which John the Baptist had for Jesus, was with them

John 3:29-30 NKJV 29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. 30 "He must increase, but I must decrease.

But they was to fast after Jesus was to be taken away from them aka Jesus' asscession. A few things to Notice on what was said :

1) Jesus disciples will one day fast

2) Jesus disciples did not need to fast while Jesus was with them

3) Fasting should not be force on people but it is to come from them willing

4) Since Jesus has now assended to Heaven Fasting is called for by the Christian

In the Book of Acts and the Epistles we see the following about the Apostles and fasting:

A) Paul fasted after his conversion experience

Acts 9:8-9 NKJV 8 Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. 9 And he was three days without sight, and neither ate nor drank.

B) The Apostles Paul and Barnabas with the church fasting for example in Acts 13, 14

Acts 13:1-3 NKJV 1 Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." 3 Then, having fasted and prayed, and laid hands on them, they sent them away.

Acts 14:23 So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.(NKJV)

C) Paul also fasted on the Day of Atonement

Acts 27:9 Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them,

D) Paul makes mention of his fastings in his second Epistle the church of Corinthians

2 Corinthians 6:3-5 NKJV 3 We give no offense in anything, that our ministry may not be blamed. 4 But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, 5 in stripes, in imprisonments,

in tumults, in labors, in sleeplessness, **in fastings;**

2 Corinthians 11:27 in weariness and toil, in sleeplessness often, in hunger and thirst, **in fastings often,** in cold and nakedness--(NKJV)

E) Also Cornelius was a man who fasted

Acts 10:30 So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

F) We also see Peter fasting as he saw the vision that told him to preach to the Gentiles

Acts 10:9-11 NKJV 9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

Matthew 9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made.

Matthew 9:17 Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."

Matthew 9:18 While he told these things to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

Matthew 9:19 Jesus got up and followed him, as did his disciples.

Matthew 9:20 Behold, a woman who had an issue of blood for 12 years came behind him, and touched the tassels of his garment;

For those 12 years she would of been unclean and wouldn't be able to go to the temple

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

The tassels of his garment , they were on the clothes of the male so he could remember to the commandments.

"Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. "And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, "and that you may remember and do all My commandments, and be holy for your God. (Numbers 15:38-40 NKJV)

"You shall make tassels on the four corners of the clothing with which you cover yourself. (Deuteronomy 22:12 NKJV)

Matthew 9:21 for she said within herself, "If I just touch his garment, I will be made well."

Matthew 9:22 But Jesus, turning around and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.

Matthew 9:23 When Jesus came into the ruler's house, and saw the flute players, and the crowd in noisy disorder,

Matthew 9:24 he said to them, "Make room, because the girl isn't dead, but sleeping." They were ridiculing him.

Some people see this passage as telling us she was not dead but in a comma when compare to how Jesus speaks about Lazarus where he uses the same phrase of him sleeping but then flat out says he is dead, in referance to this girl Jesus never admits of her

being dead.

But if a man walks in the night, he stumbles, because the light isn't in him." He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep." The disciples therefore said, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. So Jesus said to them plainly then, "Lazarus is dead. (John 11:10-14 WEB)

If that is the case Jesus saved this girl from being burried alive.

But then again in Luke one reads of her spirit returning to her body , so if that was the case then she was dead.

Luke 8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

Matthew 9:25 But when the crowd was put out, he entered in, took her by the hand, and the girl arose.

Matthew 9:26 The report of this went out into all that land.

Matthew 9:27 As Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"

Matthew 9:28 When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?" They told him, "Yes, Lord."

Matthew 9:29 Then he touched their eyes, saying, "According to your faith be it done to you."

Matthew 9:30 Their eyes were opened. Jesus strictly charged them, saying, "See that no one knows about this."

Matthew 9:31 But they went out and spread abroad his fame in all that land.

Matthew 9:32-33 As they went out, behold, a mute man who was demon possessed was brought to him. When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

Jesus was fullfilling the following Prophecy:

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. (Isaiah 35:5-6 KJV)

Also showing himself to be the God who told Moses the following:

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:11-12 KJV)

Matthew 9:34 But the Pharisees kept saying, "By the prince of the demons, he casts out demons."

In Matthew 12 :22-24 Jesus will again be acused by the Pharisees that he is casting out demons by the prince of demons , this is something the Pharisees kept saying .

Matthew 9:35 Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

Matthew 9:36 But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd.

TR reads "weary" instead of "harassed"

Matthew 9:37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few.

Matthew 9:38 Pray therefore that the Lord of the harvest will send out laborers into his harvest."

Lord of the Harvest is the Holy Spirit

(Acts 13:1-4) Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

Matthew 10:1 He called to himself his 12 disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

Matthew 10:2-4 Now the names of the 12 apostles (ambassadors, messengers, those who are sent, delegates, commissioners) are these:

The 1st, Simon, who is called Peter ; Andrew, his brother; James the son of Zebedee; John, his brother; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite; and Judas Iscariot, who also betrayed him.

(Mark 3:14-19) Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him. And they went into a house. (NKJV)

(Luke 6:13-16) And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; Judas the son of James, and Judas Iscariot who also became a traitor. (NKJV)

(Acts 1:13) And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. (NKJV)

What can be known in this list?

1) Peter is always mention as first among the four list , possibly due to his leadership

2) James and John are always together in the list of the twelve

3) There are three groups of Brothers among the disciples :

A) Peter and Andrew

B) James and John

C) Matthew and James sons of Alphaeus

Matthew aka Levi is also called son of Alphaeus else where in the gospels like James the son of Alphaeus . Which means they both had the same dad Alphaeus.

Mark 2:14 As He passed by, He saw Levi the son of Alphaeus sitting at the tax office.

(Luke 6:15) Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; (NKJV)

4) Two groups of father and son were among Jesus' disciples which was:

A) Simon the Zealot and Judas Iscariot mention in the Gospel of John as his son twice John 6:71 He spoke of Judas Iscariot, the

son of Simon.....John 12:4 Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said,

B) James and Judas

5) Certain names where changed among his disciples by Jesus:

A) Peter's name was changed to Simon and was also called Cephas by Jesus in John 1:42

B) John and James where called the name Boanerges, that is, "Sons of Thunder";

6) Some in the List had more than one name:

A) Lebbaeus, whose surname was Thaddaeus

B) Simon called the Zealot

C) Bartholomew is called Nathanael in John 1:45-49

Matthew 10:5 Jesus sent these 12 out, and charged them, saying, "Don't go among the Nations (Gentiles, those who are not Jewish) , and don't enter into any city of the Samaritans.

Matthew 10:6 Rather, go to the lost sheep of the house of Israel.

Matthew 10:7 As you go, preach, saying, 'The Kingdom of Heaven is at hand!'

Matthew 10:8 Heal the sick, cleanse the lepers, raise the dead and cast out demons. Freely you received, so freely give.

Matthew 10:9 Don't take any gold, nor silver, nor brass in your money belts.

Matthew 10:10 Take no bag for your journey, neither 2 coats, nor shoes, nor staff: for the laborer is worthy of his food.

Matthew 10:11 Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on.

Matthew 10:12 As you enter into the household, greet it.

Matthew 10:13 If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you.

Matthew 10:14 Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet.

Matthew 10:15 Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Matthew 10:16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves.

Matthew 10:17 But beware of men: for they will deliver you up (hand you over) to councils, and in their synagogues (assemblies) they will whip (scourge, flog) you.

Matthew 10:18 Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations.

Matthew 10:19 But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say.

Matthew 10:20 For it is not you who speak, but the Spirit of your Father who speaks in you.

Matthew 10:21 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

Matthew 10:22 You will be hated by all men for my name's sake, but he who endures to the end will be saved.

Matthew 10:23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

This is not speaking about Jesus second coming but Jesus going to his kingdom, the text is not complete in Matthew 10:23 but it is in Matthew 16:28 where it tells us where the Son of Man is going.

Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom." (Matthew 16:28 WEB)

And this can't be a referance to earth for Jesus tells Pilate my kingdom is not of this earth .

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

So where is Kingdom which the Son of Man is going ? Heaven. And when does he make it there? At his Ascension

I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:13-14 WEB)

This is why what is forbidden for them to go to as a wittness in Matthew 10: 5 is permited in Acts 1:8

Matthew 10:24 "A disciple is not above his teacher, nor a servant above his Master (lord) .

Matthew 10:25 It is enough for the disciple that he be like his teacher, and the servant like his Master (lord) . If they have called the master (lord) of the house Beelzebul (Beezebul, Beelzebub) , how much more those of his household!

Baal-Zebub, which means "lord of flies" or "lord of the dug" which comes from the latin into english which is in referance to the devil. We see this him in a form of Idol in 2 Kings 1 he was the god of Ekron .

Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said to them, Go, inquire of Baal Zebub, the god of Ekron, whether I shall recover of this sickness. But the angel of Yahweh said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and tell them, Is it because there is no God in Israel, that you go to inquire of Baal Zebub, the god of Ekron? Now therefore thus says Yahweh, You shall not come down from the bed where you are gone up, but shall surely die. Elijah departed. The messengers returned to him, and he said to them, Why is it that you have returned? They said to him, There came up a man to meet us, and said to us, Go, turn again to the king who sent you, and tell him, Thus says Yahweh, Is it because there is no God in Israel, that you send to inquire of Baal Zebub, the god of Ekron? therefore you shall not come down from the bed where you are gone up, but shall surely die. (2 Kings 1:2-6 WEB)

He said to him, Thus says Yahweh, Because you have sent messengers to inquire of Baal Zebub, the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore you shall not come down from the bed where you are gone up, but shall surely die. (2 Kings 1:16 WEB)

Matthew 10:26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known.

Matthew 10:27 What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.

Matthew 10:28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to give over to eternal misery (destroy, ruin, render useless) both soul and body in hell (Gehenna) .

ἀπολλύω (apolluō) means destroy but can also mean ruin or to devote or give over to eternal misery or render useless , since those who go to hell will be forever in torment to give over to eternal misery is the best for that verse.

(Matthew 25:46) "And these will go away into everlasting punishment, but the righteous into eternal life."

While Gehenna is The Valley of Hinnom, south-west of Jerusalem was a place where trash was burned day and night. The perpetual fires were maintained there to prevent pestilence. Because there the dead bodies of animals, of criminals, all kinds of filth, were cast and consumed by fire that was always burning. And because of that it became synonymous for hell.

Matthew 10:29 "Aren't 2 sparrows sold for an assarion coin ? Not 1 of them falls on the ground apart from your Father's will,

Matthew 10:30 but the very hairs of your head are all numbered.

Matthew 10:31 Therefore don't be afraid. You are of more value than many sparrows.

Matthew 10:32 Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven.

Matthew 10:33 But whoever denies me before men, him I will also deny before my Father who is in heaven.

Matthew 10:34 "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword.

Matthew 10:35 For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

Matthew 10:36 A man's foes will be those of his own household.

For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. (Micah 7:6 ASV)

Matthew 10:37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me.

Matthew 10:38 He who doesn't take his cross and follow after me, isn't worthy of me.

Matthew 10:39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

Matthew 10:40 He who receives you receives me, and he who receives me receives him who sent me.

Matthew 10:41 He who receives a prophet in the name of a prophet will receive a prophet's reward: and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward.

Matthew 10:42 Whoever gives 1 of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

Matthew 11:1 It happened that when Jesus had finished directing his 12 disciples, he departed from there to teach and preach in their cities.

Matthew 11:2 Now when John heard in the prison the works of Christ, he sent two of his disciples

Matthew 11:3 and said to him, "Are you he who comes, or should we look for another?"

Matthew 11:4 Jesus answered them, "Go and tell John the things which you hear and see:

Matthew 11:5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

Matthew 11:6 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) is he who finds no occasion for stumbling in me."

Matthew 11:7 As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

Matthew 11:8 But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses.

Matthew 11:9 But what (why) did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

Matthew 11:10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. (Malachi 3:1 ASV)

Matthew 11:11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptist (baptizer, immerser) ; yet he who is least in the Kingdom of Heaven is greater than he.

Matthew 11:12 From the days of John the Baptist (baptizer, immerser) until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

Matthew 11:13 For all the prophets and the law prophesied until John.

Matthew 11:14 If you are willing to receive it, this is Elijah, who is to come.

Matthew 11:15 He who has ears to hear, let him hear.

Matthew 11:16 "But to what shall I compare this generation (stock , race of people) ? It is like children sitting in the marketplaces, who call to their companions

Matthew 11:17 and say, 'We played the flute for you, and you didn't dance (act the part of a pantomime , shook, trembled, leap) . We mourned for you, and you didn't lament (beat your chest, mourn ,bewail, cried out loud in sorrow) .'

Matthew 11:18 For John came neither eating nor drinking, and they say, 'He has a demon (devil) .'

Matthew 11:19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children (works) ."

Matthew 11:20 Then he began to denounce (rebuke, speak against) the cities in which most of his mighty works had been done, because they didn't repent.

Matthew 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

Matthew 11:22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

Matthew 11:23 You, Capernaum, who are exalted to heaven, you will go down (driven) to Hell (Hades) For if the mighty works had been done in Sodom which were done in you, it would have remained until this day.

Matthew 11:24 But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

Matthew 11:25 At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

Matthew 11:26 Yes, Father, for so it was well-pleasing in your sight.

Matthew 11:27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

Matthew 11:28 "Come to me, all you who labor and are heavily burdened, and I will give you rest.

Matthew 11:29-30 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light."

Yoke for Oxen and Yoke for horses below :

Matthew 12:1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.

Matthew 12:2 But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

Matthew 12:3-4 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?

Jesus is reffering to :

Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet David trembling, and said to him, Why are you alone, and no man with you? David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business about which I send you, and what I have commanded you: and I have appointed the young men to such and such a place. Now therefore what is under your hand? give me five loaves of bread in my hand, or whatever there is present. The priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women. David answered the priest, and said to him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then today shall their vessels be holy? So the priest gave him holy bread; for there was no bread there but the show bread, that was taken from before Yahweh, to put hot bread in the day when it was taken away. (1 Samuel 21:1-6 WEB)

This bread was only to be eaten by the priest and his sons

Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy. (Exodus 29:32-33 WEB)

Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.' (Leviticus 8:31 WEB)

"You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before Yahweh. You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute." (Leviticus 24:5-9 WEB)

Matthew 12:5 Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless?

The priest profane the Sabbath in that they work on it :

1) They are able to circumcise a person on that day

Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. (John 7:22 WEB)

2) And they also preform sacrifices on that day

On the Sabbath day two male lambs a year old without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mixed with oil, and the drink offering of it: (Numbers 28:9 WEB)

Matthew 12:6 But I tell you that one greater than the temple is here.

Matthew 12:7 But if you had known what this means, 'I desire mercy, and not sacrifice,' {Hosea 6:6} you would not have condemned the guiltless.

Jesus quotes

For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings. (Hosea 6:6 WEB)

Matthew 12:8 For the Son of Man is Lord of the Sabbath."

Matthew 12:9 He departed there, and went into their synagogue.

Matthew 12:10 And behold there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

Matthew 12:11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out?

Matthew 12:12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day."

Matthew 12:13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.

Matthew 12:14 But the Pharisees went out, and conspired against him, how they might destroy him.

Matthew 12:15 Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all,

Matthew 12:16-21 and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying, "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my

Spirit on him. He will proclaim justice to the nations. He will not strive, nor shout; neither will anyone hear his voice in the streets. He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory. In his name, the nations will hope."

Jesus was fullfilling:

Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law. (Isaiah 42:1-4 ASV)

This is a whole lot differant from what we see in many in today's church that post everything they do for the Lord.

Matthew 12:22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

These Healing of the blind and mute was a fullfillment of prophecy which when the Messiah was to come would be fullfilled.

(Isaiah 35:5-6) Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.

Matthew 12:23 All the multitudes were amazed, and said, "Can this be the son of David?"

Matthew 12:24 But when the Pharisees heard it, they kept saying , "This man does not cast out demons, except by Beelzebul, the prince of the demons."

Jesus was accuse by the Pharisees that he is casting out demons by the prince of demons , this is something the Pharisees kept saying as we see here in this verse so "kept saying" is better translation than "said" since they just didn't said it once.

Matthew 12:25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

Matthew 12:26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matthew 12:27 If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.

Matthew 12:28 But if I by the Spirit of God cast out demons (devils) , then the Kingdom of God has come upon you.

Matthew 12:29 Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

Matthew 12:30 "He who is not with me is against me, and he who doesn't gather with me, scatters.

Matthew 12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

Matthew 12:32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

Matthew 12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

Matthew 12:34 You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

Matthew 12:35 The good man out of his good treasure brings out good things, and the evil man out of his evil treasure of the heart brings out evil things.

Matthew 12:36 I tell you that every idle word that men speak, they will give account of it in the day of judgment.

Matthew 12:37 For by your words you will be justified, and by your words you will be condemned."

Matthew 12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

Matthew 12:39-40 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. For as Jonah was 3 days and 3 nights in the belly of the whale, so will the Son of Man be 3 days and 3 nights in the heart of the earth.

Jesus is refering to

(Jonah 1:17) Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. (NKJV)

Matthew 12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

Jesus is refering to

(Jonah 3:4-10) And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!" So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands. Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish? Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it. (NKJV)

Matthew 12:42 The queen of the south (Sheba) will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

Jesus is refering to

(1 Kings 10:1-7) Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain it to her. And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, and his entryway by which he went up to the house of the LORD, there was no more spirit in her. Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom. "However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard. (NKJV)

Matthew 12:43 But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.

Matthew 12:44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.

Matthew 12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

Matthew 12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak

to him.

Matthew 12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

Matthew 12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

Matthew 12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!

Matthew 12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Matthew 13:1 On that day Jesus went out of the house, and sat by the seaside.

Matthew 13:2 Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach.

Matthew 13:3-9 He spoke to them many things in parables, saying,

"Behold, a farmer went out to sow. As he sowed, some seeds fell by the roadside, and the birds came and devoured them. Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. When the sun had risen, they were scorched. Because they had no root, they withered away. Others fell among thorns. The thorns grew up and choked them: and others fell on good soil, and yielded fruit: some 100 times as much, some 60, and some 30. He who has ears to hear, let him hear. (The one who has ears, let him hear)

Matthew 13:10 The disciples came, and said to him, "Why do you speak to them in parables?"

Matthew 13:11 He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.

Matthew 13:12 For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has.

Matthew 13:13-15 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive: for this people's heart has grown callous, their ears are dull of hearing, they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and should turn again; and I would heal them.'

They are fullfilling:

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (Isaiah 6:9-10 KJV)

Matthew 13:16 "But blessed are your eyes, for they see; and your ears, for they hear.

Matthew 13:17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

Matthew 13:18 "Hear, then, the parable of the farmer.

Matthew 13:19 When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside.

Matthew 13:20 What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it;

Matthew 13:21 yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles.

Matthew 13:22 What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.

Matthew 13:23 What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

Matthew 13:24 He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field,

Matthew 13:25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

Darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like wheat until it is mature, when the difference becomes very apparent

Matthew 13:26 But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also.

Matthew 13:27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?'

Matthew 13:28 "He said to them, 'An enemy has done this.' "The servants asked him, 'Do you want us to go and gather them up?'

Matthew 13:29 "But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them.

Matthew 13:30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn."""

Matthew 13:31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field;

Matthew 13:32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

Matthew 13:33 He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened."

3 measure of meal is three sata. 3 sata is about 39 litres or a bit more than a bushel

yeast... in scripture is mostly seen in representing bad doctrine

(Matthew 16:6-12) Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves, saying, "We brought no bread." Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, and how many baskets you took up? How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees." Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees. (WEB)

But also represents sin

(1 Corinthians 5:6-8) Your boasting is not good. Don't you know that a little yeast leavens the whole lump? Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. (WEB)

It is interesting that three measures of meal which could represent the 3 major sects better said groups of Christianity which are Catholic , Orthodox , and Protestant

While each sect of Christianity has it's good doctrines like the Trinity , the Atonement of Christ and resurrection , they also have their bad ones that in time came in , whether it is the worship of images and statues, prayers to the dead which include Mary , Free Masonry or Liberal Theology that is being accepted.

Matthew 13:34-35 Jesus spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, that it might be fulfilled which was spoken through the prophet , saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

Jesus is fullflling the following:

I will open my mouth in a parable; I will utter dark sayings of old, (Psalms 78:2 ASV

Matthew 13:36 Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

Matthew 13:37 He answered them, "He who sows the good seed is the Son of Man,

Matthew 13:38 the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one.

Matthew 13:39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

Matthew 13:40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.

Matthew 13:41 The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity,

Matthew 13:42 and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth.

Matthew 13:43 Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

Matthew 13:44 "Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

Matthew 13:45 "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls,

Matthew 13:46 who having found one pearl of great price, he went and sold all that he had, and bought it.

Matthew 13:47 "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind,

Matthew 13:48 which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away.

Matthew 13:49 So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous,

Matthew 13:50 and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."

Matthew 13:51 Jesus said to them, "Have you understood all these things?" They answered him, "Yes, Lord."

Matthew 13:52 He said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

Matthew 13:53 It happened that when Jesus had finished these parables, he departed from there.

Matthew 13:54 Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, "Where

did this man get this wisdom, and these mighty works?

Matthew 13:55 Isn't this the carpenter's son? Isn't his mother called Mary (Miriam, Maria) , and his brothers, James (Jacob, Jacobus) , Joses , Simon, and Judas (Jude, Judah) ?

Matthew 13:56 Aren't all of his sisters with us? Where then did this man get all of these things?"

Matthew 13:57 They were offended by him. But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."

Matthew 13:58 He didn't do many mighty works there because of their unbelief (distrust) .

Matthew 14:1 At that time, Herod the tetrarch heard the report concerning Jesus,

Matthew 14:2 and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him."

Matthew 14:3 For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

Herodias was the granddaughter of Herod the Great who married her uncle Herod Philip and left him to marry other uncle Herod Antipas.

Matthew 14:4 For John said to him, "It is not lawful for you to have her."

In more ways than one it was unlawful for him have her, she was his niece , he was her uncle which the Law of Moses forbade to uncover the nakeness of your uncle or to be with one's aunt.

(Leviticus 18:12-14) 'You shall not uncover the nakedness of your father's sister; she is near of kin to your father. 'You shall not uncover the nakedness of your mother's sister, for she is near of kin to your mother. 'You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she is your aunt.

Matthew Poole states on Levitcus 18:14{"And as a man may not marry his aunt, so neither may a woman marry her uncle.."}

Matthew 14:5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matthew 14:6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod.

Matthew 14:7 Whereupon he promised with an oath to give her whatever she should ask.

Matthew 14:8 She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."

Matthew 14:9 The king was grieved, but for the sake of his oaths, and of those who reclined at the table with him, he commanded it to be given,

Matthew 14:10 and he sent and beheaded John in the prison.

Matthew 14:11 His head was brought on a platter, and given to the young lady: and she brought it to her mother.

Matthew 14:12 His disciples came, and took the body, and buried it (him) ; and they went and told Jesus.

Matthew 14:13 Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

Matthew 14:14 Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick.

Matthew 14:15 When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

Matthew 14:16 But Jesus said to them, "They don't need to go away. You give them something to eat."

Matthew 14:17 They told him, "We only have here 5 loaves and 2 fish."

Matthew 14:18 He said, "Bring them here to me."

Matthew 14:19 He commanded the multitudes to sit down on the grass; and he took the 5 loaves and the 2 fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes.

Matthew 14:20 They all ate, and were filled. They took up 12 baskets full of that which remained left over from the broken pieces.

Matthew 14:21 Those who ate were about 5,000 men, besides women and children.

Matthew 14:22 Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away.

Matthew 14:23 After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

Matthew 14:24 But the boat was now in the middle of the sea (the boat was already many stadia distant from the land) , distressed by the waves, for the wind was contrary.

Matthew 14:25 In the 4th watch of the night, Jesus came to them, walking on the sea.

The night was equally divided into four watches 1st watch was 6 pm to 9 pm watch was the 2nd watch was 9 pm to 12am the 3rd watch was 12 am to 3 am , so the 4th watch is approximately 3:00 A. M. to sunrise

Matthew 14:26 When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.

Matthew 14:27 But immediately Jesus spoke to them, saying "Cheer up! I AM! Don't be afraid."

Jesus here is saying he is the I AM aka YHWH who apeared to Moses

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:13-14 KJV)

Matthew 14:28 Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

Matthew 14:29 He said, "Come!" Peter stepped down from the boat, and walked on the waters to come to Jesus.

Matthew 14:30 But when he saw that the (very strong) wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

Matthew 14:31 Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?"

Matthew 14:32 When they got up into the boat, the wind ceased.

Matthew 14:33 Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"

Matthew 14:34 When they had crossed over, they came to the land of Gennesaret .

Matthew 14:35 When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick,

Matthew 14:36 and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

Matthew 15:1 Then Pharisees and scribes came to Jesus from Jerusalem, saying,

Matthew 15:2 Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

DSB states{"The water was first poured on both hands, held with the fingers pointed upwards, and must run up the arm as far as the wrist. It must drop off from the wrist, for the water was now itself unclean, having touched the unclean hands, and, if it ran down the fingers again, it would again render them unclean. The process was repeated with the hands held in the opposite direction, with the fingers pointing down; and then finally each hand was cleansed by being rubbed with the fist of the other. "}

Matthew 15:3 He answered them, "Why do you also disobey the commandment of God because of your tradition?

Matthew 15:4 For God commanded (said) , 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him be put to death.

Jesus quotes:

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. (Exodus 20:12 KJV)

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. (Deuteronomy 5:16 KJV)

And he that curseth his father, or his mother, shall surely be put to death. (Exodus 21:17 KJV)

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. (Leviticus 20:9 KJV)

Matthew 15:5 But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from

me is a gift devoted to God,"

Matthew 15:6 he shall not honor his father or mother.' You have made the commandment (word) of God void because of your tradition.

Matthew 15:7-9 You Who pretend to be what they are not (actors , those wearing a mask ,hypocrites) ! Well did Isaiah prophesy of you, saying, These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me. And in vain do they worship me, teaching as doctrine rules made by men.'"

Jesus quotes:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: (Isaiah 29:13)

Matthew 15:10 He summoned the multitude, and said to them, "Hear, and understand.

Matthew 15:11 That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

Matthew 15:12 Then the disciples came, and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

Matthew 15:13 But he answered, "Every plant which my heavenly Father didn't plant will be uprooted.

Matthew 15:14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

Hyperbole exaggeration to prove a point, That the Pharisees is in no condiction to lead when they themselves are blinded to spiritaul things including Jesus messiahship.

Matthew 15:15 Peter answered him, "Explain the parable to us."

Matthew 15:16 So Jesus said, "Do you also still not understand?

Matthew 15:17 Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body?

Matthew 15:18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

Matthew 15:19 For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies.

Matthew 15:20 These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

Matthew 15:21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.

Matthew 15:22 Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!"

Matthew 15:23 But he answered her not a word. His disciples came and begged him, saying, "Send her away; for she cries after us."

Disciples was known for sending people away , I guess they wanted Jesus only to themselves

When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." (Matthew 14:15 NKJV)

Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. (Matthew 19:13 NKJV)

Matthew 15:24 But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

Matthew 15:25 But she came and worshiped him, saying, "Lord, help me."

Matthew 15:26 But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

To the Jews the Gentiles where dogs , Ever since Goliath said Am I a dog to David , it stood in the Jews mind to call Gentile dogs.

So the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. (1 Samuel 17:43 NKJV)

Pslams 22 calls the Romans who crucified the Lord Jesus dogs

For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; (Psalms 22:16 NKJV)

Jesus was testing her faith and she passed the test as we will see.

Matthew 15:27 But she said, "Yes, Master (Lord, owner) but even the dogs eat the crumbs which fall from their masters' table."

Matthew 15:28 Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

Her faith was great in comparison to Peter in the chapter before

Matthew 14:31 Immediately Jesus stretched out his hand, took hold of him (Peter), and said to him, "You of little faith, why did you doubt?"

Matthew 15:29 Jesus departed there, and came near to the sea of Galilee; and he went up into the mountain, and sat there.

Matthew 15:30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

Matthew 15:31 so that the multitude wondered when they saw the mute speaking, injured whole, lame walking, and blind seeing--and they glorified the God of Israel.

Matthew 15:32 Jesus summoned his disciples and said, "I have compassion on the multitude, because they continue with me now 3 days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

Matthew 15:33 The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

Matthew 15:34 Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish."

Matthew 15:35 He commanded the multitude to sit down on the ground;

Matthew 15:36 and he took the 7 loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

Matthew 15:37 They all ate, and were filled. They took up 7 baskets full of the broken pieces that were left over.

Matthew 15:38 Those who ate were 4,000 men, besides women and children.

Matthew 15:39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

Matthew 16:1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

Matthew 16:2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

Matthew 16:3 In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!

Matthew 16:4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them, and departed.

Matthew 16:5 The disciples came to the other side and had forgotten to take bread.

Matthew 16:6 Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."

Matthew 16:7 They reasoned among themselves, saying, "We brought no bread."

Matthew 16:8 Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?'

Matthew 16:9 Don't you yet perceive, neither remember the 5 loaves for the 5,000, and how many baskets you took up?

Matthew 16:10 Nor the 7 loaves for the 4,000, and how many baskets you took up?

5 plus 7 equels 12 which is the exact number of show breads that would of been in the temple or tabernacle

"You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before Yahweh. (Leviticus 24:5-6 WEB)

Matthew 16:11 How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees."

Matthew 16:12 Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Matthew 16:13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"

Here Jesus calls himself clearly the Son of Man few manuscripts leave out I but most have it

Matthew 16:14 They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or 1 of the prophets."

Matthew 16:15 He said to them, "But who do you say that I am?"

Matthew 16:16 Simon Peter answered, "You are the Messiah (Christ, anointed one) , the Son of the living God."

Matthew 16:17 Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

Matthew 16:18 I also tell you that you are Peter, and on this massive rock *of a confession* I will build my Church , (assembly, called out ones) and the gates of Hell (Hades) will not prevail against it.

Peter's name, Petros in Greek, is the word for a specific rock or stone . But in referance to this "Rock" in the Greek is petra which means a rock mass or bedrock and a ancient city that was built on Stone was called by that name , it not on Peter that Christ is going to build his church but on Peter's confession that Jesus is the Christ. If the church would of been built on Peter and not his confession of Jesus being the Christ , Jesus would of never died for our sins on the cross because look what Peter says and do in verse 22 in telling Jesus not to die on the cross.

Matthew 16:19 I will give to you the keys of the Kingdom of Heaven, and whatever you bind (forbid) on earth must be what is already bound (having been bound , forbidden) in heaven; and whatever you release (permit) on earth must be what is already

been released (having been released, permitted) in heaven."

Matthew 16:20 Then he charged the disciples that they should tell no one that he is Jesus the Messiah (Christ ,the anointed one) .

Matthew 16:21 From that time, Jesus (he , Jesus Christ) began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the 3rd day be raised up.

Matthew 16:22 Peter took him aside, and began to rebuke him, saying, "Far be it from you, Master (Lord , Owner) ! This will never be done to you."

Matthew 16:23 But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men."

Matthew 16:24 Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me.

Matthew 16:25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

Matthew 16:26 For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?

Matthew 16:27 For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his works (deeds) .

Matthew 16:28 Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

Jesus kingdom is in heaven , Jesus told Pilate my kingdom is not of this earth so he is speaking of his Ascension.

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

Matthew 17:1 After 6 days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves.

Matthew 17:2 He was transfigured before them. His face shone like the sun, and his clothes (garments, raiments. robe , cloak) became as white as the light.

Matthew 17:3 Behold, Moses and Elijah appeared to them talking with him.

Matthew 17:4 Peter answered, and said to Jesus, "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah."

Matthew 17:5 While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

Matthew 17:6 When the disciples heard it, they fell on their faces, and were very afraid.

Matthew 17:7 Jesus came and touched them and said, "Get up, and don't be afraid."

Matthew 17:8 Lifting up their eyes, they saw no one, except Jesus alone.

Matthew 17:9 As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

A we see Peter did just that in 2 Peter , he spoke of what he wrote of what he saw in the mountain

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount. (2 Peter 1:16-18 ASV)

Matthew 17:10-11 His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?" Jesus answered them, "Elijah indeed is coming first, and will restore all things,

The rabbis taught and still teach of Elijah return

Example of such teachings are seen in the following :

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed— `but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.],” `and that one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]”— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, “If so, what has the deceiver actually lost? `“But leave the whole sum until Elijah comes [and no one will be paid off].”

[Mishna] Eduyyot 8:7 Said R. Joshua, “I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `“that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `“but only to put out those who have been brought near by force, and to draw near those who have been put out by force.” `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, “To draw near but not to put out.” `R. Simeon says, “To smooth out disputes.” `And sages say, “Not to put out or to draw near but to make peace in the world, `“as it is said, “Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24.”

The Book of Malachi ends with this statement of Elijah coming back

Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (Malachi 4:5-6 WEB)

> Malachi 4:5-6 LXX And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

Matthew 17:12 but I tell you that Elijah has already come , and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them."

John the Baptist mission was in the spirit and power of Elijah and was like Elijah in many ways in that he was to prepare the way of the Lord just like Elijah when he comes will be doing. Which means he will come being filled with the Holy Spirit.

He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the

wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17 WEB)

They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." (John 1:22-23 WEB)

The Pharisees knew about Elijah was to come from Malachi this is why they ask John if he was Elijah

They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." (John 1:21 WEB)

Jesus response to the disciples was Elijah is still to come , but he did came , John the baptist came in the mission of Elijah but he was not recieved.

Matthew 17:13 Then the disciples understood that he spoke to them of John the Baptizer.

Matthew 17:14 When they came to the multitude, a man came to him, kneeling down to him, saying,

Matthew 17:15 Lord, have mercy on my son, for he is epileptic (has seizures, gets moonstruck) , and suffers grievously; for he often falls into the fire, and often into the water.

Matthew 17:16 So I brought him to your disciples, and they could not cure him."

Matthew 17:17 Jesus answered, "Faithless (Those without any trust, doubters , unbelievers) and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me."

Matthew 17:18 Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

Matthew 17:19 Then the disciples came to Jesus privately, and said, "Why weren't we able to cast it out?"

Matthew 17:20 He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

Matthew 17:21 But this kind doesn't go out except by prayer and fasting."

Tischendof, along with Westcott and Hort doesn't include it due to maybe it being lacking in the Codex Vaticanus and Codex Sinaiticus, But It is included in the Peshitta which is the principal Syriac version of the Bible & Jerome's 405 AD Latin Vulgate.

Bruce M. Metzger states in A Textaul Commentary on the Greek New Testament 2nd Edition {"Since there is no satisfactory reason why the passage, if originally present in Matthew, should have been omitted in a wide variety of witnesses, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9.29."}

Matthew 17:22 While they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men,

Matthew 17:23 and they will kill him, and the 3rd day he will be raised up." They were exceedingly sorry.

Matthew 17:24 When they had come to Capernaum, those who collected (collectors) the two-drachma tax coins (didrachma, two Roman denarii, silver coin equal to the drachma of Alexandria, half-shekel) came to Peter, and said, "Doesn't your teacher pay the two-drachma tax coins (didrachma, two Roman denarii, silver coin equal to the drachma of Alexandria, half-shekel) ?"

A didrachma was a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.

Matthew 17:25 He said, "Yes." When he came into the house, Jesus anticipated him, *by* saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

Matthew 17:26 Peter said to him, "From strangers." Jesus said to him, "Therefore the children are exempt.

Matthew 17:27 But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you.

A stater was a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

Matthew 18:1 In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"

Matthew 18:2 Jesus called a little child to himself, and set him in the midst of them,

Matthew 18:3 and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.

Jesus states in the verse 4 in humility be like children

But also Paul and Peter has something to say how we need to be like childen or babies

Paul states in malice be babies

(1 Corinthians 13:11) When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. (WEB)

(1 Corinthians 14:20) Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. (WEB)

Peter states in longing for God's word we should be newborn babies

(1 Peter 2:2) as newborn babies, long for the pure milk of the Word, that you may grow thereby, (WEB)

Matthew 18:4 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.

Matthew 18:5 Whoever receives 1 such little child in my name receives me,

Matthew 18:6 but whoever causes 1 of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

Picture of a Millstone

Matthew 18:7 Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes!

Matthew 18:8 If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having 2 hands or 2 feet to be cast into the eternal fire.

Matthew 18:9 If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the fire of Hell (fire of Gehenna).

Matthew 18:10 See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven.

Matthew 18:11 For the Son of Man came to save that which was lost.

Matthew 18:12 "What do you think? If a man has 100 sheep, and 1 of them goes astray, doesn't he leave the 99, go to the mountains, and seek that which has gone astray?

Matthew 18:13 If he finds it, most surely I tell you, he rejoices over it more than over the 99 which did not go away .

Matthew 18:14 Even so it is not the will of your Father who is in heaven that 1 of these little ones should perish.

Matthew 18:15 If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother.

Matthew 18:16 But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. (Deuteronomy 19:15 WEB)

Matthew 18:17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector.

Matthew 18:18 Most certainly I tell you, whatever things you bind on earth must have been already bound in heaven, and whatever things you release on earth must have already been released in heaven.

Matthew 18:19 Again, assuredly I tell you, that if 2 of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven.

Matthew 18:20 For where 2 or 3 are gathered together in my name, there I am in the midst of them."

Matthew 18:21 Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until 7 times?"

Matthew 18:22 Jesus said to him, "I don't tell you until 7 times, but, until 70 times 7.

Matthew 18:23 Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants.

Matthew 18:24 When he had begun to reconcile, one was brought to him who owed him a unpayable amount of talents.

The greek word murioi means innumerably many , the words unpayable amount is used here to mean he could never pay it off

Matthew 18:25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.

If you owed someone money in many cases they could have you and your family as slaves to pay off the debt

A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you

know that your servant feared the LORD. And the creditor is coming to take my two sons to be his slaves." (2 Kings 4:1 NKJV)

'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. 'As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee. 'And then he shall depart from you-he and his children with him-and shall return to his own family. He shall return to the possession of his fathers. 'For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. (Leviticus 25:39-42 NKJV)

'Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 'And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. (Leviticus 25:45-46 NKJV)

Matthew 18:26 The servant therefore fell down and kneeled before him, saying, 'Lord, have patience with me, and I will repay you all!'

Matthew 18:27 The lord of that servant, being moved with compassion, released him, and forgave him the debt.

Matthew 18:28 But that servant went out, and found one of his fellow servants, who owed him one hundred denarii, and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

100 denarii was about one sixtieth of a talent , a denarii was a day's work pay

"Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. (Matthew 20:2 NKJV)

Matthew 18:29 So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!'

Matthew 18:30 He would not, but went and cast him into prison, until he should pay back that which was due.

Matthew 18:31 So when his fellow servants saw what was done, they were exceedingly grieved, and came and told to their lord all that was done.

Matthew 18:32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me.

Matthew 18:33 Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?'

Matthew 18:34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him.

That servant would of died in prison because the debt was unpayable

Matthew 18:35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

This is why the torments of hell is forever because the debts of our sins are without end , that is why it is important to forgive others if we want to be forgiven.

Martin Luther the reformer states in his sermon on this parable the folllowing {"So this servant in the Gospel is cast off, and must pay what he owes. This means, that he must endure the pain and consequences. But he who endures the pain for the debt, will never be saved. For to sin belongs death, and when one dies he dies forever, and there is no more help nor salvation for him. Therefore let us receive these things as a warning; those, however, who are hardened and will not hear, will guard against it. "}

Matthew 19:1 It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan.

Matthew 19:2 Great multitudes followed him, and he healed them there.

Matthew 19:3 Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

There where two differnt schools of thought in Jesus time which was Shammai and Hillel. One of them allowed for divorce for any reason and the other which did not.

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT … AND SEND HER AWAY …] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

[Mishna] Gittin 9:10 The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, `“since it is said, Because he has found in her indecency in anything Dt. 24:.” `And the House of Hillel say, “Even if she spoiled his dish, `“since it is said, Because he has found in her indecency in anything. `R. Aqiba says, “Even if he found someone else prettier than she, `“since it is said, And it shall be if she find no favor in his eyes Dt. 24:1.”

[Mishna] Eduyyot 4:7 XII “A woman is betrohekel. worth,” according to the words of the House of Shammai. `And the House of Hillel say, “By a perutah perutah A copper coin of small denomination. or a perutah perutah A copper coin of small denomination.`s worth.” `And how much is a perutah perutah A copper coin of small denomination.? The eighth part of an Italian issar issar A coin, valued at 1/48 of a shekel.. `XIII The House of Shammai say, “A man may dismiss his wife with an old bill of divorce.” `And the House of Hillel forbid. `What is an old bill of divorce? [If] he continued alone with her after he had written it for her, [it becomes an old bill of divorce]. `XIV He who divorces his wife and she spent the night with him in an inn— `The House of Shammai say, “She does not need another bill of divorce from him.” `And the House of Hillel say, “She needs another bill of divorce from him.” `Under what circumstances? When she was divorced after wedlock. `But if she had been divorced from him after betrothal [only], she does not need another bill of divorce from him, `since he is not yet shameless before her.

Matthew 19:4 He answered, "Haven't you read that he who made them from the beginning made them male and female,

Jesus quotes

And God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:27 ASV)

Matthew 19:5 and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?'

Jesus quotes

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Genesis 2:24 ASV)

Matthew 19:6 So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

Matthew 19:7 They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?"

Pharisees refer to

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, (Deuteronomy 24:1

Matthew 19:8 He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

Matthew 19:9 I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery."

Here Jesus gives us the only reason according to the four Gospel for divorce

Sexual immorality , greek word is porneia which could include harlotry, fornication, adultery and incest. Sexaul sin is a reason for divorce according to Jesus

But later on Paul adds a other reason which is if you are married with a person who is not a believer and they leave you .

But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace. (1 Corinthians 7:15 NKJV)

Matthew 19:10 His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

Matthew 19:11 But he said to them, "Not all men can receive this saying, but those to whom it is given.

Matthew 19:12 For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

Matthew 19:13 Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.

Matthew 19:14 But Jesus said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these."

Matthew 19:15 He laid his hands on them, and departed from there.

Matthew 19:16 Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

Matthew 19:17 He said to him, "Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

Jesus here is not saying he is not good , but is asking him the question of why is he calling him good for the purpse to lead him aka young rich man to know own condition. Jesus clearly thought himself as good and seperated himself from everyone else. Notice the following :

He called himself good

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

He called other evil except himself

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (KJV)

He told his disciples to pray the Lord's prayer that ask to be forgiven but he himself never prayed it

After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (Matthew 6:9-13 ASV)

And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

(Luke 11:2-4 ASV)

He made a challenge if anyone could convict him of sin

John 8:46 ¶ Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? (KJV)

Matthew 19:18 He said to him, "Which ones?" Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.'

These commandments are found in

Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. (Exodus 20:13-16 KJV)

Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. (Deuteronomy 5:17-20 KJV)

Matthew 19:19 Honor your father and mother.' And, 'You shall love your neighbor as yourself.'"

These commandments are found in

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. (Exodus 20:12-16 KJV)

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. (Deuteronomy 5:16-20 KJV)

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. (Leviticus 19:18 KJV)

Matthew 19:20 The young man said to him, "All these things I have observed from my youth. What do I still lack?"

Matthew 19:21 Jesus said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."

Matthew 19:22 But when the young man heard the saying, he went away sad, for he was one who had great possessions.

Matthew 19:23 Jesus said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.

Matthew 19:24 Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

Matthew 19:25 When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

Matthew 19:26 Looking at them, Jesus said, "With men this is impossible, but with God all things are possible."

Matthew 19:27 Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

Matthew 19:28 Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

Matthew 19:29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive 100 times, and will inherit eternal life.

Matthew 19:30 But many will be last who are first; and first who are last.

Matthew 20:1 "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard.

Matthew 20:2 When he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

Matthew 20:3 He went out about 9 Am and saw others standing idle in the marketplace.

The Greek states 3rd hour Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

Matthew 20:4 To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way.

Matthew 20:5 Again he went out about 12 pm and the 3 pm and did likewise.

The Greek states 6 hour and the 9 th hour

Matthew 20:6 About 5:00 PM he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

The Greek states the 11th hour

Matthew 20:7 They said to him, 'Because no one has hired us.' "He said to them, 'You also go into the vineyard, and you will receive whatever is right.'

Matthew 20:8 When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

6 PM because verse 12 states that those who was hired at 5 only work 1 hour

Matthew 20:9 When those who were hired at about 5pm came, they each received a denarius.

Greek states the 11th hour which is 5 pm

Matthew 20:10 When the 1st came, they supposed that they would receive more; and they likewise each received a denarius.

Matthew 20:11 When they received it, they murmured against the master of the household,

Matthew 20:12 saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

Matthew 20:13 But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius?

Matthew 20:14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you.

Matthew 20:15 Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?'

The Sovereignty of God is taught in this parable , God does with what he has how he wants and who are we to say other wise

Matthew 20:16 So the last will be first, and the first last. For many are called, but few are chosen."

Matthew 20:17 As Jesus was going up to Jerusalem, he took the 12 disciples aside, and on the way he said to them,

Matthew 20:18 Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death,

Matthew 20:19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the 3rd day he will be raised up."

Matthew 20:20 Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him.

Matthew 20:21 He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

Matthew 20:22 But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to him, "We are able."

Matthew 20:23 He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

Matthew 20:24 When the ten heard it, they were indignant with the two brothers.

Matthew 20:25 But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

Matthew 20:26 It shall not be so among you, but whoever desires to become great among you shall be your servant.

TR reads "let him be" instead of "shall be"

Matthew 20:27 Whoever desires to be first among you shall be your bondservant,

Matthew 20:28 even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

Matthew 20:29 As they went out from Jericho, a great multitude followed him.

Matthew 20:30 Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Lord, have mercy on us, you son of David!"

Matthew 20:31 The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David!"

Matthew 20:32 Jesus stood still, and called them, and asked, "What do you want me to do for you?"

Matthew 20:33 They told him, "Lord, that our eyes may be opened."

Matthew 20:34 Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

Matthew 21:1 When they drew near to Jerusalem, and came to Bethsphage, to the Mount of Olives, then Jesus sent two disciples,

TR reads "Bethphage" instead of "Bethsphage

Matthew 21:2-5 saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them." All this was done, that it might be fulfilled which was spoken through the prophet, saying, Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey."

This fullfill the prophecy in

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. (Zechariah 9:9 ASV)

Matthew 21:6 The disciples went, and did just as Jesus commanded them,

Matthew 21:7 and brought the donkey and the colt, and laid their clothes on them; and he sat on them.

Matthew 21:8 A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road.

Matthew 21:9 The multitudes who went before him, and who followed kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Hosanna means save I pray thee , Save now! or Save, we beseech , keep; preserve

Blessed be he that cometh in the name of Jehovah: We have blessed you out of the house of Jehovah. (Psalms 118:26 ASV)

Matthew 21:10 When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?"

Matthew 21:11 The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

Matthew 21:12 Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.

Matthew 21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' {Isaiah 56:7} but you have made it a den of robbers!"

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah. (Jeremiah 7:11 ASV)

Matthew 21:14 The blind and the lame came to him in the temple, and he healed them.

Matthew 21:15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were very much sore displeased (indignant, mad, moved with indignationm, put to grief)

They was mad because only God can save and in the children saying that they was saying Jesus is God by calling him savior.

Isaiah 43:11 I, even I, am the LORD, And besides Me there is no savior

Isaiah 45:15 Truly You are God, who hide Yourself, O God of Israel, the Savior!

Hosea 13:4 "Yet I am the LORD your God Ever since the land of Egypt, And you shall know no God but Me; For there is no Savior besides Me.

Matthew 21:16 and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'"

Jesus quoted :

From the lips of babes and infants you have established strength, because of your adversaries, that you might silence the enemy and the avenger. (Psalms 8:2 WEB)

Matthew 21:17 He left them, and went out of the city to Bethany, and lodged there.

Matthew 21:18 Now in the morning, as he returned to the city, he was hungry.

Matthew 21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

Matthew 21:20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

It took a whole day for the fig tree to wither as we see in Mark, when Matthew uses the word immediately he wasn't saying it happen in seconds or minutes right before thier eyes but just faster than normal

The next day, when they had come out from Bethany, he was hungry. Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. Jesus told it, "May no one ever eat fruit from you again!" and his disciples heard it. They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. He would not allow anyone to carry a container through the temple. He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of robbers!" The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching. When evening came, he went out of the city. As they passed by in the morning, they saw the fig tree withered away from the roots. (Mark 11:12-20 WEB)

Matthew 21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

Matthew 21:22 All things, whatever you ask in prayer, believing, you will receive."

A great promise of answer prayer asking God and recieving what we ask for.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Matthew 7:7 NKJV)

"Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. (Mark 11:24 NKJV)

"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Luke 11:9 NKJV)

And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. (1 John 3:22 NKJV)

1) But it has to be according to his will

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (1 John 5:14-15 NKJV)

2) And not for carnal pleasures

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. (James 4:2-3 NKJV)

3) and in the name of Jesus

"And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. (John 14:13 NKJV)

Matthew 21:23 When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

Matthew 21:24 Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.

Matthew 21:25 The baptism of John, where was it from? From heaven or from men?" They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?'

Matthew 21:26 But if we say, 'From men,' we fear the multitude, for all hold John as a prophet."

Matthew 21:27 They answered Jesus, and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things.

Matthew 21:28 -30 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same

thing. He answered, 'I go, sir,' but he didn't go.

The first brought forth Repentance which is a change of mind.

Matthew 21:31-32 Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

The outcast who were among them the prostitutes and tax collectors came to John to be baptize and repent of thier sins but those who was supose to have come who claim to be closer to God the Pharisees shut up thier eyes and would not come to him for that purpose

Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than what is appointed for you." Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages." (Luke 3:12-14 NKJV)

"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he." And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. (Luke 7:28-30 NKJV)

Matthew 21:33 "Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went into another country.

Israel in the Old Testament is called God's vineyard

Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard On a very fruitful hill. He dug it up and cleared out its stones, And planted it with the choicest vine. He built a tower in its midst, And also made a winepress in it; So He expected it to bring forth good grapes, But it brought forth wild grapes. "And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard. What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes? And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down. I will lay it waste; It shall not be pruned or dug, But there shall come up briers and thorns. I will also command the clouds That they rain no rain on it." For the vineyard of the LORD of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help. (Isaiah 5:1-7 NKJV)

The farmers are the Israel's religious leaders

Matthew 21:34 When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit.

The servents here are the prophets who was sent to anounce the coming the messiah

Matthew 21:35-36 The farmers took his servants, beat one, killed another, and stoned another. Again, he sent other servants more than the first: and they treated them the same way.

But as they was sent to anounce the coming of the messiah they was killed and rejected

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. "Fill up, then, the measure of your fathers' guilt. "Serpents, brood of vipers! How can you escape the condemnation of hell? "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, "that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. "Assuredly, I

say to you, all these things will come upon this generation. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (Matthew 23:29-37 NKJV)

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. "Fill up, then, the measure of your fathers' guilt. "Serpents, brood of vipers! How can you escape the condemnation of hell? (Matthew 23:29-33 NKJV)

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (Matthew 23:37 NKJV)

Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.'" So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD. (2 Chronicles 24:20-21 NKJV)

Matthew 21:37-39 But afterward he sent to them his son, saying, 'They will respect my son.' But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' So they took him, and threw him out of the vineyard, and killed him.

Just as they did with the prophets so they did with the messiah

"You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, (Acts 7:51-52 NKJV)

Jesus was killed out of envy

Matthew 27:18 For he knew that they had handed Him over because of envy.

Mark 15:10 For he knew that the chief priests had handed Him over because of envy.

Jesus died outside the gates of Jerusalem as the animals sacrifices for sin which blood was to be brought to the sanctuary was killed outside the camp

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. (Hebrews 13:11-13 NKJV)

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (Mark 15:21-22 KJV)

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: (John 19:17 KJV)

The sacrifices was done outside the camp

"But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering. (Exodus 29:14 NKJV)

'But the bull's hide and all its flesh, with its head and legs, its entrails and offal- 'the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned. (Leviticus 4:11-12 NKJV)

The flesh and the hide he burned with fire outside the camp. (Leviticus 9:11 NKJV)

"The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. (Leviticus 16:27 NKJV)

'You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; (Numbers 19:3 NKJV)

Matthew 21:40-42 When therefore the lord of the vineyard comes, what will he do to those farmers?" They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season." Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord. It is marvelous in our eyes?'

Jesus quotes Psalms 118 in referance to himself as the stone which was rejected by the builders

The stone which the builders rejected Is become the head of the corner. This is Jehovah's doing; It is marvellous in our eyes. (Psalms 118:22-23 ASV)

Matthew 21:43 Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit.

The Christians are here called a nation , which will include both Jew and Gentile distant from Israel as a nation or any nation in fact. We so much so that here on this earth we don't have a city.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. (Hebrews 12:22-24 NKJV)

For here we have no continuing city, but we seek the one to come. (Hebrews 13:14 NKJV)

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light: (1 Peter 2:9 WEB)

Who has heard such a thing? who has seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. (Isaiah 66:8 WEB)

and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, (Ephesians 2:6 WEB)

So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God, (Ephesians 2:19 WEB)

We read in the Jerusalem and the Babylonian Talmud that before the destruction of the temple for forty years the jews did not recieve confirmation of atonement on the Day of atonement those 40 years began on 30 AD when Jesus was put on the cross and when 40 years were done destruction came on Jerusalem and the temple ending in thier land being striped away from them :

> "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 AD]

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).

Matthew 21:44 He who falls on this stone will be broken to pieces, but on whoever it will fall, it will scatter him as dust."

Matthew 21:45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.

Matthew 21:46 When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

Matthew 22:1 Jesus answered and spoke again in parables to them, saying,

Matthew 22:2 The Kingdom of Heaven is like a certain king, who made a marriage feast for his son,

Matthew 22:3 and sent out his servants to call those who were invited to the marriage feast, but they would not come.

Matthew 22:4 Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My oxen and my fatlings are killed, and all things are ready. Come to the marriage feast!"'

Matthew 22:5 But they made light of it, and went their ways, one to his own farm, another to his merchandise,

Matthew 22:6 and the rest to hold of his servants, and treated them shamefully, and killed them.

Matthew 22:7 When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

Matthew 22:8 Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy.

Matthew 22:9 Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.'

Matthew 22:10 Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests.

Matthew 22:11 But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing,

Matthew 22:12 and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless.

Matthew 22:13 Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.'

Matthew 22:14 For many are called, but few chosen."

Matthew 22:15 Then the Pharisees went and took counsel how they might entrap him in his talk.

Matthew 22:16 They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone.

Matthew 22:17 Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

Matthew 22:18 But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites?

Matthew 22:19 Show me the tax money." They brought to him a denarius .

Matthew 22:20 He asked them, "Whose is this image and inscription?"

Matthew 22:21 They said to him, "Caesar's." Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."

Matthew 22:22 When they heard it, they marveled, and left him, and went away.

Matthew 22:23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him,

The Sadducees denied the resurrection, spirits and angels.

For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. (Acts 23:8 WEB)

The Sadducees also being those who carried the Priesthood, would explain why John the Baptist dad couldn't accept the fact that a angel appeared to him.

Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years." The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time." (Luke 1:18-20 WEB)

Matthew 22:24 saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up seed for his brother.'

The Sadducees is refering to

(Deuteronomy 25:5) If brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a stranger: her husband's brother shall go in to her, and take her to him as wife, and perform the duty of a husband's brother to her. (WEB)

Matthew 22:25 Now there were with us 7 brothers. The 1st married and died, and having no seed left his wife to his brother.

Matthew 22:26 In like manner the 2nd also, and the 3rd, to the 7th.

Matthew 22:27 After them all, the woman died.

Matthew 22:28 In the resurrection (Time of the raising of the Dead) therefore, whose wife will she be of the 7? For they all had her."

Matthew 22:29 But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven.

God's or of God is omited in some anciet text

Matthew 22:31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying,

Matthew 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

Jesus is refering to

(Exodus 3:6) Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God. (WEB)

Matthew 22:33 When the multitudes heard it, they were astonished at his teaching.

Matthew 22:34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.

Matthew 22:35 One of them, a lawyer, asked him a question, testing him.

Matthew 22:36 Teacher, which is the greatest commandment in the law?"

Matthew 22:37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'

Jesus quotes

and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. (Deuteronomy 6:5 ASV)

Matthew 22:38 This is the first and great commandment.

Matthew 22:39 A second likewise is this, 'You shall love your neighbor as yourself.'

Jesus quotes

Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah. (Leviticus 19:18 ASV)

Matthew 22:40 The whole law and the prophets depend on these two commandments."

Matthew 22:41 Now while the Pharisees were gathered together, Jesus asked them a question,

Matthew 22:42 saying, "What do you think of the Christ? Whose son is he?" They said to him, "Of David."

Matthew 22:43 He said to them, "How then does David in the Spirit call him Lord, saying,

Matthew 22:44 'The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet?'

Jesus refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

Matthew 22:45 "If then David calls him Lord, how is he his son?"

Matthew 22:46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth.

Matthew 23:1 Then Jesus spoke to the multitudes and to his disciples,

Matthew 23:2 saying, "The scribes and the Pharisees is sitting on Moses' seat.

Matthew 23:3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do.

Matthew 23:4 For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them.

Matthew 23:5 But all their works they do to be seen by men. They make their phylacteries broad, enlarge the fringes of their garments,

A phylactery (tefillin in Hebrew) is a small leather pouch that some Jewish men wear on their forehead or arm in prayer. It is used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8.

Matthew 23:6 and love the place of honor at feasts, the best seats in the synagogues,

Matthew 23:7 the salutations in the marketplaces, and to be called 'Rabbi (Rabboni, my teacher, my master) , Rabbi ' (Rabboni, my teacher, my master) by men.

Matthew 23:8 But don't you be called 'Rabbi (Rabboni, my teacher, my master) ,' for one is your teacher, the Christ, and all of you are brothers.

Matthew 23:9 Call no man on the earth your father, for one is your Father, he who is in heaven.

Matthew 23:10 Neither be called masters (Lords) , for one is your master, the Christ.

Matthew 23:11 But he who is greatest among you will be your servant.

Matthew 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Matthew 23:13 Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long

prayers. Therefore you will receive greater condemnation.

Matthew 23:14 But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter.

Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

Matthew 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of hell (Gehenna) as yourselves.

Matthew 23:16 Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.'

Matthew 23:17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?

Matthew 23:18 Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?'

Matthew 23:19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

Matthew 23:20 He therefore who swears by the altar, swears by it, and by everything on it.

Matthew 23:21 He who swears by the temple, swears by it, and by him who was living in it.

Matthew 23:22 He who swears by heaven, swears by the throne of God, and by him who sits on it.

Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone.

Cumin.... is an aromatic seed from Cuminum cyminum, resembling caraway in flavor and appearance. It is used as a spice. Notice that what was being tithed is not money but spicies which are mint, dill, and cumin. Money was never given as a tithe according to the law of Moses. Animals and spicies was given as a tithe.

'And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD'S. It is holy to the LORD. Leviticus 27:30

"At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. Deuteronomy 14:28

As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps. 2 Chronicles 31:5-6

Matthew 23:24 You blind guides, who strain out a gnat, and swallow a camel!

Here we see a hyperbole which is a exaggeration to prove a point and putting a image in one's mind helps to remember it , which kind of speaches Jesus used often.

Gnat was the smallest of the unclean animals and the Camel was the tallest and biggest . There sleaves was used to strain the cup as they drank wine which they did often so that no gnat which was unclean would be drank but in that process they swollowed a camel largest of unclean animals in Israel which is a whole lot times bigger than any gnat. In other words they forcus on the small details of the law but didn't give importance to the major details which were of more needful to do .

'These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. 'But all other flying insects which have four feet shall be an abomination to you. (Leviticus 11:22-23 NKJV)

Levitcus 11:4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because

he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Deuteromony 14:7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

Matthew 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.

TR reads "self-indulgence" instead of "unrighteousness"

Matthew 23:26 You blind Pharisee, first clean the inside of the cup and of the platter, that the outside of it may become clean also.

Matthew 23:27 Woe to you, scribes and Pharisees, Who pretend to be what they are not (actors , those wearing a mask ,hypocrites) ! For you are like tombs that are painted white (Whitewashed) , which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

Tombs that wasn't noticeable (or limestone ossuaries) would be painted white each spring before Passover to warn those who pass by to avoid them and in doing so that they can avoid being made unclean.

Matthew 23:28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

Matthew 23:29 Woe to you, scribes and Pharisees, Who pretend to be what they are not (actors , those wearing a mask ,hypocrites) ! For you build the tombs of the prophets, and decorate the tombs of the righteous,

Matthew 23:30 and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.'

Matthew 23:31 Therefore you testify to yourselves that you are children of those who killed the prophets.

Matthew 23:32 Fill up, then, the measure of your fathers.

Matthew 23:33 You snakes (serpents) , you children (offspring) of vipers, how will you escape the judgment of Hell (Gehenna) ?

Matthew 23:34 Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city;

Matthew 23:35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah (Berechiah) , whom you killed between the sanctuary and the altar.

Jesus here refers to

(Genesis 4:8) Cain said to Abel, his brother, "Let's go into the field." It happened when they were in the field, that Cain rose up against Abel, his brother, and killed him. (WEB)

(2 Chronicles 24:20-21) The Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, Thus says God, Why disobey you the commandments of Yahweh, so that you can't prosper? because you have forsaken Yahweh, he has also forsaken you. They conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Yahweh. (WEB)

Luke doesn't mention son of Barachiah in Luke 11:51 it could be possible that that name might not be in the oringal version of Matthew but added later on by a scribe.

Matthew 23:36 Most certainly I tell you, all these things will come upon this generation.

Matthew 23:37 Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have

gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

Matthew 23:38 Behold, your house is left to you desolate.

Matthew 23:39 For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'"

This fullfill the prophecy in

Blessed be he that cometh in the name of Jehovah: We have blessed you out of the house of Jehovah. (Psalms 118:26 ASV)

Matthew 24:1 Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

Matthew 24:2 But he answered them, "Don't you see all of these things? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."

Matthew 24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"

Matthew 24:4 Jesus answered them, "Be careful that no one be deceiving you (leading you astray) .

Matthew 24:5 For many will come in my name, saying, 'I am the Messiah (Christ, anointed one) ,' and will be deceiving many (lead many astraying) .

Matthew 24:6 You will hearing of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet.

Matthew 24:7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

Matthew 24:8 But all these things are the beginning of birth pains.

Matthew 24:9 Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake.

Matthew 24:10 Then many will stumble, and will deliver up one another, and will hate one another.

Matthew 24:11 Many false prophets will arise, and will lead many astray.

Matthew 24:12 Because iniquity will be multiplied, the love of many will grow cold.

Matthew 24:13 But he who endures to the end, the same will be saved.

Matthew 24:14 This Gospel (Good News) of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

Matthew 24:15-16 When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.

Three times a referance to the abomination of desolation is spoken of by Daniel

He shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the offering to cease; and on the wing of abominations shall come one who makes desolate; and even to the full end, and that determined, shall wrath be poured out on the desolate. (Daniel 9:27 WEB)

Forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall set up the abomination that makes desolate. (Daniel 11:31 WEB)

From the time that the continual burnt offering shall be taken away, and the abomination that makes desolate set up, there shall be one thousand two hundred ninety days. (Daniel 12:11 WEB)

Luke describes it as the Roman armies around the city

"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. (Luke 21:20 WEB)

The early Church Father Eusebius 270-340 AD stated in Book 3 chapter 5 of Church History the following which goes along with this what is being said {" AFTER Nero had held the power thirteen years, and Galba and Otho had ruled a year and six months, Vespasian, who had become distinguished in the campaigns against the Jews, was proclaimed sovereign in Judea and received the title of Emperor from the armies there. Setting out immediately, therefore, for Rome, he entrusted the conduct of the war . against the Jews to his son Titus. For the Jews after the ascension of our Savior, in addition to their crime against him, had been devising as many plots as they could against his apostles. First Stephen was stoned to death by them, and after him James, the son of Zebedee and the brother of John, was beheaded, and finally James, the first that had obtained the episcopal seat in Jerusalem after the ascension of our Savior, died in the manner already described. But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, “Go ye and make disciples of all the nations in my name.”

But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men. But the number of calamities which every where fell upon the nation at that time; the extreme misfortunes to which the inhabitants of Judea were especially subjected, the thousands of men, as well as women and children, that perished by the sword, by famine, and by other forms of death innumerable, — all these things, as well as the many great sieges which were carried on against the cities of Judea, and the excessive. sufferings endured by those that fled to Jerusalem itself, as to a city of perfect safety, and finally the general course of the whole war, as well as its particular occurrences in detail, and how at last the abomination of desolation, proclaimed by the prophets, stood in the very temple of God, so celebrated of old, the temple which was now awaiting its total and final destruction by fire, — all these things any one that wishes may find accurately described in the history written by Josephus.

But it is necessary to state that this writer records that the multitude of those who were assembled from all Judea at the time of the Passover, to the number of three million souls, were shut up in Jerusalem “as in a prison,” to use his own words. For it was right that in the very days in which they had inflicted suffering upon the Savior and the Benefactor of all, the Christ of God, that in those days, shut up “as in a prison,” they should meet with destruction at the hands of divine justice. But passing by the particular calamities which they suffered from the attempts made upon them by the sword and by other means, I think it necessary to relate only the misfortunes which the famine caused, that those who read this work may have some means of knowing that God was not long in executing vengeance upon them for their wickedness against the Christ of God."}

Matthew 24:17 Let him who is on the housetop not go down to take out things that are in his house.

Matthew 24:18 Let him who is in the field not return back to get his clothes.

Matthew 24:19 But woe to those who are with child and to nursing mothers in those days!

But woe to those who are with child and to nursing mothers in those days..... A example of how bad it was for women with babies in those day can be seen in Josephus

Josephus in War of the Jews states in Book 6 Chapter 3 {" There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethezob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she east at these rapacious villains, she had provoked them to anger

against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." " After which those men went out trembling, being never so much aftrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.}

Matthew 24:20 You should be praying that your excape (flight, fleeing) will not be in the winter, nor on a Sabbath ,

The Zealots took over Jerusalem, the gates of Jeruselm would of been closed on the sabbath and they would kill you if you broke any of commandments of Moses, in winter time due to the famine and the war with the Romans would of been hard to gather food for the flight.

Matthew 24:21 for then there will be great tribulation (oppression, distress, affliction) such as has not been from the beginning of the world until now, no, nor ever will be.

Matthew 24:22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

Matthew 24:23 "Then if any man tells you, 'Behold, here is the Messiah (Christ, the anointed one) ,' or, 'There,' don't believe it.

Matthew 24:24 For there will arise false messiahs (Christs, the anointed ones), and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the elect (chosen ones) .

Matthew 24:25 Behold, I have told you beforehand.

Matthew 24:26 If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner chambers,' don't believe it.

Matthew 24:27 For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man.

Matthew 24:28 For wherever the carcass is, there is where the vultures (or, eagles) gather together.

Matthew 24:29 But immediately after the Tribulation (pressure, oppression, burdened, persecution, trouble, anguish) of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;

Notice that according to verses 29 to 31 the church aka the elect will go through the Tribulation

Isaiah also speaks of the Sun and moon not giving it's light and the sky being moved

For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going forth, and the moon will not cause its light to shine. (Isaiah 13:10 WEB)

All of the army of the sky will be dissolved. The sky will be rolled up like a scroll, and all its armies will fade away, as a leaf fades from off a vine or a fig tree. (Isaiah 34:4 WEB)

Matthew 24:30 and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

Matthew 24:31 He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

Matthew 24:32 "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near.

Matthew 24:33 Even so you also, when you see all these things, know that it is near, even at the doors.

Matthew 24:34 Most certainly I tell you, this race of people (generation) will not pass away, until all these things are accomplished.

The Greek word γενεά pronounce genea which other translations has for "generation" can also be translated as "race."

Matthew 24:35 Heaven and earth will pass away (to become vain, be rendered void, disappear, vanish, be disregarded, neglected, have a end) , but my words will not pass away (to become vain, be rendered void, disappear, vanish, be disregarded, neglected, have a end) .

Matthew 24:36 But no one knows of that day and hour (time , season , period) , not even the angels of heaven, (nor the Son) but my Father only

Some Manuscripts add "nor the Son" after "not even the angels of heaven" mostlikely from Copyist who wrote it to parallel it with Marks gospel who says it .

How does the Son does not know his coming? it is mostlikely speaking of declaratively knowledge like for example which Paul told to the church of Corinthians in

For I determined not to know anything among you, except Jesus Christ, and him crucified. (1 Corinthians 2:2 WEB)

Did Paul knew other things ? Yes he did , but he choose not to declare them but Jesus Christ and him crucified. So Does Jesus knows his coming ? Yes he does but he chooses not to tell us because that is only reserved for the Father to make known when it happens. As the example in Acts 1:6-7 in referance to the Father.

Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?" He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. (Acts 1:6-7 WEB)

Matthew 24:37 As the days of Noah were, so will be the coming of the Son of Man.

Matthew 24:38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Matthew 24:39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man.

Matthew 24:40 Then two will be in the field: one will be taken and one will be left;

The word men is not in the greek text but added in some translations

Matthew 24:41 two grinding at the millstone, one will be taken and one will be left.

The word women is not in the greek text but added in some translations

Matthew 24:42 Watch therefore, for you don't know in what hour your Lord comes.

Matthew 24:43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into.

Matthew 24:44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

Matthew 24:45 "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?

Matthew 24:46 Blessed is that servant whom his lord finds doing so when he comes.

Matthew 24:47 Most certainly I tell you that he will set him over all that he has.

Matthew 24:48 But if that evil servant should say in his heart, 'My lord is delaying his coming,'

Matthew 24:49 and begins to beat his fellow servants, and eat and drink with the drunkards,

Matthew 24:50 the lord of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it,

Matthew 24:51 and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

Matthew 25:1 Then the Kingdom of Heaven will be like 10 virgins, who took their lamps, and went out to meet the bridegroom (bridegroom and the bride) .

Matthew 25:2 5 of them were foolish, and 5 were wise.

foolish in Greek is the word μωρός (mōros) this is where we get the word moron from which means stupid or foolish

Matthew 25:3 Those who were foolish, when they took their lamps, took no oil with them,

Matthew 25:4 but the wise took oil in their filler vessels with their lamps.

Filler vessels was a small vessal used to store the oil when needed to pour into the lamps if they ran out , the virgins would have taken them too with them along with the lamps

Matthew 25:5 Now while the bridegroom delayed, they all slumbered and slept.

Matthew 25:6 But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!'

Matthew 25:7 Then all those virgins arose, and trimmed their lamps.

The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

Matthew 25:8 The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Matthew 25:9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.'

Matthew 25:10 While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

Matthew 25:11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.'

Matthew 25:12 But he answered, 'Most certainly I tell you, I don't know you.'

Matthew 25:13 Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

Matthew 25:14 "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them.

Matthew 25:15 To one he gave 5 talents, to another 2, to another 1; to each according to his own ability. Then he went on his journey.

Matthew 25:16 Immediately he who received the 5 talents went and traded with them, and made another 5 talents.

Matthew 25:17 In like manner he also who got the 2 gained another 2.

Matthew 25:18 But he who received the 1 went away and dug in the earth, and hid his lord's money.

Matthew 25:19 "Now after a long time the lord of those servants came, and reconciled accounts with them.

Matthew 25:20 He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

Matthew 25:21 "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

Matthew 25:22 "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

Matthew 25:23 His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

Matthew 25:24 "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.

Notice that the one to be punished is the one that will be last, in each parable or teaching the man with the one Talent or as with the judgement of the nations the last one is the one who is judged and the first one is the one given the reward. The first ones are never told what they did wrong and the last one is never told what they did right. The saints and the wicked will never be judged at the same time. There will be one ressurection for the righteous and one ressurection for the wicked .

Luke 14:14 "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. (John 5:28-29 WEB)

His conception of his master is evil and it moved him to nothing for his master . Bad doctrine leads to bad behavior. But Good teaching leads to right living. What you believe about God will effect the work you do for him and how you live.

If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, (1 Timothy 6:3 WEB)

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, (Titus 1:1 WEB)

Matthew 25:25 I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

There is a fear of God that is good which makes you productive and there is a fear that is bad to have that will move you to do nothing for God .

Good fear of God

He set judges in the land throughout all the fortified cities of Judah, city by city, and said to the judges, Consider what you do: for you don't judge for man, but for Yahweh; and he is with you in the judgment. Now therefore let the fear of Yahweh be on you; take heed and do it: for there is no iniquity with Yahweh our God, nor respect of persons, nor taking of bribes. Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' houses of Israel, for the judgment of Yahweh, and for controversies. They returned to Jerusalem. He charged them, saying, Thus shall you do in the fear of Yahweh, faithfully, and with a perfect heart. (2 Chronicles 19:5-9 WEB)

Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. (KJV)

Bad Fear of God

Yahweh God called to the man, and said to him, "Where are you?" The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself." (Genesis 3:9-10 WEB)

The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come; and who is able to stand?" (Revelation 6:15-17 WEB)

Matthew 25:26 But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.

The way he precieved his master was the way his master judged him

Matthew 25:27 You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

The Bankers here is the church or could be a referance to what you do for Christ where your gifts and talents are used

Matthew 25:28 Take away therefore the talent from him, and give it to him who has the ten talents.

Matthew 25:29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away.

Matthew 25:30 Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

Matthew 25:31 But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

Matthew 25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

Matthew 25:33 He will set the sheep on his right hand, but the goats on the left.

Matthew 25:34 Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;

Matthew 25:35 for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in;

Matthew 25:36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

Matthew 25:37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink?

Matthew 25:38 When did we see you as a stranger, and take you in; or naked, and clothe you?

Matthew 25:39 When did we see you sick, or in prison, and come to you?'

Matthew 25:40 "The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers you did it to me.'

The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings but here we see Jesus is talking about those who believe in him who latter will be call Christians who he calls brothers and what nations do to them you do it to him.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (Matthew 10:40-42 KJV)

And whoso shall receive one such little child in my name receiveth me: (Matthew 18:5 ASV)

and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great. (Luke 9:48 ASV)

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (Luke 10:16 ASV)

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (John 13:20 ASV)

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: (Acts 9:1-5 ASV)

and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. (Galatians 4:14 ASV)

Matthew 25:41 Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels;

Matthew 25:42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink;

Matthew 25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

Matthew 25:44 Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

Matthew 25:45 Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.'

Matthew 25:46 These will go away into eternal punishment, but the righteous into eternal life."

Here we see that both enjoyment in heaven is eternal and the torment of hell is eternal. If one has no end the other aswell has no end.

Matthew 26:1 It happened, when Jesus had finished all these words, that he said to his disciples,

Matthew 26:2 "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

Matthew 26:3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas.

Matthew 26:4 They took counsel together that they might take Jesus by deceit, and kill him.

Matthew 26:5 But they said, "Not during the feast, lest a riot occur among the people."

Matthew 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Matthew 26:7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he reclined at the table.

This woman was Mary the sister of Martha and Lazarus see John 12

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:1-3 KJV)

Matthew 26:8-9 But when his disciples saw this, they were angered (outraged , move with indignantion) , saying, "Why this waste? For this ointment might have been sold for much, and given to the poor."

This protest was started by Judas then the other disciples followed in his example

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. (John 12:4-6 KJV)

The amount that it could of been sold was 300 days wage

"Why wasn't this ointment sold for three hundred denarii, and given to the poor?" (John 12:5 WEB)

Matthew 26:10 However, knowing this, Jesus said to them, "Why do you trouble the woman? Because she has done a good work for me.

Matthew 26:11 For you always have the poor with you; but you don't always have me.

Matthew 26:12 For in pouring this ointment on my body, she did it to prepare me for burial.

Matthew 26:13 Most certainly I tell you, wherever this Gospel (Good News) is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

This event gave Judas the motive to betray Jesus out of anger because his greed wasn't being filled , he didn't saw Jesus worth, to him the money he could of have was worth more than Jesus who created the world and everything in it .

Matthew 26:14-15 Then one of the 12, who was called Judas Iscariot, went to the chief priests, and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him 30 pieces of silver.

Matthew 26:16 From that time he sought opportunity to betray him.

Matthew 26:17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

Matthew 26:18 He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

Matthew 26:19 The disciples did as Jesus commanded them, and they prepared the Passover.

Matthew 26:20 Now when evening had come, he was reclining at the table with the twelve disciples.

Matthew 26:21 As they were eating, he said, "Most certainly I tell you that one of you will betray me."

Matthew 26:22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

Matthew 26:23 He answered, "He who dipped his hand with me in the dish, the same will betray me.

Matthew 26:24 The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

It would be better for that man if he had not been born..... this statement comes from

1 Enoch 38:2 When righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? And where the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.

Matthew 26:25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi (Rabboni, my teacher, my master) ?" He said to him, "You said it."

Matthew 26:26 As they were eating, Jesus took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body."

TR reads "blessed" instead of "gave thanks for"

Matthew 26:27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it,

Matthew 26:28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.

Matthew 26:29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."

Matthew 26:30 When they had sung a hymn, they went out to the Mount of Olives.

Matthew 26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Jesus said this prophecy was to be fullfilled in him

"Awake, sword, against my shepherd, and against the man who is close to me," says Yahweh of Armies. "Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones. (Zechariah 13:7 WEB)

Matthew 26:32 But after I am raised up, I will go before you into Galilee."

Matthew 26:33 But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

Pride always leads to a fall

When pride comes, then comes shame, but with humility comes wisdom. (Proverbs 11:2 WEB)

Pride goes before destruction, and a haughty spirit before a fall. (Proverbs 16:18 WEB)

A man's pride brings him low, but one of lowly spirit gains honor. (Proverbs 29:23 WEB)

Satan was asking for Peter

The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, (Luke 22:31 WEB)

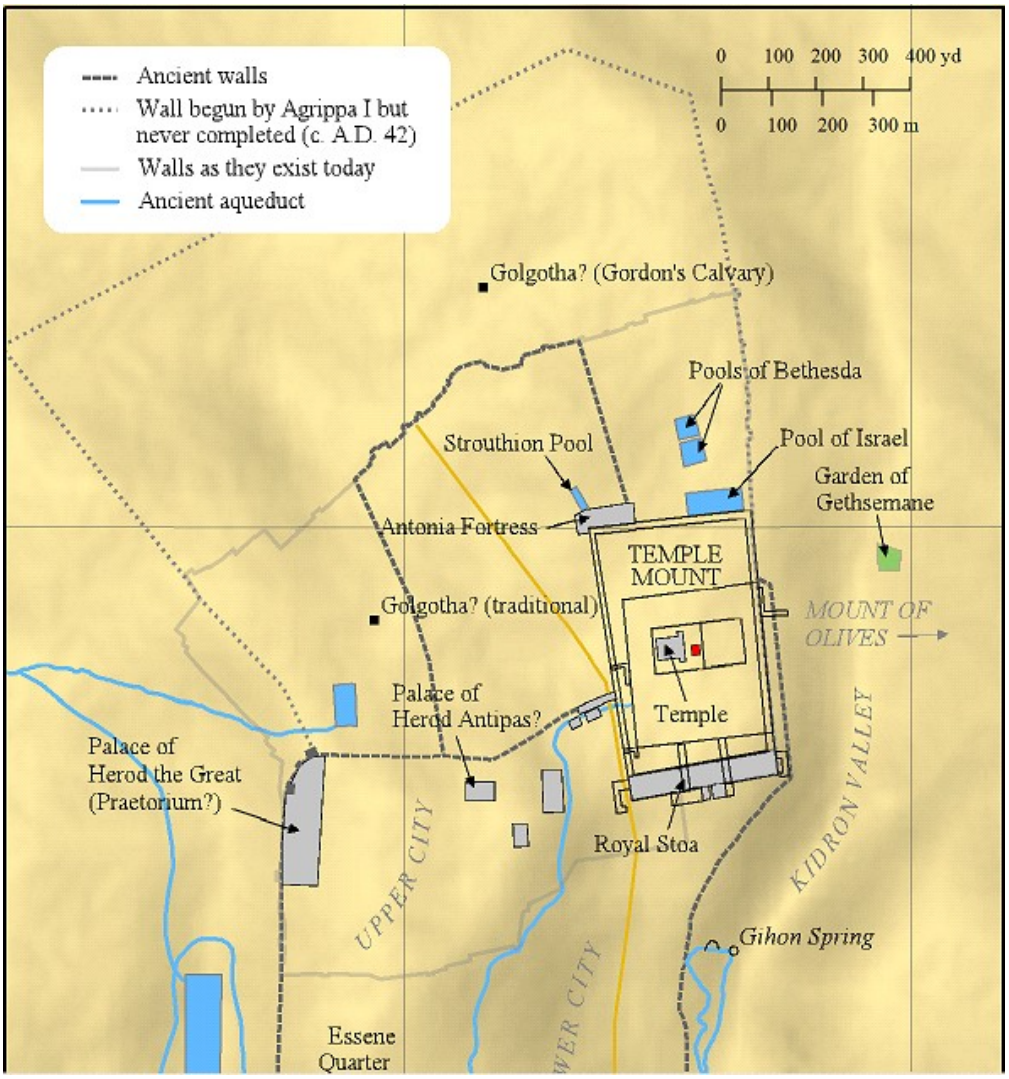
Notice how Peter is very prideful even putting himself above the other disciples in saying "Even if all will be made to stumble because of you, I will never be made to stumble"

The never became a sure thing. That one word "never" was certain for his downfall so he could be made humble.He also exalted himself over prophecy , God said through the prophet Zechariah this was to happen but in Peter's mind he was only the exception.

Matthew 26:34 Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

Matthew 26:35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

Matthew 26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray."



Matthew 26:37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.

Athough Jesus had twelve Apostles, but he was closer to Peter , James and John.

Matthew 17:1 After 6 days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by

themselves.

And he suffered no man to follow him, save Peter, and James, and John the brother of James. (Mark 5:37 KJV)

Matthew 26:38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

Matthew 26:39 He went forward a little, prostrated , lying face downward (fell on his face) , and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

Matthew 26:40 He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour?

Matthew 26:41 Watch (be vigilant, attentive, circumspect, on your guard) and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

Matthew 26:42 Again, a 2nd time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done."

Matthew 26:43 He came again and found them sleeping, for their eyes were heavy.

Matthew 26:44 He left them again, went away, and prayed a 3rd time, saying the same words.

Matthew 26:45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

Matthew 26:46 Arise, let's be going. Behold, he who betrays me is at hand."

Matthew 26:47 While he was still speaking, behold, Judas, 1 of the 12, came, and with him a great multitude with swords and clubs, from the chief priest and elders of the people.

Matthew 26:48 Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him."

Matthew 26:49 Immediately he came to Jesus, and said, "Hail, Rabbi (my master) !" and kissed him.

Matthew 26:50 Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him.

Matthew 26:51 Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear.

Peter was the disciple who cut the ear off of the servant of the high priest

(John 18:10) Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. (WEB)

Matthew 26:52 Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword.

Matthew 26:53 Or do you think that I couldn't ask my Father, and he would even now send me more than 12 legions of angels?

A legion is 4,000 to 6,000 in number. Let's say it is 6,000 that would add up to 72,000 Angels

Matthew 26:54 How then would the Scriptures be fulfilled that it must be so?"

Matthew 26:55 In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me.

Matthew 26:56 But all this has happened, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled.

As Jesus said so it happen all the disciples left him and ran away

Matthew 26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Matthew 26:57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

In them taking Jesus by night and judging him at night they was breaking thier own oral law

[Mishna] Sanhedrin 4:1.... In property cases they try the case by day and complete it by night. In capital cases, they try the case by day and complete it [by] day. ` In property cases they come to a final decision on the same day [as the trial itself], whether it is for acquittal or conviction. In capital cases they come to a final decision for acquittal on the same day, but on the following day for conviction. `Therefore they do not judge [capital cases] either on the eve of the Sabbath or on the eve of a festival.

Matthew 26:58 But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.

Matthew 26:59 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death;

Matthew 26:60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward,

Matthew 26:61 and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

Matthew 26:62 The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?"

Matthew 26:63 But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

The High Priest being the judge acted like the prosecutor in doing so was breaking his own oral law

Avot 1:8 Yehudah ben Tabbai and Shimon ben Shatach received [the oral tradition] from them. Yehudah ben Tabbai said: "Do not act as a counselor [when sitting as a judge]. When the litigants stand before you, regard them both as guilty, but when they leave, having accepted the judgment, regard them both as guiltless."

The Messiah is called God's son in the Old Testament

"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; Be instructed, you judges of the earth. Serve the LORD with fear, And rejoice with trembling. Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him. (Psalms 2:7-12 NKJV)

Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? (Proverbs 30:4 NKJV)

For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6 NKJV)

Matthew 26:64 Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the

right hand of Power, and coming on the clouds of the sky."

Here Jesus called on two prophecies and said that he fullfilled them

The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." (Psalms 110:1 NKJV)

"I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. (Daniel 7:13-14 NKJV)

In other words you are judging me but the time will come when I will judge you

Matthew 26:65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.

According to the Law the high priest was not supose to rip his clothes for any reason

'He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes; 'nor shall he go near any dead body, nor defile himself for his father or his mother; 'nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the LORD. (Leviticus 21:10-12 NKJV)

Matthew 26:66 What do you think?" They answered, "He is worthy of death!"

Matthew 26:67 Then they spit in his face and beat him with their fists, and some slapped him,

Matthew 26:68 saying, "Prophesy to us, you Christ! Who hit you?"

Matthew 26:69 Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

Matthew 26:70 But he denied it before them all, saying, "I don't know what you are talking about."

Matthew 26:71 When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

Matthew 26:72 Again he denied it with an oath, "I don't know the man."

Matthew 26:73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

Matthew 26:74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed.

Matthew 26:75 Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

Matthew 27:1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:

Matthew 27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.

Matthew 27:3 Then Judas, who betrayed him, when he saw that Jesus was condemned, repented (was remorseful, felt regret for what he did ,felt remorse, changed his mind) , and brought back the 30 pieces of silver to the chief priests and elders,

Matthew 27:4 saying, "I have sinned in that I betrayed innocent (righteous) blood." But they said, "What is that to us? You see to it."

Matthew 27:5 He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself.

Matthew 27:6- 10 The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." They took counsel, and bought the potter's field with them, to bury strangers in. Therefore that field was called "The Field of Blood" to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the 30 pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, and they gave them for the potter's field, as the Lord commanded me."

Jeremiah is the most prominent prophet so he is mention to represent the whole this is seen in other passages for example in Luke 24 where Psalms is mention to incude proverbs and the other writtings.

This fullfills the prohecy in

And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah. (Zechariah 11:12-13 ASV)

Thus said Jehovah, Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; (Jeremiah 19:1 ASV)

And Jeremiah said, The word of Jehovah came unto me, saying, Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. So Hanamel mine uncle's son came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah. And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. (Jeremiah 32:6-9 ASV)

Matthew 27:11 Now Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?" Jesus said to him, "So you say."

Matthew 27:12 When he was accused by the chief priests and elders, he answered nothing.

Matthew 27:13 Then Pilate said to him, "Don't you hear how many things they testify against you?"

Matthew 27:14 He gave him no answer, not even 1 word, so that the governor marveled greatly.

Matthew 27:15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.

Matthew 27:16 They had then a notable prisoner, called Barabbas.

"Barabbas" name means Son of his Father

Matthew 27:17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?"

Matthew 27:18 For he knew that because of envy they had delivered him up.

Mark states he perceived that is what due to envy

(Mark 15:10) For he perceived that for envy the chief priests had delivered him up. (WEB)

Matthew 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him."

Matthew 27:20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus.

Matthew 27:21 But the governor answered them, "Which of the 2 do you want me to release to you?" They said, "Barabbas!"

Matthew 27:22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?" They all said to him, "Let him be crucified!"

Matthew 27:23 But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified!"

Matthew 27:24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. (I am innocent of this righteous blood , I am innocent of this [man's] blood) You see to it."

Matthew 27:25 All the people answered, "May his blood be on us, and on our children!"

Matthew 27:26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.

Matthew 27:27 Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him.

Matthew 27:28 They stripped him (And they clothed him) , and put a scarlet robe on him.

Differences between the words for "stripped" and "clothed" in Greek is just one letter that could of accidently been added by a copyist .

Matthew 27:29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!"

Matthew 27:30 They spat on him, and took the reed and struck him on the head.

Matthew 27:31 When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

Matthew 27:32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.

Cyrene is a Ancient city in North Africa this man after carrying the cross converted and his sons and wife became well known in the Church of Rome

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. (Mark 15:21 KJV)

Salute Rufus chosen in the Lord, and his mother and mine. (Romans 16:13 KJV)

Matthew 27:33 They came to a place called "Golgotha," that is to say, "The place of a skull."

Matthew 27:34 They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.

Matthew 27:35 When they had crucified him, they divided his clothing among them, casting lots, that it might be fulfilled which was spoken by the prophet: 'They divided my garments among them, and for my clothing they cast lots;'"

This fullfill the prohecy in

They part my garments among them, And upon my vesture do they cast lots. (Psalms 22:18 ASV)

Matthew 27:36 and they sat and watched him there.

Matthew 27:37 They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."

Matthew 27:38 Then there were two robbers crucified with him, one on his right hand and one on the left.

This fullfull the prophecy in

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors. (Isaiah 53:12 ASV)

Matthew 27:39-44 Those who passed by blasphemed him, wagging their heads, and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!" Likewise the chief priests also mocking, with the scribes, the Pharisees, and the elders, said, "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" The robbers also who were crucified with him cast on him the same reproach.

These mocking on the Messiah fullfills the prohecy in

All they that see me laugh me to scorn: They shoot out the lip, they shake the head, saying, Commit thyself unto Jehovah; Let him deliver him: Let him rescue him, seeing he delighteth in him. (Psalms 22:7-8 ASV)

I am become also a reproach unto them: When they see me, they shake their head. (Psalms 109:25 ASV)

He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. (Isaiah 53:3 ASV)

Matthew 27:45 Now from 12pm (the 6th hour) there was darkness over all the land until 3 pm (the 9th hour).

Matthew 27:46 About 3 pm (the 9th hour) Jesus cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My God, my God, why have you forsaken me?"

TR reads "lama" instead of "lima"

<<For the Chief Musician; set to aAijaleth hash-Shahar. A Psalm of David.>> My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning? (Psalms 22:1 ASV)

Matthew 27:47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."

Matthew 27:48 Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.

Matthew 27:49 The rest said, "Let him be. Let's see whether Elijah comes to save him."(Let us see whether Elijah is coming to save him.' And another took a spear and pierced his side, and out came water and blood.)

Matthew 27:50 Jesus cried again with a loud voice, and yielded up his spirit.

Matthew 27:51 Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split.

Matthew 27:52-53 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

This event fullfills the prophecy in Isaiah where God states about being raised again with those who died before him.

Isaiah 26:19 Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the dead.

Matthew 27:54 Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

Matthew 27:55 Many women were there watching from afar, who had followed Jesus from Galilee, serving him.

Matthew 27:56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Matthew 27:57-60 When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came. This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up. Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the tomb, and departed.

Jesus being burried in a rich man's tomb fullfill the prohecy in Isaiah 53:9

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. (Isaiah 53:9 ASV)

Matthew 27:61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Matthew 27:62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate,

They broke the Sabbath in coming to Pilate

Matthew 27:63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After 3 days I will rise again.'

Matthew 27:64 Command therefore that the tomb be made secure until the 3rd day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

Matthew 27:65 Pilate said to them, "You have a guard of soliders . Go, make it as secure as you can."

A guard of soliders ,a watch, a Roman sentry which means a small body of soliders at the command of the priest

Matthew 27:66 So they went with the guard of soliders and made the tomb secure, sealing the stone.

Matthew 28:1 Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

Matthew 28:2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it.

Matthew 28:3 His appearance was like lightning, and his clothing white as snow.

Matthew 28:4 For fear of him, the guards shook, and became like dead men.

Matthew 28:5 The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified.

Matthew 28:6 He is not here, for he has risen, just like he said. Come, see the place where the Lord (he , Jesus) was lying.

Matthew 28:7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

Matthew 28:8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

Matthew 28:9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!" They came and grabbed hold of his feet, and worshiped him.

Matthew 28:10 Then Jesus said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

Matthew 28:11 Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened.

Matthew 28:12 When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers,

Matthew 28:13 saying, "Say that his disciples came by night, and stole him away while we slept.

Matthew 28:14 If this comes to the governor's ears, we will persuade him and make you free of worry."

They was worried because if they failed in keeping guard of a person , it was their life on the line.

But when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there. (Acts 12:19 NKJV)

Matthew 28:15 So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until this day.

Matthew 28:16 But the 11 disciples went into Galilee, to the mountain where Jesus had sent them.

Matthew 28:17 When they saw him, they bowed down to him, but doubted (they waver in opinion ,they hesitated) .

At first the disciples did not believe that is why Jesus had to rebuke thier doubts.

Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen. (Mark 16:14 WEB)

He said to them, "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have." When he had said this, he showed them his hands and his feet. While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?" They gave him a piece of a broiled fish and some honeycomb. He took them, and ate in front of them. (Luke 24:38-43 WEB)

Matthew 28:18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

Matthew 28:19 Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

The Church very early baptized in the Name of the Father , Son and Holy Spirit

Justin Martyr [A.D. 110-165.] states in his first Apology chapter 61 states {"As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water."}

The Teaching of the Twelve (120-160 AD) Chapter 7 {"And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before."}

Matthew 28:20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

Author: Mark is the Writer but the Words are those of Peter.

Early Christian Records:

Papias Bishop of Hieropolis (70-155 AD) in his Fragments 6 ("And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. ")

Irenaeus (120-202 AD) in Against Heresies: Book 3 Chapter 1 ("After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter.")

Eusebius (260-339 AD) Church History Book 2 Chapter 15 {" And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. "}

Purpose of the Gospel of Mark : The Gospel of Mark was written to Christians living at Rome most liking targeted more to Gentiles believers unlike Matthew which is targeted more to Jewish Believers. To give these believers a written acount of Jesus' Life , Burial and Resurrection starting with the Ministry of John the Bapist.

Date: Some Scholars date the writting of Mark around the late 30's to around the early 40's AD for Peter was alive when it was written according the Early Church leaders , But Some modern Scholars like to date it after Peter's death 65-75AD.

Outline of Chapter 01:

A. Verses 1-8 John the Baptist prepares the way for Jesus

B. Verses 9-11 The Baptism of Jesus

C. Verses 12-13 The Temptations Jesus recieves in the Wilderness

D. Verses 14-15 Jesus Begins his public Ministry

E. Verses 16-20 Jesus Calls his first Disciples

F. Verses 21-28 Jesus heals a Man with an Demon in Synagogue

G. Verses 29-34 Jesus Heals Peter's Mother in law and Many others

H. Verses 35-39 Jesus Preaches in Galilee

I. Verses 40-45 Jesus Cleanses a Leper

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

Mark 1:2 As it is written in the Prophets : "Behold, I send My messenger (Angel) before Your face, Who will prepare Your way before You."

Mark is refering to

(Malachi 3:1) "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says Yahweh of Armies. (WEB)

Mark 1:3 "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Mark is refering to

(Isaiah 40:3) The voice of one who calls out, "Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God. (WEB)

Mark 1:4 John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

Mark 1:5 Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

Mark 1:6 Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

Mark 1:7 And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

Mark 1:8 "I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Mark 1:9 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

Mark 1:10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

Mark 1:11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Mark 1:12 Immediately the Spirit drove Him into the wilderness.

Mark 1:13 And He was there in the wilderness 40 days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Mark 1:14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

Mark 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

Mark 1:16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

Mark 1:17 Then Jesus said to them, "Follow Me, and I will make you become fishers of men."

Mark 1:18 They immediately left their nets and followed Him.

Mark 1:19 When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets.

Mark 1:20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Mark 1:21 Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.

Mark 1:22 And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

Mark 1:23 Now there was a man in their synagogue with an unclean spirit (demon , devil) . And he cried out,

Mark 1:24 saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!"

the Holy One .... a name for God and for Aaron in the Old Testament being used for Jesus by the demon

for Aaron

(Numbers 16:7) "put fire in them and put incense in them before the LORD tomorrow, and it shall be that the man whom the LORD chooses is the holy one. You take too much upon yourselves, you sons of Levi!" (NKJV)

(Deuteronomy 33:8) And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, And with whom You contended at the waters of Meribah, (NKJV)

for God

(Isaiah 10:20) And it shall come to pass in that day That the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the LORD, the Holy One of Israel, in truth. (NKJV)

(Isaiah 12:6) Cry aloud and shout, you inhabitant of Zion; for the Holy One of Israel is great in the midst of you!" (WEB)

Mark 1:25 But Jesus rebuked him, saying, "Be quiet, and come out of him!"

Mark 1:26 And when the unclean spirit (demon , devil) had convulsed him and cried out with a loud voice, he came out of him.

Mark 1:27 Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him."

Mark 1:28 And immediately His fame spread throughout all the region around Galilee.

Mark 1:29 Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

Mark 1:30 But Simon's wife's mother lay sick with a fever, and they told Him about her at once.

Mark 1:31 So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Mark 1:32 At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.

Mark 1:33 And the whole city was gathered together at the door.

Mark 1:34 Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

Mark 1:35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.

Mark 1:36 And Simon and those who were with Him searched for Him.

Mark 1:37 When they found Him, they said to Him, "Everyone is looking for You."

Mark 1:38 But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.

Mark 1:39 And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Mark 1:40 Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."

Mark 1:41 Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed.

Mark 1:42 As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

Mark 1:43 And He strictly warned him and sent him away at once,

Mark 1:44 and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them."

Mark 1:45 However, he went out and began to proclaim it freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Outline of Chapter 02

A. Verses 1-12 Jesus Heals a Paralytic

B. Verses 13- 17 Jesus Calls Levi (Matthew)

C. Verses 18-22 Jesus Answers A Question on Fasting

D. Verses 23-28 Jesus is the Lord of the Sabbath

Mark 2:1 And again He entered Capernaum after some days, and it was heard that He was in the house.

Mark 2:2 Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

Mark 2:3 Then they came to Him, bringing a paralytic who was carried by four men.

Mark 2:4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

Mark 2:5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

Mark 2:6 And some of the scribes were sitting there and reasoning in their hearts,

Mark 2:7 "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

Mark 2:8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?

Mark 2:9 "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

Mark 2:10 "But that you may know that the Son of Man has power on earth to forgive sins" --He said to the paralytic,

Mark 2:11 "I say to you, arise, take up your bed, and go to your house."

Mark 2:12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Mark 2:13 Then He went out again by the sea; and all the multitude came to Him, and He taught them.

Mark 2:14 As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

Levi the son of Alphaeus .... This is Matthew who was also was a son of Alphaeus which means he was brother of James

(Matthew 9:9) As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him. (WEB)

Matthew 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Luke 6:15 Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot;

Acts 1:13 And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James.

Mark 2:15 Now it happened, as He was dining in Levi's house, that many tax collectors and sinners also reclined together with Jesus and His disciples; for there were many, and they followed Him.

Mark 2:16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How is it that He eats and drinks with tax collectors and sinners?"

Mark 2:17 When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

Mark 2:18 The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

Mark 2:19 And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

Mark 2:20 But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

Mark 2:21 No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

Mark 2:22 "And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

Mark 2:23 Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.

Mark 2:24 And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

Mark 2:25-26 But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him: how he went into the house of God in the days of Abiathar the high priest, and ate the showbread, which is not lawful to eat, except for the priests, and also gave some to those who were with him?"

Referance to this event is found in :

1 Samuel 21:1-6 WEB 1 Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet David trembling, and said to him, Why are you alone, and no man with you? 2 David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business about which I send you, and what I have commanded you: and I have appointed the young men to such and such a place. 3 Now therefore what is under your hand? give me five loaves of bread in my hand, or whatever there is present. 4 The priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women. 5 David answered the priest, and said to him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then today shall their vessels be holy? 6 So the priest gave him holy bread; for there was no bread there but the show bread, that was taken from before Yahweh, to put hot bread in the day when it was taken away.

Where it states that others can't eat of this bread that is not a priest can be found in :

Exodus 29:32-33 WEB 32 Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. 33 They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy.

Leviticus 8:31 WEB 31 Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.'

Leviticus 24:5-9 WEB 5 "You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. 6 You shall set them in two rows, six on a row, on the pure gold table before Yahweh. 7 You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. 8 Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. 9 It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute."

Mark 2:27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

Mark 2:28 "Therefore the Son of Man is also Master (Owner , God , Lord) of the Sabbath."

Outline of Chapter 03

A. Verses 1-6 Jesus heals a Man with a Withered Hand

B. Verses 7-12 A Great Crowd follows After Jesus

C. Verses 13-19 Jesus Chooses his Twelve Disciples (Apostles)

D. Verses 20-21 Jesus Family Thinks He is Crazy

E. Verses 22-30 The Scribes From Jerusalem Blasphemy Against the Holy Spirit

F. Verses 31-35 Who are Truely Jesus' Mother and Brothers

Mark 3:1 And He entered the synagogue again, and a man was there who had a withered hand.

Mark 3:2 So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.

Mark 3:3 And He said to the man who had the withered hand, "Step forward."

Mark 3:4 Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.

Mark 3:5 And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

Mark 3:6 Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might kill (destroy) Him.

Mark 3:7 But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea

Mark 3:8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

Mark 3:9 So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.

Mark 3:10 For He healed many, so that as many as had afflictions pressed about Him to touch Him.

Mark 3:11 And the unclean spirits, whenever they saw Him, worshiped (fell down before) Him and cried out, saying, "You are the Son of God."

Mark 3:12 But He sternly warned them that they should not make Him known.

Mark 3:13 And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.

Mark 3:14 Then He appointed 12, that they might be with Him and that He might send them out to preach,

Mark 3:15 and to have power to heal sicknesses and to cast out demons:

Mark 3:16-19 Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him. And they went into a house.

Mark 3:20 Then the multitude came together again, so that they could not so much as eat bread.

Mark 3:21 But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind."

Mark 3:22 And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Mark 3:23 So He called them to Himself and said to them in parables: "How can Satan cast out Satan?

Mark 3:24 "If a kingdom is divided against itself, that kingdom cannot stand.

Mark 3:25 "And if a house is divided against itself, that house cannot stand.

Mark 3:26 "And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.

Mark 3:27 "No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

Mark 3:28 "Amen (Assuredly ,Very) , I say to you, *that* all sins that sons of men *commit* will be forgiven , and whatever blasphemies they may utter;

Mark 3:29 "but he who keeps saying blasphemes against the Holy Spirit will never be forgiven, but is subject to eternal condemnation" --

Mark 3:30 because they kept saying , "He has an unclean spirit."

The Verb "saying" Imperfect Active Indicative 3rd Plural which means something one does not just one but is on going

Mark 3:31 Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

Mark 3:32 And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You."

Mark 3:33 But He answered them, saying, "Who is My mother, or My brothers?"

Mark 3:34 And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!

Mark 3:35 "For whoever does the will of God is My brother and My sister and mother."

Outline of Chapter 04

A. Verses 1-9 The Parable of the Sower

B. Verses 10-13 The Purpose of the Parables

C. Verses 14- 20 The interpation of the Parable of the Sower

D. Verses 21-25 A lamp under a Basket

E. Verses 26-29 The Parable of the Growing Seed

F. Verses 30-34 The Parable of the Mustard Seed

G. Verses 35-41 Jesus Calms a Storm

Mark 4:1 And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea.

Mark 4:2 Then He taught them many things by parables, and said to them in His teaching:

Mark 4:3 Listen! Behold, a sower went out to sow.

Mark 4:4 And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.

Mark 4:5 Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

Mark 4:6 But when the sun was up it was scorched, and because it had no root it withered away.

Mark 4:7 And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

Mark 4:8 But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."

Mark 4:9 And He said to them, "He who has ears to hear, let him hear!"

Mark 4:10 But when He was alone, those around Him with the twelve asked Him about the parable.

Mark 4:11 And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

Mark 4:12 so that 'Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And their sins be forgiven them.'"

Mark 4:13 And He said to them, "Do you not understand this parable? How then will you understand all the parables?

Mark 4:14 The sower sows the word.

Mark 4:15 And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

Mark 4:16 These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;

Mark 4:17 and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.

Mark 4:18 Now these are the ones sown among thorns; they are the ones who hear the word,

Mark 4:19 and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

Mark 4:20 But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some 30 fold, some 60, and some a 100."

Mark 4:21 Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?

Mark 4:22 For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.

Mark 4:23 If anyone has ears to hear, let him hear."

Mark 4:24 Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

Mark 4:25 For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

Mark 4:26 And He said, "The kingdom of God is as if a man should scatter seed on the ground,

Mark 4:27 and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.

Mark 4:28 For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

Mark 4:29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

Mark 4:30 Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it?

Mark 4:31-32 It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth. but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Mark 4:33 And with many such parables He spoke the word to them as they were able to hear it.

Mark 4:34 But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

Mark 4:35 On the same day, when evening had come, He said to them, "Let us cross over to the other side."

Mark 4:36 Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.

Mark 4:37 And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

Mark 4:38-39 But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher (master) , do You not care that we are perishing?" Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.

Jesus as YHWH fullfills

(Psalms 89:8-9) Yahweh, God of Armies, who is a mighty one, like you? Yah, your faithfulness is around you. You rule the pride of the sea. When its waves rise up, you calm them. (WEB)

(Psalms 107:28-29) Then they cry to Yahweh in their trouble, and he brings them out of their distress. He makes the storm a calm, so that its waves are still. (WEB)

Mark 4:40 But He said to them, "Why are you so fearful? How is it that you have no faith (trust) ?"

Mark 4:41 And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

Outline of Chapter 05

A. Verses 1-20 Jesus Heals a Man with 4,000 to 6,000 Demons

B. Verses 21-43 Jesus Heals a Woman and Jairus' Daughter

Mark 5:1 Then they came to the other side of the sea, to the country of the Gadarenes (Gerasenes, from Gadara (a town east of the Jordan) .

Mark 5:2 And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

Mark 5:3 who had his dwelling among the tombs; and no one could bind him, not even with chains,

Mark 5:4 because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.

Mark 5:5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

Mark 5:6 When he saw Jesus from afar, he ran and worshiped Him.

Mark 5:7 And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."

Mark 5:8 For He said to him, "Come out of the man, unclean spirit!"

Mark 5:9 Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many."

Mark 5:10 Also he begged Him earnestly that He would not send them out of the country.

Mark 5:11 Now a large herd of swine was feeding there near the mountains.

Mark 5:12 So all the demons begged Him, saying, "Send us to the swine, that we may enter them."

Mark 5:13 And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

Mark 5:14 So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened.

Mark 5:15 Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

Mark 5:16 And those who saw it told them how it happened to him who had been demon-possessed, and about the swine.

Mark 5:17 Then they began to plead with Him to depart from their region.

Mark 5:18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

Mark 5:19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

Mark 5:20 And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

Mark 5:21 Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by

the sea.

Mark 5:22 And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet

Mark 5:23 and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live."

Mark 5:24 So Jesus went with him, and a great multitude followed Him and thronged Him.

Mark 5:25 Now a certain woman had a flow of blood for 12 years,

Mark 5:26 and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.

Mark 5:27 When she heard about Jesus, she came behind Him in the crowd and touched His garment.

Mark 5:28 For she said, "If only I may touch His clothes , I shall be made well."

Mark 5:29 Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mark 5:30 And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"

Mark 5:31 But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'"

Mark 5:32 And He looked around to see her who had done this thing.

Mark 5:33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

Mark 5:34 And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction."

Mark 5:35 While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?"

Mark 5:36 As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

Mark 5:37 And He permitted no one to follow Him except Peter, James, and John the brother of James.

Mark 5:38 Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

Mark 5:39 When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping."

Some people see this passage as telling us she was not dead but in a comma when compare to how Jesus speaks about Lazarus where he uses the same phrase of him sleeping but then flat out says he is dead, in referance to this girl Jesus never admits of her being dead.

But if a man walks in the night, he stumbles, because the light isn't in him." He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep." The disciples therefore said, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. So Jesus said to them plainly then, "Lazarus is dead. (John 11:10-14 WEB)

If that is the case Jesus saved this girl from being burried alive.

But then again in Luke one reads of her spirit returning to her body , so if that was the case then she was dead.

Luke 8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

Mark 5:40 And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying.

Mark 5:41 Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."

Mark 5:42 Immediately the girl arose and walked, for she was 12 years of age. And they were overcome with great amazement.

Mark 5:43 But He commanded them strictly that no one should know it, and said that something should be given her to eat.

Outline of Chapter 06

A. Verses 1-6 Jesus is Rejected at Nazareth

B. Verses 7-13 Jesus sends out the Twelve Apostles

C. Verses 14-29 The Death of John the Baptist

D. Verses 30-44 Jesus Feeds Five Thousand

E. Verses 45-52 Jesus walks on Water

F. Verses 53-56 Jesus Heals the Sick in Gennesaret

Mark 6:1 Then He went out from there and came to His own country, and His disciples followed Him.

Mark 6:2 And when the Sabbath had come, He began to teach in the synagogue. And many hearing Him were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!

Mark 6:3 Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" And they were offended at Him.

Mark 6:4 But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house."

Mark 6:5 Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them.

Mark 6:6 And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

Mark 6:7 And He called the 12 to Himself, and began to send them out 2 by 2, and gave them power over unclean spirits.

Mark 6:8 He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in their money belts--

Mark 6:9 but to wear sandals, and not to put on 2 tunics.

Mark 6:10 Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

Mark 6:11 And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

Mark 6:12 So they went out and preached that people should repent.

Mark 6:13 And they cast out many demons, and anointed with oil many who were sick, and healed them.

Mark 6:14 Now King Herod heard of Him, for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore these powers are at work in him."

Mark 6:15 Others said, "It is Elijah." And others said, "It is the Prophet (God's spokesman) , or like one of the prophets (God's spokesmen) ."

Mark 6:16 But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!"

Mark 6:17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

Mark 6:18 For John had said to Herod, "It is not lawful for you to have your brother's wife."

Mark 6:19 Therefore Herodias held it against him and wanted to kill him, but she could not;

Herodias was the granddaughter of Herod the Great who married her uncle Herod Philip and left him to marry other uncle Herod Antipas.

Mark 6:20 for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

Mark 6:21 Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee.

Mark 6:22 And when Herodias' daughter herself came in and danced, and pleased Herod and those who reclined with him, the king said to the girl, "Ask me whatever you want, and I will give it to you."

Mark 6:23 He also swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."

Mark 6:24 So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"

Mark 6:25 Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

Mark 6:26 And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her.

Mark 6:27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

Mark 6:28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

Mark 6:29 When his disciples heard of it, they came and took away his corpse and laid it in a tomb.

Mark 6:30 Then the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) gathered to Jesus and told Him all things, both what they had done and what they had taught.

Mark 6:31 And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat.

Mark 6:32 So they departed to a deserted place in the boat by themselves.

Mark 6:33 But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

Mark 6:34 And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were

like sheep not having a shepherd. So He began to teach them many things.

Mark 6:35 When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late.

Mark 6:36 Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat."

Mark 6:37 But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

Mark 6:38 But He said to them, "How many loaves do you have? Go and see." And when they found out they said, "5, and 2 fish."

Mark 6:39 Then He commanded them to make them all sit down in groups on the green grass.

Mark 6:40 So they sat down in ranks, in 100s and in 50s.

Mark 6:41 And when He had taken the 5 loaves and the 2 fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all.

Mark 6:42 So they all ate and were filled.

Mark 6:43 And they took up 12 baskets full of fragments and of the fish.

Mark 6:44 Now those who had eaten the loaves were about 5,000 men.

Mark 6:45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

Mark 6:46 And when He had sent them away, He departed to the mountain to pray.

Mark 6:47 Now when evening came, the boat was in the middle of the sea; and He was alone on the land.

Mark 6:48 Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.

Mark 6:49 And when they saw Him walking on the sea, they supposed it was a ghost, and cried out;

Mark 6:50 for they all saw Him and were troubled. But immediately He talked with them and said to them, "Be of good cheer! It is I; do not be afraid."

Mark 6:51 Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.

Mark 6:52 For they had not understood about the loaves, because their heart was hardened.

Mark 6:53 When they had crossed over, they came to the land of Gennesaret and anchored there.

Mark 6:54 And when they came out of the boat, immediately the people recognized Him,

Mark 6:55 ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was.

Mark 6:56 Wherever He entered into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

Outline of Chapter 07

A. Verses 1-13 Traditions and the Commandments

B. Verses 14-23 What Defiles a Person

C. Verses 24-30 The Syrophoenician Woman's Great Faith

D. Verses 31-37 Jesus heals a Death Man

Mark 7:1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.

Mark 7:2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.

Mark 7:3 For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders.

In Jewish tradition, hand washing plays an important role in thier daily life, especially before meals and after using the restroom. The Mishna which is the oral law written down and the Talmud which is it's commentary have extensive laws surrounding the practice of hand washing and provides guidance Jews used on how to perform it correctly.

[Mishna] Berakhot 8:2-4 The house of Shammai say, “They wash the hands and then mix the cup [of wine].” `But the House of Hillel say, “They mix the cup and then wash the hands.” The House of Shammai say, “One wipes his hands on the napkin and places it on the table.” `But the House of Hillel say, “On the cushion.” The House of Shammai say, “[After the meal] they sweep the floor [house] and then wash the hands [required before recitation of the grace after meals].” `But the House of Hillel say, “They wash the hands and then sweep the floor.”

Talmud Shabbat 14a: "One who washes his hands at the beginning of the meal removes the angel of death from his home."

Talmud Pesachim 106a: “One who eats without washing his hands, it is as though he has relationship with a prostitute, as the verse states: ' And my iniquity will be purged with soap' (Jeremiah 2:22) . ”

Talmud Berakhot 40a: "One should not taste anything without first washing their hands. Rabbi Ḥiyya bar Ashi says: Even bread made with sifted flour, which it is customary not to wash one's hands before eating."

Mark 7:4 When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.

Mark 7:5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

Mark 7:6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.

Mark 7:7 And in vain they *are* worshiping Me, Teaching as doctrines the commandments of men.'

Jesus is reffering to

(Isaiah 29:13) Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men,

Mark 7:8 For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do."

Mark 7:9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition.

Mark 7:10 For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

Jesus is reffering to :

Exodus 20:12 NKJV 12 "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

Exodus 21:17 NKJV 17 "And he who curses his father or his mother shall surely be put to death.

Mark 7:11 But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me is Corban"-' (that is, a gift to God),

Mark 7:12 "then you no longer let him do anything for his father or his mother,

Mark 7:13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."

Mark 7:14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:

Mark 7:15 There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

Mark 7:16 If anyone has ears to hear, let him hear!"

Mark 7:17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

Mark 7:18 So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

Mark 7:19 "because it does not enter his heart but his stomach, and is eliminated, *thus by saying this* purifying all foods (making all foods ritually clean to eat) "

Christians can eat any animal that at one point was condemn in the Old Testament Laws

(Acts 10:9-16) Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon. He became hungry and desired to eat, but while they were preparing, he fell into a trance. He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. A voice came to him, "Rise, Peter, kill and eat!" But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean." A voice came to him again the second time, "What God has cleansed, you must not call unclean." This was done three times, and immediately the vessel was received up into heaven. (WEB)

(1 Timothy 4:4-5) For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving. For it is sanctified through the word of God and prayer. (WEB)

Mark 7:20 And He said, "What comes out of a man, that defiles a man.

Mark 7:21-22 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,'thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.

For from within, out of the heart of men..... The heart of humans is evil

(Genesis 6:5) Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (WEB)

Genesis 8:21 And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.

(Jeremiah 17:9) The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? (WEB)

Mark 7:23 All these evil things come from within and defile a man."

Mark 7:24 From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden.

Mark 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

Mark 7:26 The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

Mark 7:27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs."

Mark 7:28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

Mark 7:29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

Mark 7:30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Mark 7:31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.

Mark 7:32 Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.

Mark 7:33 And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.

Mark 7:34 Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

Mark 7:35 Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.

Mark 7:36 Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it.

Mark 7:37 And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

Outline of Chapter 08

A. Verses 1-10 Jesus feeds the Four Thousand

B. Verses 11-13 The Pharisees Demand a Sign

C. Verses 14-21 The Leaven of the Pharisees and Herod

D. Verses 22-26 Jesus Heals a Blind Man at Bethsaida

E. Verses 27-30 Peter Confesses Jesus as the Christ

F. Verses 31-38 Jesus Prophecies about his Death, Resurrection and Rebukes Peter

Mark 8:1 In those days, the multitude being very great and having nothing to eat, Jesus called His disciples to Him and said to them,

Mark 8:2 I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat.

Mark 8:3 And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."

Mark 8:4 Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"

Mark 8:5 He asked them, "How many loaves do you have?" And they said, "Seven."

Mark 8:6 So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke them and gave them to His disciples to set before them ; and they set them before the multitude.

Mark 8:7 They also had a few small fish; and having blessed them, He said to set them also before them.

Mark 8:8 So they ate and were filled, and they took up 7 large baskets of left over fragments.

Mark 8:9 Now those who had eaten were about 4,000. And He sent them away,

Mark 8:10 immediately got into the boat with His disciples, and came to the region of Dalmanutha.

Mark 8:11 Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

Mark 8:12 But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation."

Mark 8:13 And He left them, and getting into the boat again, departed to the other side.

Mark 8:14 Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat.

Mark 8:15 Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

Mark 8:16 And they reasoned among themselves, saying, "It is because we have no bread."

Mark 8:17 But Jesus, being aware of it, said to them, "Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?

Mark 8:18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

Mark 8:19 When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve."

Mark 8:20 Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven."

Mark 8:21 So He said to them, "How is it you do not understand?"

Mark 8:22 Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

Mark 8:23 So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

Mark 8:24 And he looked up and said, "I see men like trees, walking."

Mark 8:25 Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Mark 8:26 Then He sent him away to his house, saying, "Neither go into the town, nor tell anyone in the town."

Mark 8:27 Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples,

saying to them, "Who do men say that I am?"

Mark 8:28 So they answered, "John the Baptist; but some say, Elijah; and others, one of the prophets."

Mark 8:29 He said to them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ."

Mark 8:30 Then He strictly warned them that they should tell no one about Him.

Mark 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

Mark 8:32 He spoke this word openly. And Peter took Him aside and began to rebuke Him.

Mark 8:33 But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

Mark 8:34 When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

Mark 8:35 For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

Mark 8:36 For what will it profit a man if he gains the whole world, and loses his own soul?

Mark 8:37 Or what will a man give in exchange for his soul?

Mark 8:38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

Outline of Chapter 09

A. Verse 1 Some of Jesus' Disciples will be alive When Jesus enters his Kingdom

B. Verses 2-13 The Transfiguration

C. Verses 14- 29 Jesus heals a Boy with a Demon

D. Verses 30-32 Jesus Prophecies again about his death and Resurrection a 2nd Time

E. Verses 33-37 Who is the Greatest among the Apostles

F. Verses 38-41 Anyone who is not Against Us is For Us

G. Verses 42-46 Temptations to Sin

Mark 9:1 And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

Mark 9:2 Now after 6 days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

Mark 9:3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

Mark 9:4 And Elijah appeared to them with Moses, and they were talking with Jesus.

Mark 9:5 Then Peter answered and said to Jesus, "Rabbi (my master) , it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah" --

Mark 9:6 because he did not know what to say, for they were greatly afraid.

Mark 9:7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Mark 9:8 Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

Mark 9:9 Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead.

Mark 9:10 So they kept this word to themselves, questioning what the rising from the dead meant.

Mark 9:11 And they asked Him, saying, "Why do the scribes say that Elijah must come first?"

Mark 9:12-13 Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him."

The rabbis taught and still teach of Elijah return

Example of such teachings are seen in the following :

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed— `but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.],” `and that one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]”— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, “If so, what has the deceiver actually lost? `“But leave the whole sum until Elijah comes [and no one will be paid off].”

[Mishna] Eduyyot 8:7 Said R. Joshua, “I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `“that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `“but only to put out those who have been brought near by force, and to draw near those who have been put out by force.” `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, “To draw near but not to put out.” `R. Simeon says, “To smooth out disputes.” `And sages say, “Not to put out or to draw near but to make peace in the world, `“as it is said, “Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24.”

The Book of Malachi ends with this statement of Elijah coming back

Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (Malachi 4:5-6 WEB)

Malachi 4:5-6 LXX And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes;

who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

John the Baptist mission was in the spirit and power of Elijah and was like Elijah in many ways in that he was to prepare the way of the Lord just like Elijah when he comes will be doing. Which means he will come being filled with the Holy Spirit.

He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17 WEB)

They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." (John 1:22-23 WEB)

The Pharisees knew about Elijah was to come from Malachi this is why they ask John if he was Elijah

They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." (John 1:21 WEB)

Jesus response to the disciples was Elijah is still to come , but he did came , John the baptist came in the mission of Elijah but he was not recieved.

Mark 9:14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

Mark 9:15 Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.

Mark 9:16 And He asked the scribes, "What are you discussing with them?"

Mark 9:17 Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.

Mark 9:18 And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

Mark 9:19 He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me."

Mark 9:20 Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

Mark 9:21 So He asked his father, "How long has this been happening to him?" And he said, "From childhood.

Mark 9:22 And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

Mark 9:23 Jesus said to him, "If you can believe, all things are possible to him who believes."

Mark 9:24 Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

Mark 9:25 When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Mark 9:26 Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."

Mark 9:27 But Jesus took him by the hand and lifted him up, and he arose.

Mark 9:28 And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

Mark 9:29 So He said to them, "This kind can come out by nothing but prayer and fasting."

See notes on Matthew 17:21 for more information

Bruce M. Metzger states in A Textaul Commentary on the Greek New Testament 2nd Edition{"προσευχῇ {A}In light of the increasing emphasis in the early church on the necessity of fasting, it is understandable that καὶ νηστείᾳ is a gloss that found its way into most witnesses. Among the witnesses that resisted such an accretion are important representatives of the Alexandrian and the Western types of text."}

If it is in most witnesses aka manuscripts it should be consider as oringally being written by the author but since the early church had a great emphasis on fasting it is excluded. In my option that doesn't make any sense why to exclude it .

Examples of this we can see in the following writings of the Early church Fathers :

The Martyrdom of Ignatius {"When Trajan, not long since, succeeded to the empire of the Romans, Ignatius, the disciple of John the apostle, a man in all respects of an apostolic character, governed the Church of the Antiochians with great care, having with difficulty escaped the former storms of the many persecutions under Domitian, inasmuch as, like a good pilot, by the helm of prayer and fasting, [only] lest he should lose: any of those who were deficient in courage, or apt to suffer from their simplicity."}

The Didache chapter 1 {" The teaching of these words is this: "Bless those who curse you" and "pray for your enemies," and "fast for those who persecute you." "For what credit is it, if you love those who love you? Do not even the Gentiles do the same?" But "you must love those who hate you," and you will not have an enemy. "}

The Didache chapter 7 {"And before the baptism, let the one baptizing and the one who is to be baptized fast, as well as any others who are able. Also, you must instruct the one who is to be baptized to fast for one or two days beforehand."}

Fragments from the Lost Writings of Irenaeus {"For the controversy is not merely as regards the day, but also as regards the form itself of the fast. For some consider themselves bound to fast one day, others two days, others still more, while others [do so during] forty: the diurnal and the nocturnal hours they measure out together as their [fasting] day. And this variety among the observers of the fasts had not its origin in our time, but long before in that of our predecessors, some of whom probably, being not very accurate in their observance of it, handed down to posterity the custom as it had, through simplicity or private fancy, been [introduced among them].... "}

Mark 9:30 Then they departed from there and passed through Galilee, and He did not want anyone to know it.

Mark 9:31 For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

Mark 9:32 But they did not understand this saying, and were afraid to ask Him.

Mark 9:33 Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?"

Mark 9:34 But they kept silent, for on the road they had disputed among themselves who would be the greatest.

Mark 9:35 And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all."

Mark 9:36 Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,

Mark 9:37 "Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me."

Mark 9:38 Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your

name, and we forbade him because he does not follow us."

Mark 9:39 But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.

Mark 9:40 For he who is not against us is on our side.

Mark 9:41 For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

Mark 9:42 But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.

Mark 9:43 If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched--

Mark 9:44 "where 'Their worm does not die, And the fire is not quenched.'

Jesus is refering to

(Isaiah 66:24) They shall go forth, and look on the dead bodies of the men who have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh. Jeremiah (WEB)

Mark 9:45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched--

Mark 9:46 where 'Their worm does not die, And the fire is not quenched.'

Mark 9:47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire--

Mark 9:48 where 'Their worm does not die, And the fire is not quenched.'

Mark 9:49 For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.

Mark 9:50 Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

Outline of Chapter 10

A. Verses 1-12 Teaching about Divorce

B. Verses 13-16 Let the Children Come to Jesus

C. Verses 17-31 The Rich Young Ruler

D. Verses 32-34 Jesus Prophecies about his Death and Resurrection a 3rd Time

E. Verses 35-45 James and John's Request

F. Verses 46-52 Jesus Heals Blind Bartimaeus

Mark 10:1 Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

Mark 10:2 The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him.

Mark 10:3 And He answered and said to them, "What did Moses command you?"

Mark 10:4 They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her."

The Pharisees are refering to

(Deuteronomy 24:1) When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. (WEB)

Mark 10:5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept.

Mark 10:6-8 "But from the beginning of the creation, God 'made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'; so then they are no longer two, but one flesh.

Jesus is refering to

(Genesis 1:27) God created man in his own image. In God's image he created him; male and female he created them. (WEB)

(Genesis 5:2) He created them male and female, and blessed them, and called their name Adam, in the day when they were created. (WEB)

(Genesis 2:24) Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. (WEB)

Mark 10:9 Therefore what God has joined together, let not man separate."

Mark 10:10 In the house His disciples also asked Him again about the same matter.

Mark 10:11 So He said to them, "Whoever divorces his wife and marries another commits adultery against her.

Mark 10:12 "And if a woman divorces her husband and marries another, she commits adultery."

Mark 10:13 Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them.

Mark 10:14 But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

Mark 10:15 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

Mark 10:16 And He took them up in His arms, put His hands on them, and blessed them.

Mark 10:17 Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"

Mark 10:18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.

Mark 10:19 You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'"

Jesus is refering to 10 commandments found in

(Exodus 20:1-17) God spoke all these words, saying, "I am Yahweh your God, who brought you out of the land of Egypt, out of

the house of bondage. You shall have no other gods before me. "You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments. "You shall not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless who takes his name in vain. "Remember the Sabbath day, to keep it holy. You shall labor six days, and do all your work, but the seventh day is a Sabbath to Yahweh your God. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; for in six days Yahweh made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Yahweh blessed the Sabbath day, and made it holy. "Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you. "You shall not murder. "You shall not commit adultery. "You shall not steal. "You shall not give false testimony against your neighbor. "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." (WEB)

(Deuteronomy 5:6-21) "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. "You shall not make an engraved image for yourself, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down yourself to them, nor serve them; for I, Yahweh, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate me; and showing loving kindness to thousands of those who love me and keep my commandments. "You shall not take the name of Yahweh your God in vain: for Yahweh will not hold him guiltless who takes his name in vain. "Observe the Sabbath day, to keep it holy, as Yahweh your God commanded you. Six days shall you labor, and do all your work; but the seventh day is a Sabbath to Yahweh your God: in it you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and Yahweh your God brought you out of there by a mighty hand and by an outstretched arm: therefore Yahweh your God commanded you to keep the Sabbath day. "Honor your father and your mother, as Yahweh your God commanded you; that your days may be long, and that it may go well with you, in the land which Yahweh your God gives you. "You shall not murder. "Neither shall you commit adultery. "Neither shall you steal. "Neither shall you give false testimony against your neighbor. "Neither shall you covet your neighbor's wife; neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's." (WEB)

Mark 10:20 And he answered and said to Him, "Teacher, all these things I have kept from my youth."

Mark 10:21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

Mark 10:22 But he was sad at this word, and went away sorrowful, for he had great possessions.

Mark 10:23 Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter the kingdom of God!"

Mark 10:24 And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God!

Mark 10:25 It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Mark 10:26 And they were greatly astonished, saying among themselves, "Who then can be saved?"

Mark 10:27 But Jesus looked at them and said, "With men it is impossible, but not with God; for with God all things are possible."

Mark 10:28 Then Peter began to say to Him, "See, we have left all and followed You."

Mark 10:29 So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,

Mark 10:30 "who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life.

Mark 10:31 "But many who are first will be last, and the last first."

Mark 10:32 Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the 12 aside again and began to tell them the things that would happen to Him:

Mark 10:33 Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

Mark 10:34 and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

Mark 10:35 Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."

In Matthew we see that they did not come alone but came with their mother and it was her who ask the petition

(Matthew 20:20-21) Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom." (WEB)

Mark 10:36 And He said to them, "What do you want Me to do for you?"

Mark 10:37 They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

Mark 10:38 But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?"

Mark 10:39 They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;

Mark 10:40 but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared."

Mark 10:41 And when the ten heard it, they began to be greatly displeased with James and John.

Mark 10:42 But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.

Mark 10:43 Yet it shall not be so among you; but whoever desires to become great among you shall be your servant.

Mark 10:44 And whoever of you desires to be first shall be slave of all.

Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Mark 10:46 Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

Mark 10:48 Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"

Mark 10:49 So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

Mark 10:50 And throwing aside his garment, he rose and came to Jesus.

Mark 10:51 So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, " Rabbi (Rabboni, my teacher, my master) , that I may receive my sight."

Mark 10:52 Then Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed Jesus on the road.

Outline of Chapter 11

A. Verses 1-11 The Triumphal Entry of Jesus

B. Verses 12-14 Jesus Curses a Fig Tree

C. Verses 15-19 Jesus Cleanses the Temple

D. Verses 20-26 Lesson of Faith from the Withering of Fig Tree

Mark 11:1 Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;

Mark 11:2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it.

Mark 11:3 "And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here."

Mark 11:4 So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

Mark 11:5 But some of those who stood there said to them, "What are you doing, loosing the colt?"

Mark 11:6 And they spoke to them just as Jesus had commanded. So they let them go.

Mark 11:7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.

Mark 11:8 And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road.

Mark 11:9 Then those who went before and those who followed cried out, saying: "Hosanna! 'Blessed is He who comes in the name of the LORD!'

Mark 11:10 Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!"

Mark 11:11 And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the 12.

Mark 11:12 Now the next day, when they had come out from Bethany, He was hungry.

Mark 11:13 And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs.

Mark 11:14 In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it.

Mark 11:15 So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

Mark 11:16 And He would not allow anyone to carry wares through the temple.

Mark 11:17 Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.'"

Mark 11:18 And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.

Mark 11:19 When evening had come, He went out of the city.

Mark 11:20 Now in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mark 11:21 And Peter, remembering, said to Him, "Rabbi (Rabboni, my teacher, my master) , look! The fig tree which You cursed has withered away."

Mark 11:22 So Jesus answered and said to them, "Have faith in God.

Mark 11:23 For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

Mark 11:24 Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.

Mark 11:25 And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.

Mark 11:26 "But if you do not forgive, neither will your Father in heaven forgive your trespasses."

Mark 11:27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him.

Mark 11:28 And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?"

Mark 11:29 But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will tell you by what authority I do these things:

Mark 11:30 "The baptism of John--was it from heaven or from men? Answer Me."

Mark 11:31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'

Mark 11:32 But if we say, 'From men' --they feared the people, for all counted John to have been a prophet indeed.

Mark 11:33 So they answered and said to Jesus, "We do not know." And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

Outline of Chapter 12

A. Verses 1-12 The Parable of the Tenants

B. Verses 13-17 Paying Taxing to Caesar

C. Verses 18-27 The Sadducees Ask about the Resurrection of the Dead

D. Verses 28-34 The Great Commandment

E. Verses 35-37 Whose Son is the Christ?

F. Verses 38-40 Beware of the Scribes

G. Verses 41-44 The Widow's Offering and sad ending

Mark 12:1 Then He began to speak to them in parables: "A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country.

Mark 12:2 Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.

Mark 12:3 And they took him and beat him and sent him away empty-handed.

Mark 12:4 Again he sent them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated.

Mark 12:5 And again he sent another, and him they killed; and many others, beating some and killing some.

Mark 12:6 Therefore still having one son, his beloved, he also sent him to them last, saying, 'They will respect my son.'

Mark 12:7 But those vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

Mark 12:8 So they took him and killed him and cast him out of the vineyard.

Mark 12:9 Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.

Mark 12:10 Have you not even read this Scripture: 'The stone which the builders rejected Has become the chief cornerstone.

Mark 12:11 This was the LORD'S doing, And it is marvelous in our eyes'?"

Mark 12:12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

Mark 12:13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words.

Mark 12:14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not?

Mark 12:15 "Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see it."

Mark 12:16 So they brought it. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's."

Mark 12:17 And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

Mark 12:18 Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

Mark 12:19 Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

Mark 12:20 Now there were seven brothers. The first took a wife; and dying, he left no offspring.

Mark 12:21 And the second took her, and he died; nor did he leave any offspring. And the third likewise.

Mark 12:22 So the seven had her and left no offspring. Last of all the woman died also.

Mark 12:23 Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

Mark 12:24 Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?

Mark 12:25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

Mark 12:26 But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

Mark 12:27 He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

Mark 12:28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the 1st commandment of all?"

Mark 12:29-30 Jesus answered him, "The 1st of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one *unity*. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the 1st commandment.

Jesus is refering to

(Deuteronomy 6:4-5) Hear, Israel: Yahweh is our God; Yahweh is one: and you shall love Yahweh your God with all your heart, and with all your soul, and with all your might. (WEB)

One in hebrew that is used in the Old Testament is echâd

This word like the one in Greek εἷς (heis) one unity used in Mark 12:29 is used in the following to denote unity in the Hebrew Old Testament Evening and Morning is one unity “God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.”Gen_1:5 Male and female couple one flesh“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Gen_2:24There is a word that use is used to mean just one and that word is yaked in the below it is use for solitary“God sets the solitary in families; He brings out those who are bound into prosperity; But the rebellious dwell in a dry land.” Psa_68:6

Mark 12:31 And the 2nd, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Jesus is refering to

(Leviticus 19:18) "'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh. (WEB)

Mark 12:32 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

Mark 12:33 And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

Mark 12:34 Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him.

Mark 12:35 Then Jesus answered and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David?

Mark 12:36 For David himself said by the Holy Spirit: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool.'"

Mark 12:37 Therefore David himself calls Him 'Lord'; how is He then his Son?" And the common people heard Him gladly.

Mark 12:38 Then He said to them in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces,

Mark 12:39 the best seats in the synagogues, and the best places at feasts,

Mark 12:40 who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

Mark 12:41 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

Mark 12:42 Then one poor widow came and threw in two mites, which make a quadrans.

Mark 12:43 So He called His disciples to Himself and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

Mark 12:44 for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood."

The Temple that was supose to help this widow in need was the very system that was taking from her any souce of income to survive away from her , like scribes would devour widows' houses in verse 40 she was being devour by the temple and priests.

(Deuteronomy 14:28-29) At the end of every three years you shall bring forth all the tithe of your increase in the same year, and shall lay it up within your gates: and the Levite, because he has no portion nor inheritance with you, and the foreigner living among you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that Yahweh your God may bless you in all the work of your hand which you do. (WEB)

(Deuteronomy 26:12) When you have made an end of tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates, and be filled. (WEB)

(Malachi 3:10) Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this," says Yahweh of Armies, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough for. (WEB)

Outline of Chapter 13

A. Verses 1 -2 Jesus Prophecies the Destruction of the Temple

B. Verses 3-8 Signs of the Begining of the End of the Age

C. Verses 9-13 Persecution of the Disciples

D. Verses 14-23 The Abomination of Desolation

E. Verses 24-27 The Second Coming of the Son of Man

F. Verses 28-31 The Parable of the Fig Tree

G. Verses 32-37 Being Ready for Jesus 2nd Coming

Mark 13:1 Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!"

Mark 13:2 And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down."

Mark 13:3 Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,

Mark 13:4 "Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?"

Mark 13:5 And Jesus, answering them, began to say: "Take heed that no one deceives you.

Mark 13:6 "For many will come in My name, saying, 'I am He,' and will deceive many.

Mark 13:7 "But when you hear of wars and rumors of wars, do not be troubled; for such things must happen, but the end is not yet.

Mark 13:8 "For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows.

Mark 13:9 "But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.

Mark 13:10 "And the gospel (Good news) must 1st be preached to all the nations.

Mark 13:11 "But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

Mark 13:12 Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

Mark 13:13 And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

Mark 13:14 So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.

Mark 13:15 Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.

Mark 13:16 And let him who is in the field not go back to get his clothes.

Mark 13:17 But woe to those who are pregnant and to those who are nursing babies in those days!

Mark 13:18 And pray that your flight may not be in winter.

Mark 13:19 For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

Mark 13:20 And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

Mark 13:21 Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, He is there!' do not believe it.

Mark 13:22 For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.

Mark 13:23 But take heed; see, I have told you all things beforehand.

Mark 13:24-27 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Mark is not the only Gospel which states that the church will go through the tribulation but Matthew also states it. Jesus is very clear that "after that tribulation" and "Immediately after the tribulation of those days" leads us to conclude the church will pass through it before being raptured.

(Matthew 24:29-31) "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from

the four winds, from one end of heaven to the other.

Mark 13:28 Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.

Mark 13:29 So you also, when you see these things happening, know that it is near--at the doors!

Mark 13:30 "Assuredly, I say to you, this race of people (generation) will by no means pass away till all these things take place.

The Greek word γενεά pronounce genea which other translations has for "generation" can also be translated as "race."

Mark 13:31 "Heaven and earth will pass away, but My words will by no means pass away.

Mark 13:32 "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

The Bible is clear no one except the Father knows the time . Because he has set this under his own authority

(Acts 1:7) And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

Throughout church history there has been a number of people who predicted when Christ was to return only to be wrong:

William Miller (1782-1849) who stated Christ would return March of 1843 and then March of 1844

Charles Taze Russell (1852-1916) stated Christ would return in 1874 and the end of the world would be in 1914

Joseph Franklin Rutherford (1869-1942) stated Christ would return in 1918 and then in 1925

Herbert W. Armstrong (1892-1986) he stated Christ would return in 1936, 1943, 1972, 1975

Edgar Whisenant (1933-2001) he stated Christ would return in 1988 in a book he wrote called "88 Reasons why the rapture will be in 1988"

Harold Camping (1921-2013) he stated Christ would return in 1978 , September 6 , 1994, May 21, 2011 and then in October 21, 2011

Mark 13:33 "Take heed, watch and pray; for you do not know when the time is.

Mark 13:34 "It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

Mark 13:35 "Watch therefore, for you do not know when the master of the house is coming--in the evening, at midnight, at the crowing of the rooster, or in the morning--

Mark 13:36 "lest, coming suddenly, he find you sleeping.

Mark 13:37 "And what I say to you, I say to all: Watch!"

Chapter 14 Outline

A. Verses 1-2 Plot to Kill Jesus

B. Verses 3-9 Jesus Anointed at Bethany

C. Verses 10-11 The Plan to Betray Jesus

D. Verses 12- 21 The Passover

E. Verses 22-25 The Institution of the Lord's Supper

F. Verses 26-31 Jesus Prophecy about the Peter's Denial

G.Verses 32-42 Jesus prays in Gethsemane

H. Verses 43-50 Betrayal and Arrest of Jesus

I. Verses 51-52 A Young Man Flees

J. Verses 53-65 Jesus before the Sanhedrin (Jewish Council)

K. Verses 66-72 Peter Denies Jesus

Mark 14:1 After 2 days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.

Mark 14:2 But they said, "Not during the feast, lest there be an uproar of the people."

Mark 14:3 And being in Bethany at the house of Simon the leper, as He reclined at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head.

Mark 14:4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?

Mark 14:5 "For it might have been sold for more than 300 denarii and given to the poor." And they criticized her sharply.

Mark 14:6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me.

Mark 14:7 "For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.

Mark 14:8 "She has done what she could. She has come beforehand to anoint My body for burial.

Mark 14:9 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Mark 14:10 Then Judas Iscariot, one of the 12, went to the chief priests to betray Him to them.

Mark 14:11 And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Mark 14:12 Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

Mark 14:13 And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.

Mark 14:14 "Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?'"

Mark 14:15 "Then he will show you a large upper room, furnished and prepared; there make ready for us."

Mark 14:16 So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

Mark 14:17 In the evening He came with the 12.

Mark 14:18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

Mark 14:19 And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?"

Mark 14:20 He answered and said to them, "It is 1 of the 12, who dips with Me in the dish.

Mark 14:21 "The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

Mark 14:22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."

Mark 14:23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it.

Mark 14:24 And He said to them, "This is My blood of the New Testamenr (new covenant) , which is shed for many.

Mark 14:25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

Mark 14:26 And when they had sung a hymn, they went out to the Mount of Olives.

Mark 14:27 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.'

Jesus is refering to

(Zechariah 13:7) "Awake, sword, against my shepherd, and against the man who is close to me," says Yahweh of Armies. "Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones. (WEB)

Mark 14:28 "But after I have been raised, I will go before you to Galilee."

Mark 14:29 Peter said to Him, "Even if all are made to stumble, yet I will not be."

Mark 14:30 Jesus said to him, "Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times."

Mark 14:31 But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

Mark 14:32 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."

Mark 14:33 And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.

Mark 14:34 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch."

Mark 14:35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

Mark 14:36 And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."

Mark 14:37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?

Mark 14:38 Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

Mark 14:39 Again He went away and prayed, and spoke the same words.

Mark 14:40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

Mark 14:41 Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

Mark 14:42 Rise, let us be going. See, My betrayer is at hand."

Mark 14:43 And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.

Mark 14:44 Now His betrayer had given them a signal, saying, "Whomever I kiss, He is the One; seize Him and lead Him away safely."

Mark 14:45 As soon as He had come, immediately he went up to Him and said to Him, "Rabbi (Rabboni, my teacher, my master) , Rabbi (Rabboni, my teacher, my master) !" and kissed Him.

Mark 14:46 Then they laid their hands on Him and took Him.

Mark 14:47 And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.

Mark 14:48 Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me?

Mark 14:49 I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled."

Mark 14:50 Then they all forsook Him and fled.

Mark 14:51 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him,

Mark 14:52 and he left the linen cloth and fled from them naked.

Mark 14:53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.

Mark 14:54 But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

Mark 14:55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.

Mark 14:56 For many bore false witness against Him, but their testimonies did not agree.

Mark 14:57 Then some rose up and bore false witness against Him, saying,

Mark 14:58 We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.'"

Mark 14:59 But not even then did their testimony agree.

Mark 14:60 And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?"

Caiaphas the High Priest Ossuary (Box that carried his Ashes)

Mark 14:61 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

The high priest being the judge acted like the prosecutor in doing so was breaking thier own oral law

Avot 1:8 Yehudah ben Tabbai and Shimon ben Shatach received [the oral tradition] from them. Yehudah ben Tabbai said: "Do not act as a counselor [when sitting as a judge]. When the litigants stand before you, regard them both as guilty, but when they leave, having accepted the judgment, regard them both as guiltless."

Mark 14:62 Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

Jesus here refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

(Daniel 7:13) I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. (WEB)

In other words you are judging me but time will come when I will judge you

Mark 14:63 Then the high priest tore his clothes and said, "What further need do we have of witnesses?

high priest tore his clothes .....the high priest was forbiden to tore his clothes so in doing so he broke the law

(Leviticus 21:10) "'He who is the high priest among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, nor tear his clothes; (WEB)

Mark 14:64 You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death.

Mark 14:65 Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers struck Him with the palms of their hands.

Mark 14:66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came.

Mark 14:67 And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth."

Mark 14:68 But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.

Mark 14:69 And the servant girl saw him again, and began to say to those who stood by, "This is one of them."

Mark 14:70 But he denied it again. And a little later those who stood by said to Peter again, "Surely you are one of them; for you are a Galilean, and your speech shows it."

Mark 14:71 Then he began to curse and swear, "I do not know this Man of whom you speak!"

Mark 14:72 A second time the rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

Outline of Chapter 15

A. Verses 1-5 Jesus is Delivered to Pilate

B. Verses 6-15 Pilate Delivers Jesus to be Crucified

C. Verses 16-20 Jesus is Mocked

D. Verses 21-32 The Crucifixion of Jesus

E. Verses 33-41 The Death of Jesus

F. Verses 42-47 Jesus is Buried

Mark 15:1 Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.

Mark 15:2 Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say."

Mark 15:3 And the chief priests accused Him of many things, but He answered nothing.

Mark 15:4 Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"

Mark 15:5 But Jesus still answered nothing, so that Pilate marveled.

Mark 15:6 Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

Mark 15:7 And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion.

Barabbas means son of his Father

Mark 15:8 Then the multitude, crying aloud, began to ask him to do just as he had always done for them.

Mark 15:9 But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"

Mark 15:10 For he knew that the chief priests had handed Him over because of envy.

Mark 15:11 But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.

Mark 15:12 Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"

Mark 15:13 So they cried out again, "Crucify Him!"

Mark 15:14 Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"

Mark 15:15 So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.

Mark 15:16 Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.

Mark 15:17 And they clothed Him with purple; and they twisted a crown of thorns, put it on His head,

Mark 15:18 and began to salute Him, "Hail, King of the Jews!"

Mark 15:19 Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

Mark 15:20 And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

Mark 15:21 Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

see notes in Romans 16:13

Mark 15:22 And they brought Him to the place Golgotha, which is translated, Place of a Skull.

Mark 15:23 Then they gave Him wine mingled with myrrh to drink, but He did not take it.

Mark 15:24 And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.

Mark 15:25 Now it was the 9 Am (3rd hour) , and they crucified Him.

Mark 15:26 And the inscription of His accusation was written above: THE KING OF THE JEWS.

Mark 15:27 With Him they also crucified two robbers, one on His right and the other on His left.

Mark 15:28 So the Scripture was fulfilled which says, "And He was numbered with the transgressors."

Mark 15:29 And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days,

Mark 15:30 "save Yourself, and come down from the cross!"

Mark 15:31 Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save.

Mark 15:32 "Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.

Mark 15:33 Now when 12pm (the 6th hour, noon) had come, there was darkness over the whole land until 3:00 PM (the ninth hour) .

Mark 15:34 And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"

Jesus is refering to

(Psalms 22:1) <<For the Chief Musician; set to "The Doe of the Morning." A Psalm by David.>> My God, my God, why have

you forsaken me? Why are you so far from helping me, and from the words of my groaning? (WEB)

Mark 15:35 Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!"

Mark 15:36 Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

Mark 15:37 And Jesus cried out with a loud voice, and breathed His last.

Mark 15:38 Then the veil of the temple was torn in two from top to bottom.

Mark 15:39 So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"

Mark 15:40 There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,

Mark 15:41 who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Mark 15:42 Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,

Mark 15:43 Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

Mark 15:44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

Mark 15:45 So when he found out from the centurion, he granted the body to Joseph.

Mark 15:46 Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.

Mark 15:47 And Mary Magdalene and Mary the mother of Joses observed where He was laid.

Outline of Chapter 16

A. Verses 1-8 The Resurrection

B. Verses 9-11 Jesus Appears to Mary Magdalene

C. Verses 12 -13 Jesus Appears to Two Disciples

D. Verse 14 Jesus Appears to the Disciples

E. Verses 15-18 The Great Commission

F. Verses 19-20 The Ascension of Jesus To Heaven

Mark 16:1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

Mark 16:2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

Mark 16:3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

Mark 16:4 then looking up, they saw that the stone had been rolled away--for it was very large.

Mark 16:5 And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

Mark 16:6 But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

Mark 16:7 "But go, tell His disciples--and Peter--that He is going before you into Galilee; there you will see Him, as He said to you."

Mark 16:8 So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Mark 16:9 Now when He rose early on the 1st day of the week, He appeared 1st to Mary Magdalene, out of whom He had cast 7 demons.

Mark 16:10 She went and told those who had been with Him, as they mourned and wept.

Mark 16:11 And when they heard that He was alive and had been seen by her, they did not believe.

Mark 16:12 After that, He appeared in another form to 2 of them as they walked and went into the country.

Mark 16:13 And they went and told it to the rest, but they did not believe them either.

Mark 16:14 Later He appeared to the 11 as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

Codex Washingtonianus , or Freer Gospel dating late 4th to 5th Century states "And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits. Therefore reveal your righteousness now." They spoke to Christ; and Christ responded to them, "The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who have sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness in heaven."

Mark 16:15 And He said to them, "Go into all the world and preach the gospel to every person (creature) .

Mark 16:16 "He who believes and is baptized will be saved; but he who does not believe will be condemned.

Mark 16:17 "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

Mark 16:18 "they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Notice : “And these signs will follow those who believe “ Are there still believers in our time yes there are. But some might state oh this passage doesn’t belong in the Gospel of Mark but was added much later. They say that because it is missing in Codex Vaticanus and Codex Sinaiticus but nearly all other manuscripts have them. Which by the way includes

EVIDENCE: A C 2 D(supp) K ,W ,X ,Theta, Pi, f 1, f 13, 28, 33,565 ,700, 892, 1010, 1241, Byz, Lect, most lat vg , syr(c,p,h,pal)

Martin Luther the Reformer (1483-1546) in his sermon on Mark 16: 17-18 states That the Christian in general has the power to exhibit these signs when the need arises.

(” How shall we proceed here that we may preserve the truth of this passage? The Lord says all these signs shall accompany them. Now we know that the apostles did not present all the signs, and if the passage shall stand literally, then few believers will be cleared and few saints be entitled to heaven; for these signs, one and all, have not accompanied them, though they have had power to work signs, and have exhibited some of them. These words, therefore, do not refer to the Church as a whole, but to persons separately. If there is a Christian who has faith, he shall have power to do these accompanying miracles, and they shall

follow him. Christ says, “He that believeth on me, the works that I shall do, shall he do also.” The Lord has given Christians power also against the unclean spirits. There was once a patriarch in the wilderness, who, when he met a serpent, took it in both hands and tore it in two, saying, What a fine thing it is to have a clear and guiltless conscience. So, where there is a Christian, there is still the power to work these signs if it is necessary. But no one should attempt to exercise this power if it is not necessary. The apostles did not always exercise it, but only made use of it to prove the Word of God, to confirm it by miracles. “They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.” Since the gospel has now been spread abroad, and made known to all the world, there is no need of working miracles as in the apostles’ time. Then let no one without pressing need undertake to work wonders. I know not what I shall say about those who venture to do signs where they are not necessary…….)

Mark 16:19 So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

Mark 16:20 And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

Author : Luke

Irenaeus in Against Heresies Book 3 Chapter 1 {" Luke also, the companion of Paul, recorded in a book the Gospel preached by him."}

Date: Sometime during the lifetime of Paul the Apostle since Paul quotes from this Gospel

(1 Timothy 5:18) For the Scripture says, "You shall not muzzle the ox when it treads out the grain." And, "The laborer is worthy of his wages." (WEB)

(Luke 10:7) Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. (WEB)

Luke 1:1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us,

Luke 1:2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

Luke 1:3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus;

Luke 1:4 that you might know the certainty concerning the things in which you were instructed.

Luke 1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

Luke 1:6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

Luke 1:7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

Luke 1:8 Now it happened, while he executed the priest's office before God in the order of his division,

Luke 1:9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

Luke 1:10 The whole multitude of the people were praying outside at the hour of incense.

Luke 1:11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.

Luke 1:12 Zacharias was troubled when he saw him, and fear fell upon him.

Luke 1:13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John.

Luke 1:14 You will have joy and gladness; and many will rejoice at his birth.

Luke 1:15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb.

Luke 1:16 He will turn many of the children of Israel to the Lord, their God.

Luke 1:17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Luke 1:18 Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

Luke 1:19 The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news.

Luke 1:20 Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

Luke 1:21 The people were waiting for Zacharias, and they marveled that he delayed in the temple.

Luke 1:22 When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

Luke 1:23 It happened, when the days of his service were fulfilled, he departed to his house.

Luke 1:24 After these days Elizabeth, his wife, conceived, and she hid herself five months, saying,

Luke 1:25 "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men."

Luke 1:26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

Luke 1:27 to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

Luke 1:28 Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

Luke 1:29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

Luke 1:30 The angel said to her, "Don't be afraid, Mary, for you have found favor with God.

Luke 1:31 Behold, you will conceive in your womb, and bring forth a son, and will call his name 'Jesus.'

Luke 1:32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David,

Luke 1:33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

Luke 1:34 Mary said to the angel, "How can this be, seeing I am a virgin?"

Luke 1:35 The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God.

Luke 1:36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren.

Luke 1:37 For everything spoken by God is possible."

Luke 1:38 Mary said, "Behold, the handmaid of the Lord; be it to me according to your word." The angel departed from her.

Luke 1:39 Mary arose in those days and went into the hill country with haste, into a city of Judah,

Luke 1:40 and entered into the house of Zacharias and greeted Elizabeth.

Luke 1:41 It happened, when Elizabeth heard Mary's greeting, that the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

Luke 1:42 She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb!

Luke 1:43 Why am I so favored, that the mother of my Lord should come to me?

Luke 1:44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy!

Luke 1:45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!"

Luke 1:46-55 Mary said,

"My soul magnifies the Lord. My spirit has rejoiced in God my Savior, for he has looked at the humble state of his handmaid. For behold, from now on, all generations will call me blessed. For he who is mighty has done great things for me. Holy is his name. His mercy is for generations of generations on those who fear him. He has shown strength with his arm. He has scattered the proud in the imagination of their heart. He has put down princes from their thrones. And has exalted the lowly. He has filled the hungry with good things. He has sent the rich away empty. He has given help to Israel, his servant, that he might remember mercy, As he spoke to our fathers, to Abraham and his seed forever."

What Mary states in her pslam of praise can be compare to the words of Hannah who praised God also with the following words :

(1 Samuel 2:1-10) Hannah prayed, and said:

My heart exults in Yahweh! My horn is exalted in Yahweh. My mouth is enlarged over my enemies, because I rejoice in your salvation. There is no one as holy as Yahweh, For there is no one besides you, nor is there any rock like our God. Talk no more so exceeding proudly. Don't let arrogance come out of your mouth, For Yahweh is a God of knowledge. By him actions are weighed. The bows of the mighty men are broken. Those who stumbled are girded with strength. Those who were full have hired themselves out for bread. Those who were hungry have ceased to hunger. Yes, the barren has borne seven. She who has many children languishes. Yahweh kills, and makes alive. He brings down to Sheol, and brings up. Yahweh makes poor, and makes rich. He brings low, he also lifts up. He raises up the poor out of the dust. He lifts up the needy from the dunghill, To make them sit with princes, and inherit the throne of glory, for the pillars of the earth are Yahweh's. He has set the world on them. He will keep the feet of his holy ones, but the wicked shall be put to silence in darkness; for no man shall prevail by strength. Those who strive with Yahweh shall be broken to pieces. He will thunder against them in the sky. Yahweh will judge the ends of the earth. He will give strength to his king, and exalt the horn of his anointed. (WEB)

Luke 1:56 Mary stayed with her about 3 months, and then returned to her house.

Luke 1:57 Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son.

Luke 1:58 Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her.

Luke 1:59 It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father.

Luke 1:60 His mother answered, "Not so; but he will be called John."

Luke 1:61 They said to her, "There is no one among your relatives who is called by this name."

Luke 1:62 They made signs to his father, what he would have him called.

Luke 1:63 He asked for a writing tablet, and wrote, "His name is John." They all marveled.

Luke 1:64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.

Luke 1:65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea.

Luke 1:66 All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of the Lord was with him.

Luke 1:67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

Luke 1:68 Blessed be the Lord, the God of Israel, for he has visited and worked redemption for his people;

Luke 1:69 and has raised up a horn of salvation for us in the house of his servant David

Luke 1:70 (as he spoke by the mouth of his holy prophets who have been from of old),

Luke 1:71 salvation from our enemies, and from the hand of all who hate us;

Luke 1:72 to show mercy towards our fathers, to remember his holy covenant,

Luke 1:73 the oath which he spoke to Abraham, our father,

Luke 1:74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear,

Luke 1:75 In holiness and righteousness before him all the days of our life.

Luke 1:76 And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to make ready his ways,

Luke 1:77 to give knowledge of salvation to his people by the remission of their sins,

Luke 1:78 because of the tender mercy of our God, whereby the dawn from on high will visit us,

Luke 1:79 to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace."

Luke 1:80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

Luke 2:1 Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled.

Luke 2:2 This was the first enrollment made when Quirinius was governor of Syria.

Luke 2:3 All went to enroll themselves, everyone to his own city.

Luke 2:4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

Luke 2:5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

Luke 2:6 It happened, while they were there, that the day had come that she should give birth.

Luke 2:7 She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because

there was no room for them in the inn.

Luke 2:8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.

Luke 2:9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

Luke 2:10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people.

Luke 2:11 For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord.

Luke 2:12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough."

Luke 2:13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

Luke 2:14 "Glory to God in the highest, on earth peace, good will toward men."

Luke 2:15 It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us."

Luke 2:16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.

Luke 2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.

Luke 2:18 All who heard it wondered at the things which were spoken to them by the shepherds.

Luke 2:19 But Mary kept all these sayings, pondering them in her heart.

Luke 2:20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

Luke 2:21 When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

Luke 2:22 When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

Luke 2:23 (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"),

Luke here refers to

(Exodus 13:2) "Sanctify to me all of the firstborn, whatever opens the womb among the children of Israel, both of man and of animal. It is mine." (WEB)

(Exodus 13:12) that you shall set apart to Yahweh all that opens the womb, and every firstborn which you have that comes from an animal. The males shall be Yahweh's. (WEB)

Luke 2:24 and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

Since Joseph and Mary was poor and couldn't aford a lamb they offer a pair of turtledoves, or two young pigeons

(Leviticus 12:8) 'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons-one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.'"

Luke 2:25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him.

Luke 2:26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

"Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

Luke 2:27 He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law,

Luke 2:28 then he received him into his arms, and blessed God, and said,

Luke 2:29 "Now you are releasing your slave (servant) , Master (Lord) , according to your word, in peace;

Luke 2:30 for my eyes have seen your salvation,

Luke 2:31 which you have prepared before the face of all peoples;

Luke 2:32 a light for manifestation (revelation, spiritual enlightenment) to the Gentiles (nations) , and the glory of your people Israel."

Luke 2:33 Joseph and his mother were marveling at the things which were spoken concerning him,

Luke 2:34 and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against.

Luke 2:35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

Luke 2:36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband 7 years from her virginity,

Luke 2:37 and she had been a widow for about 84 years), who didn't depart from the temple, worshipping with fastings and petitions night and day.

Luke 2:38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

Luke 2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

Luke 2:40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

Luke 2:41 His parents went every year to Jerusalem at the feast of the Passover.

Luke 2:42 When he was 12 years old, they went up to Jerusalem according to the custom of the feast,

Luke 2:43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

Luke 2:44 but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances.

Luke 2:45 When they didn't find him, they returned to Jerusalem, looking for him.

Luke 2:46 It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.

Luke 2:47 All who heard him were amazed at his understanding and his answers.

Luke 2:48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way?

Behold, your father and I were anxiously looking for you."

Luke 2:49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

Luke 2:50 They didn't understand the saying which he spoke to them.

Luke 2:51 And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart.

Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and men.

Luke 3:1 Now in the 15th year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

Luke 3:2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

Luke 3:3 He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins.

Jewish sect of the Essenes also did baptize among themselves for repentance for remission of sins

Luke 3:4-6 As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight. Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth. All flesh will see God's salvation.'"

A qoute from

(Isaiah 40:3-5) The voice of one who calls out, "Prepare the way of Yahweh in the wilderness! Make a level highway in the desert for our God. Every valley shall be exalted, and every mountain and hill shall be made low. The uneven shall be made level, and the rough places a plain. The glory of Yahweh shall be revealed, and all flesh shall see it together; for the mouth of Yahweh has spoken it." (WEB)

Luke 3:7 He said therefore to the multitudes who went out to be baptized by him, "You offspring of vipers, who warned you to flee from the wrath to come?

"Brood of vipers!... This phrase of John the Baptist has led some scholars to believe John the Baptist was from the Jewish sect of the Essenes since this phrase is also mention among the Dead Sea Scrolls 1QH 11:17 states " works of the viper" The Hebrew word " ma' ase' eph'eh " just like the Greek word γέννημα (gennēma) - besides meaning brood can also mean to make or produce

Luke 3:8 Bring forth therefore fruits worthy of repentance, and don't begin to say among yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones!

Luke 3:9 Even now the axe also lies at the root of the trees. Every tree therefore that doesn't bring forth good fruit is cut down, and thrown into the fire."

Luke 3:10 The multitudes asked him, "What then must we do?"

Luke 3:11 He answered them, "He who has 2 coats, let him give to him who has none. He who has food, let him do likewise."

Luke 3:12 Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

Luke 3:13 He said to them, "Collect no more than that which is appointed to you."

Luke 3:14 Soldiers also asked him, saying, "What about us? What must we do?" He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

Luke 3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

Luke 3:16 John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the latchet of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit or fire,

Baptize means to be immerse. The "fire" here do to it's context verse before and after is not speaking of the Holy Spirit in Acts 2 but hell

Luke 3:17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

Luke 3:18 Then with many other exhortations he preached good news to the people,

Luke 3:19 but Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evil things which Herod had done,

Luke 3:20 added this also to them all, that he shut up John in prison.

Josephus states in Antiquities of the Jews Book 18 Chapter 5 {"

About this time Aretas (the king of Arabia Petrea) and Herod had a quarrel, on the account following:—Herod the tetrarch had married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, who was his brother, indeed, but not by the same mother; for this Herod was the son of the high priest Simon's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; which address, when she admitted, an agreement was made for her to change her habitation, and come to him as soon as he should return from Rome: one article of this marriage also was this, that he should divorce Aretas' daughter. So Antipas, when he had made this agreement, sailed to Rome; but when he had done there the business he went about, and was returned again, his wife having discovered the agreement he had made with Herodias, and having learned it before he had notice of her knowledge of the whole design, she desired him to send her to Macherus, which is a place in the borders of the dominions of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her there, as thinking his wife had not perceived anything; now she had sent a good while before to Macherus, which was subject to her father and so all things necessary for her journey were made ready for her by the general of Aretas' army; and by that means she soon came into Arabia, under the conduct of the various generals, who carried her from one to another successively; and she soon came to her father, and told him of Herod's intentions. So Aretas made this the first occasion of his enmity between him and Herod, who had also some quarrel with him about their borders of the country of Gamalitis. So they raised armies on both sides, and prepared for war, and sent their generals to fight instead of themselves; and, when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives, who, though they were of the tetrarchy of Philip, joined with Aretas' army. So Herod wrote about these affairs to Tiberius; who being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him to him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the governor of Syria.

Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent as prisoner, out of Herod's suspicious temper, to Macherus, the citadel I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him."}

Luke 3:21 Now it happened, when all the people were baptized, Jesus also had been baptized, and was praying. The sky was opened,

Luke 3:22 and the Holy Spirit descended in a bodily form as a dove on him; and a voice came out of the sky, saying "You are my

beloved Son. In you I am well pleased."

Luke 3:23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

Luke 3:24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

Luke 3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

Luke 3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah,

Luke 3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

Luke 3:28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,

Luke 3:29 the son of Josa, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

Luke 3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,

Luke 3:31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,

Luke 3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

Luke 3:33 the son of Amminadab, the son of Aram, the son of Joram, the son of Hezron, the son of Perez, the son of Judah,

Luke 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Luke 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

Luke 3:36 the son of Salah , the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

The name Cainan doesn't belong in the translation Salah was really the son of Arphaxad. The name appear to be inserted in the Greek translation of the Old Testament which was used by Luke or it could of been inserted in one of the earliest copies of Luke.

(Genesis 11:10-12) This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters. Arphaxad lived thirty-five years, and begot Salah.

1 Chronicles 1:24 Shem, Arphaxad, Shelah,

(Genesis 10:24) Arphaxad begot Salah, and Salah begot Eber.

Luke 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

Luke 3:38 the son of Enos, the son of Seth, the son of Adam, the son of God.

Luke 4:1 Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness

Luke 4:2 for 40 days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry.

Luke 4:3 The devil said to him, "If you are the Son of God, command this stone to become bread."

Luke 4:4 Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"

Jesus refers to

(Deuteronomy 8:3) He humbled you, and allowed you to hunger, and fed you with manna, which you didn't know, neither did

your fathers know; that he might make you know that man does not live by bread only, but by everything that proceeds out of the mouth of Yahweh does man live. (WEB)

Luke 4:5 The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time.

Luke 4:6 The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want.

Luke 4:7 If you therefore will worship before me, it will all be yours."

Luke 4:8 Jesus answered him, "Get behind me Satan! For it is written, 'You shall worship the Lord your God, and him only shall you serve.'"

Jesus refers to

(Deuteronomy 10:20) You shall fear Yahweh your God; him shall you serve; and to him shall you cleave, and by his name shall you swear. (WEB)

(Deuteronomy 6:13) You shall fear Yahweh your God; and him shall you serve, and shall swear by his name. (WEB)

Luke 4:9 He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here,

Luke 4:10-11 for it is written, 'He will give his angels charge concerning you, to guard you;' and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'"

The Devil refers to

(Psalms 91:11-12) For he will give his angels charge over you, to guard you in all your ways. They will bear you up in their hands, so that you won't dash your foot against a stone. (WEB)

Luke 4:12 Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'"

Jesus refer to

(Deuteronomy 6:16) "You shall not tempt the LORD your God as you tempted Him in Massah.

Luke 4:13 When the devil had completed every temptation, he departed from him until another time.

Luke 4:14 Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area.

Luke 4:15 He taught in their synagogues, being glorified by all.

Luke 4:16 He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read.

Luke 4:17-19 The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, and to proclaim the acceptable year of the Lord."

What Jesus read is found in :

(Isaiah 61:1-2) "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn,

Luke 4:20 He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on

him.

Luke 4:21 He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

Luke 4:22 All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

Luke 4:23 He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'"

Luke 4:24 He said, "Most certainly I tell you, no prophet is acceptable in his hometown.

Luke 4:25 But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up 3 years and 6 months, when a great famine came over all the land.

Luke 4:26 Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow.

Jesus refers to

(1 Kings 17:9-15) Arise, get you to Zarephath, which belongs to Sidon, and dwell there: behold, I have commanded a widow there to sustain you. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Please get me a little water in a vessel, that I may drink. As she was going to get it, he called to her, and said, Please bring me a morsel of bread in your hand. She said, As Yahweh your God lives, I don't have a cake, but a handful of meal in the jar, and a little oil in the jar: and behold, I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it, and die. Elijah said to her, Don't be afraid; go and do as you have said; but make me of it a little cake first, and bring it forth to me, and afterward make for you and for your son. For thus says Yahweh, the God of Israel, The jar of meal shall not empty, neither shall the jar of oil fail, until the day that Yahweh sends rain on the earth. She went and did according to the saying of Elijah: and she, and he, and her house, ate many days. (WEB)

Luke 4:27 There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

Jesus refers to

(2 Kings 5:1-14) Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him Yahweh had given victory to Syria: he was also a mighty man of valor, but he was a leper. The Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. She said to her mistress, Would that my lord were with the prophet who is in Samaria! then would he recover him of his leprosy. One went in, and told his lord, saying, Thus and thus said the maiden who is of the land of Israel. The king of Syria said, Go now, and I will send a letter to the king of Israel. He departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of clothing. He brought the letter to the king of Israel, saying, Now when this letter is come to you, behold, I have sent Naaman my servant to you, that you may recover him of his leprosy. It happened, when the king of Israel had read the letter, that he tore his clothes, and said, Am I God, to kill and to make alive, that this man does send to me to recover a man of his leprosy? but consider, I pray you, and see how he seeks a quarrel against me. It was so, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, Why have you torn your clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. Elisha sent a messenger to him, saying, Go and wash in the Jordan seven times, and your flesh shall come again to you, and you shall be clean. But Naaman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Yahweh his God, and wave his hand over the place, and recover the leper. Aren't Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. His servants came near, and spoke to him, and said, My father, if the prophet had bid you do some great thing, wouldn't you have done it? how much rather then, when he says to you, Wash, and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean. (WEB)

Luke 4:28 They were all filled with wrath in the synagogue, as they heard these things.

Luke 4:29 They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff.

Luke 4:30 But he, passing through the midst of them, went his way.

Luke 4:31 He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day,

Luke 4:32 and they were astonished at his teaching, for his word was with authority.

Luke 4:33 In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice,

Luke 4:34 saying, "Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!"

Luke 4:35 Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in their midst, he came out of him, having done him no harm.

Luke 4:36 Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"

Luke 4:37 News about him went out into every place of the surrounding region.

Luke 4:38 He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her.

Luke 4:39 He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them.

Luke 4:40 When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them.

Luke 4:41 Demons also came out from many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

Luke 4:42 When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them.

Luke 4:43 But he said to them, "I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent."

Luke 4:44 He was preaching in the synagogues of Galilee.

Luke 5:1 Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret.

Luke 5:2 He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets.

Luke 5:3 He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat.

Luke 5:4 When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

Luke 5:5 Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net."

Luke 5:6 When they had done this, they caught a great multitude of fish, and their net was breaking.

Luke 5:7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink.

Luke 5:8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."

Luke 5:9 For he was amazed, and all who were with him, at the catch of fish which they had caught;

Luke 5:10 and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive."

Luke 5:11 When they had brought their boats to land, they left everything, and followed him.

Luke 5:12 It happened, while he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

Luke 5:13 He stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately the leprosy left him.

Luke 5:14 He charged him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them."

Luke 5:15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities.

Luke 5:16 But he withdrew himself into the desert, and prayed.

Luke 5:17 It happened on one of those days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them.

Luke 5:18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus.

Luke 5:19 Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the midst before Jesus.

Luke 5:20 Seeing their faith, he said to him, "Man, your sins are forgiven you."

Luke 5:21 The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"

Luke 5:22 But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts?

Luke 5:23 Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?'

Luke 5:24 But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

Luke 5:25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God.

Luke 5:26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

Luke 5:27 After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

Luke 5:28 He left everything, and rose up and followed him.

Luke 5:29 Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them.

Luke 5:30 Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

Luke 5:31 Jesus answered them, "Those who are healthy have no need for a doctor (physician) , but those who are sick do.

Luke 5:32 I have not come to call the righteous, but sinners to repentance."

Luke 5:33 They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?"

Luke 5:34 He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them?

Luke 5:35 But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."

Luke 5:36 He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old.

Luke 5:37 No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed.

Luke 5:38 But new wine must be put into fresh wineskins, and both are preserved.

Luke 5:39 No man having drunk old wine immediately desires new, for he says, 'The old is better.'"

Luke 6:1 Now it happened on the second Sabbath after the first, that he was going through the grain fields. His disciples plucked the heads of grain, and ate, rubbing them in their hands.

Luke 6:2 But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?"

Luke 6:3 Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him;

Luke 6:4 how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?"

Luke 6:5 He said to them, "The Son of Man is lord of the Sabbath."

Luke 6:6 It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered.

Luke 6:7 The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him.

Luke 6:8 But he knew their thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood.

Luke 6:9 Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?"

Luke 6:10 He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound as the other.

Luke 6:11 But they being influence (filled) by thier unrestrained anger (rage, fury) , even *to the point of* consulting with one another concerning about what they *will* do to Jesus.

Luke 6:12 It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God.

Luke 6:13-16 When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles (ambassadors, messengers, those who are sent, delegates, commissioners) : Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; Judas the son of James; and Judas Iscariot, who also became a traitor.

Luke 6:17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

Luke 6:18 as well as those who were troubled by unclean spirits, and they were being healed.

Luke 6:19 All the multitude sought to touch him, for power came out from him and healed them all.

Luke 6:20 He lifted up his eyes to his disciples, and said, "Blessed are you who are poor, for yours is the Kingdom of God.

Luke 6:21 Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

Luke 6:22 Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake.

Luke 6:23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

Luke 6:24 "But woe to you who are rich! For you have received your consolation.

Luke 6:25 Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

Luke 6:26 Woe, to you when all men speak well of you, for their fathers did the same thing to the false prophets.

Luke 6:27 But I tell you who hear: love your enemies, do good to those who hate you,

Luke 6:28 bless those who curse you, and pray for those who mistreat you.

Luke 6:29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.

Luke 6:30 Give to everyone who asks you, and don't ask him who takes away your goods to give them back again.

Didache or also known as Teaching of the Twelve Apostles Chapter 1 states {"If someone deprives you of “your property, do not ask for it back.” (You could not get it back anyway!)"}

Luke 6:31 As you would like people to do to you, do exactly so to them.

Luke 6:32 If you love those who love you, what credit is that to you? For even sinners love those who love them.

Luke 6:33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

Luke 6:34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.

Luke 6:35 But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

Luke 6:36 Therefore be merciful, even as your Father is also merciful.

Luke 6:37 Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. Set free, and you will be set free.

Luke 6:38 "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. {literally, into your bosom.} For with the same measure you measure it will be measured back to you."

Luke 6:39 He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?

Luke 6:40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

Luke 6:41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye?

Luke 6:42 Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.

Luke 6:43 For there is no good tree that brings forth rotten fruit; nor again a rotten tree that brings forth good fruit.

Luke 6:44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush.

Luke 6:45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

Luke 6:46 "Why do you call me, 'Lord, Lord,' and don't do the things which I say?

Luke 6:47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like.

Luke 6:48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock.

Luke 6:49 But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

Luke 7:1 After he had finished speaking in the hearing of the people, he entered into Capernaum.

Luke 7:2 A certain centurion's slave (servant) , who was dear to him, was sick and at the point of death.

A centurion was a captian of 100 soliders

Luke 7:3 When he heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant.

Luke 7:4 When they came to Jesus, they begged him earnestly, saying, "He is worthy for you to do this for him,

Luke 7:5 for he loves our nation, and he *has* built for us our synagogue ."

Luke 7:6 Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy for you to come under my roof.

Luke 7:7 Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed.

Luke 7:8 For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

Luke 7:9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel."

Luke 7:10 Those who were sent, *when they had* returned to the house, found that the servant who had been sick *was now* healed.

Luke 7:11 It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him.

Luke 7:12 Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.

Luke 7:13 When the Lord saw her, he had compassion on her, and said to her, "Don't cry."

Luke 7:14 He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!"

Luke 7:15 He who was dead sat up, and began to speak. And he gave him to his mother.

Luke 7:16 Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

Luke 7:17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

Luke 7:18 The disciples of John told him about all these things.

Luke 7:19 John, calling to himself 2 of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?"

Luke 7:20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

Luke 7:21 In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight.

Luke 7:22 Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

Luke 7:23 Blessed is he who is not offended by me."

Luke 7:24 When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind?

Luke 7:25 But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts.

Luke 7:26 But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet.

Luke 7:27 This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

Jesus refers to

(Malachi 3:1) "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.

Luke 7:28 "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he."

Luke 7:29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism.

Luke 7:30 But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

Luke 7:31 But the Lord said, "To what then will I liken the people of this generation? What are they like?

TR. MT omits "But the Lord said

Luke 7:32 They are like children who sit in the marketplace, and call one to another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.'

Luke 7:33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.'

eating bread nor drinking wine.... John the baptist was to be Nazirite who could not drink wine

(Luke 1:15) For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. (WEB)

(Numbers 6:1-4) Yahweh spoke to Moses, saying, "Speak to the children of Israel, and tell them: When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself to Yahweh, he shall separate himself from wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. All the days of his separation he shall eat nothing that is made of the grapevine, from the seeds even to the skins. (WEB)

John the baptist food was wild honey and locust

(Matthew 3:4) Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. (WEB)

(Mark 1:6) John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey. (WEB)

Luke 7:34 The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!'

Luke 7:35 Wisdom is justified by all her children."

Luke 7:36 One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.

Luke 7:37 Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment.

Luke 7:38 Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.

Luke 7:39 Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

Luke 7:40 Jesus answered him, "Simon, I have something to tell you." He said, "Teacher, say on."

Luke 7:41 A certain lender had 2 debtors. The one owed 500 denarii, and the other 50.

Luke 7:42 When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

Luke 7:43 Simon answered, "He, I suppose, to whom he forgave the most." He said to him, "You have judged correctly."

Luke 7:44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head.

Luke 7:45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet.

Luke 7:46 You didn't anoint my head with oil, but she has anointed my feet with ointment.

Luke 7:47 Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

Luke 7:48 He said to her, "Your sins are forgiven."

Luke 7:49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

Luke 7:50 He said to the woman, "Your faith (trust) has saved you. Go in peace."

Luke 8:1 It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the 12,

Luke 8:2 and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out;

The Bible speaks of many different kinds of demons and we don't know for sure what kind of demons she had. It was in a sermon named "the seven deadly sins by Pope Gregory I (540 -604 AD) that the unnamed woman in Luke 7 who washed Jesus feet with her tears was mentioned to be Mary Magdalene which he accused Mary of having the demon of prostitution. Taking out context of Luke 8 where we are told Mary Magdalene had seven demons but we are not told of what. And poor Mary Magdalene has been that prostitute since. But before him Ambrose also named her as that woman. Some examples of differant demons in the Bible are the following :

1) Demon of divination found in Act 16:16

2) Paul had a demon which always bother him which kept him humble, he called it a messenger of Satan **2 Corinthians 12:7**

3) Demon that cause a person to be mute **Luke 11:14**

4) Demon or Spirit of jealousy **Numbers 5:30**

5) Spirit of ill Will **Judges 9:23**

6) Deaf and dumb spirit **Mark 9:25**

Luke 8:3 and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them from their possessions.

TR reads "him" instead of "them"

Luke 8:4 When a great multitude came together, and people from every city were coming to him, he spoke by a parable.

Luke 8:5 "The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it.

Luke 8:6 Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture.

Luke 8:7 Other fell amid the thorns, and the thorns grew with it, and choked it.

Luke 8:8 Other fell into the good ground, and grew, and brought forth fruit one hundred times." As he said these things, he called out, "He who has ears to hear, let him hear!"

Luke 8:9 Then his disciples asked him, "What does this parable mean?"

Luke 8:10 He said, "To you it is given to know the mysteries of the Kingdom of God, but to the rest in parables; that 'seeing they may not see, and hearing they may not understand.'

Jesus here is refering to

(Isaiah 6:9) He said, "Go, and tell this people, 'You hear indeed, but don't understand; and you see indeed, but don't perceive.' (WEB)

Luke 8:11 Now the parable is this: The seed is the word of God.

Luke 8:12 Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved.

Luke 8:13 Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation.

Luke 8:14 That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

Luke 8:15 That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience.

Luke 8:16 "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light.

Luke 8:17 For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light.

Luke 8:18 Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."

Luke 8:19 His mother and brothers came to him, and they could not come near him for the crowd.

Luke 8:20 It was told him by some saying, "Your mother and your brothers stand outside, desiring to see you."

Luke 8:21 But he answered them, "My mother and my brothers are these who hear the word of God, and do it."

Luke 8:22 Now it happened on one of those days, that he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out.

Luke 8:23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water.

Luke 8:24 They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm.

Luke 8:25 He said to them, "Where is your faith?" Being afraid they marveled, saying one to another, "Who is this, then, that he commands even the winds and the water, and they obey him?"

Luke 8:26 They arrived at the country of the Gadarenes (Gerasenes, from Gadara (a town east of the Jordan) , which is opposite Galilee.

Luke 8:27 When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs.

Luke 8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don't torment me!"

Luke 8:29 For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

Luke 8:30 Jesus asked him, "What is your name?" He said, "Legion," for many demons (devils) had entered into him.

A Legion is 4,000 to 6,000 in number

Luke 8:31 They begged him that he would not command them to go into the abyss (deep,bottomless pit) .

the abyss... is space, a other words this can be translated deep , bottomless pit

In Proverbs it states that God set a circle on the surface of the abyss or deep which means the same in hebrew or greek

(Proverbs 8:27) When he established the heavens, I was there; when he set a circle on the surface of the deep, (WEB)

Notice how the smoke of it covers the sun

(Revelation 9:1-2) The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace.

The sun and the air were darkened because of the smoke from the pit. (WEB)

Luke 8:32 Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them.

Luke 8:33 The demons came out from the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned.

Luke 8:34 When those who fed them saw what had happened, they fled, and told it in the city and in the country.

Luke 8:35 People went out to see what had happened. They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid.

Luke 8:36 Those who saw it told them how he who had been possessed by demons was healed.

Luke 8:37 All the people of the surrounding country of the Gadarenes (Gerasenes, from Gadara (a town east of the Jordan) asked him to depart from them, for they were very much afraid. He entered into the boat, and returned.

Luke 8:38 But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying,

Luke 8:39 "Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

Luke 8:40 It happened, when Jesus returned, that the multitude welcomed him, for they were all waiting for him.

Luke 8:41 Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house,

Luke 8:42 for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him.

Luke 8:43 A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any,

Luke 8:44 came behind him, and touched the fringe of his cloak, and immediately the flow of her blood stopped.

Luke 8:45 Jesus said, "Who touched me?" When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"

Luke 8:46 But Jesus said, "Someone did touch me, for I perceived that power has gone out of me."

Luke 8:47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

Luke 8:48 He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace."

Luke 8:49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."

Luke 8:50 But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed."

Luke 8:51 When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother.

Luke 8:52 All were weeping and mourning her, but he said, "Don't weep. She isn't dead, but sleeping."

Luke 8:53 They were ridiculing him, knowing that she was dead.

Luke 8:54 But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!"

Luke 8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

Luke 8:56 Her parents were amazed, but he charged them to tell no one what had been done.

Luke 9:1 He called his 12 disciples together, and gave them power and authority over all demons, and to cure diseases.

Luke 9:2 He sent them forth to preach the Kingdom of God, and to heal the sick.

Luke 9:3 He said to them, "Take nothing for your journey--neither staffs, nor wallet, nor bread, nor money; neither have 2 coats apiece.

Luke 9:4 Into whatever house you enter, stay there, and depart from there.

Luke 9:5 As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."

Luke 9:6 They departed, and went throughout the villages, preaching the Gospel (Good News) , and healing everywhere.

Luke 9:7 Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead,

Luke 9:8 and by some that Elijah had appeared, and by others that one of the old prophets had risen again.

Luke 9:9 Herod said, "John I beheaded, but who is this, about whom I hear such things?" He sought to see him.

Luke 9:10 The apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , when they had returned, told him what things they had done. He took them, and withdrew apart to a deserted place of a city called Bethsaida.

Luke 9:11 But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of the Kingdom of God, and he cured those who needed healing.

Luke 9:12 The day began to wear away; and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

Luke 9:13 But he said to them, "You give them something to eat." They said, "We have no more than 5 loaves and 2 fish, unless we should go and buy food for all these people."

Luke 9:14 For they were about 5,000 men. He said to his disciples, "Make them sit down in groups of about 50 each."

Luke 9:15 They did so, and made them all sit down.

Luke 9:16 He took the 5 loaves and the 2 fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude.

Luke 9:17 They ate, and were all filled. They gathered up 12 baskets of broken pieces that were left over.

Luke 9:18 It happened, as he was praying alone, that the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

Luke 9:19 They answered, "'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets is risen again."

Luke 9:20 He said to them, "But who do you say that I am?" Peter answered, "The Christ of God."

Luke 9:21 But he warned them, and commanded them to tell this to no one,

Luke 9:22 saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be

killed, and the 3rd day be raised up."

Luke 9:23 He said to all, "If anyone desires to come after me, let him deny himself, take up his cross every day and follow me.

Luke 9:24 For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it.

Luke 9:25 For what does it profit a man if he gains the whole world, and loses or forfeits his own self?

Luke 9:26 For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels.

Luke 9:27 But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God."

Luke 9:28 It happened about eight days after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray.

Luke 9:29 As he was praying, the appearance of his face was altered, and his clothing became white and dazzling.

Luke 9:30 Behold, 2 men were talking with him, who were Moses and Elijah,

Luke 9:31 who appeared in glory, and spoke of his departure, which he was about to accomplish at Jerusalem.

departure..... Literally, "exodus"

Luke 9:32 Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him.

Luke 9:33 It happened, as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents: one for you, and one for Moses, and one for Elijah," not knowing what he said.

Luke 9:34 While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.

Luke 9:35 A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!"

Luke 9:36 When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

Luke 9:37 It happened on the next day, when they had come down from the mountain, that a great multitude met him.

Luke 9:38 Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child.

Luke 9:39 Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely.

Luke 9:40 I begged your disciples to cast it out, and they couldn't."

Luke 9:41 Jesus answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

Luke 9:42 While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

Luke 9:43 They were all astonished at the majesty of God. But while all were marveling at all the things which Jesus did, he said to his disciples,

Luke 9:44 "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men."

Luke 9:45 But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

Luke 9:46 There arose an argument among them about which of them was the greatest.

Luke 9:47 Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side,

Luke 9:48 and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

Luke 9:49 John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us."

Luke 9:50 Jesus said to him, "Don't forbid him, for he who is not against us is for us."

Luke 9:51 It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem,

Luke 9:52 and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him.

Luke 9:53 They didn't receive him, because he was traveling with his face set towards Jerusalem.

Luke 9:54 When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and consume (destroy) them, just as Elijah did?"

James and John are refering to

(2 Kings 1:9-15) Then the king sent to him a captain of fifty with his fifty. He went up to him: and behold, he was sitting on the top of the hill. He spoke to him, man of God, the king has said, Come down. Elijah answered to the captain of fifty, If I be a man of God, let fire come down from the sky, and consume you and your fifty. Fire came down from the sky, and consumed him and his fifty. Again he sent to him another captain of fifty and his fifty. He answered him, man of God, thus has the king said, Come down quickly. Elijah answered them, If I be a man of God, let fire come down from the sky, and consume you and your fifty. The fire of God came down from the sky, and consumed him and his fifty. Again he sent the captain of a third fifty with his fifty. The third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said to him, man of God, please let my life, and the life of these fifty your servants, be precious in your sight. Behold, fire came down from the sky, and consumed the two former captains of fifty with their fifties; but now let my life be precious in your sight. The angel of Yahweh said to Elijah, Go down with him: don't be afraid of him. He arose, and went down with him to the king. (WEB)

Luke 9:55 But he turned and rebuked them, "You don't know of what kind of spirit you are.

Luke 9:56 For the Son of Man didn't come to destroy men's lives, but to save them." They went to another village.

Luke 9:57 As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

Luke 9:58 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

Luke 9:59 He said to another, "Follow me!" But he said, "Lord, allow me first to go and bury my father."

Luke 9:60 But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."

Luke 9:61 Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."

Luke 9:62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

Luke 10:1 Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him into every city and place, where he was about to come.

Ahead of him is literally, "before his face"

Luke 10:2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

Luke 10:3 Go your ways. Behold, I send you out as lambs among wolves.

Luke 10:4 Carry no purse, nor wallet, nor sandals. Greet no one on the way.

Luke 10:5 Into whatever house you enter, first say, 'Peace be to this house.'

Luke 10:6 If a son of peace is there, your peace will rest on him; but if not, it will return to you.

Luke 10:7 Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house.

Luke 10:8 Into whatever city you enter, and they receive you, eat the things that are set before you.

Luke 10:9 Heal the sick who are therein, and tell them, 'The Kingdom of God has come near to you.'

Luke 10:10 But into whatever city you enter, and they don't receive you, go out into the streets of it and say,

Luke 10:11 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.'

Luke 10:12 I tell you, it will be more tolerable in that day for Sodom than for that city.

Different levels of hell, not everyone would recieve the same amount of punishment

(Luke 12:47) That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, (WEB)

Luke 10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

Luke 10:14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.

Luke 10:15 You, Capernaum, who are exalted to heaven, will be brought down to Hades.

Hades is the lower realm of the dead, or Hell.

Luke 10:16 Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

Luke 10:17 The 70 returned with joy, saying, "Lord, even the demons are subject to us in your name!"

Luke 10:18 He said to them, "I saw Satan having fallen like lightning from heaven.

Jesus is refering to

(Isaiah 14:12-19) How you have fallen from heaven, morning star, son of the dawn! How you are cut down to the ground, who laid the nations low! You said in your heart, "I will ascend into heaven! I will exalt my throne above the stars of God! I will sit on the mountain of assembly, in the far north! I will ascend above the heights of the clouds! I will make myself like the Most High!" Yet you shall be brought down to Sheol, to the depths of the pit. Those who see you will stare at you. They will ponder you, saying, "Is this the man who made the earth to tremble, who shook kingdoms; who made the world like a wilderness, and overthrew its cities; who didn't release his prisoners to their home?" All the kings of the nations, sleep in glory, everyone in his own house. But you are cast away from your tomb like an abominable branch, clothed with the slain, who are thrust through with the sword, who go down to the stones of the pit; like a dead body trodden under foot. (WEB)

(Revelation 12:7-13) There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. They didn't prevail, neither was a place found for him any more in heaven. The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. I heard a loud voice in heaven, saying, "Now is come the salvation, the power, and the Kingdom of our God, and the authority of his Christ; for the accuser of our brothers has been thrown down, who accuses them before our God day and night. They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time." When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. (WEB)

Luke 10:19 Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you.

Luke 10:20 Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

Luke 10:21 In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

Luke 10:22 Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

Luke 10:23 Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see,

Luke 10:24 for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

Luke 10:25 Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

Luke 10:26 He said to him, "What is written in the law? How do you read it?"

Luke 10:27 He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself."

The lawyer is refering to

(Deuteronomy 6:5) "You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

(Leviticus 19:18) 'You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

Luke 10:28 He said to him, "You have answered correctly. Do this, and you will live."

Luke 10:29 But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"

Luke 10:30 Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

Luke 10:31 By chance a certain priest was going down that way. When he saw him, he passed by on the other side.

Luke 10:32 In the same way a Levite also, when he came to the place, and saw him, passed by on the other side.

Luke 10:33 But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion,

Luke 10:34 came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him.

Luke 10:35 On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.'

Luke 10:36 Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

Luke 10:37 He said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Luke 10:38 It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house.

Luke 10:39 She had a sister called Mary, who also sat at Jesus' feet, and heard his word.

Luke 10:40 But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."

Luke 10:41 Jesus answered her, "Martha, Martha, you are anxious and troubled about many things,

Luke 10:42 but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

Luke 11:1 It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

Luke 11:2 He said to them, "When you pray, say, 'Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on Earth, as it is in heaven.

Luke 11:3 Give us day by day our daily bread.

Luke 11:4 Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one.'"

Luke 11:5 He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread,

Luke 11:6 for a friend of mine has come to me from a journey, and I have nothing to set before him,'

Luke 11:7 and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'?

Luke 11:8 I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

Luke 11:9 "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you.

Luke 11:10 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

Luke 11:11 "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he?

Luke 11:12 Or if he asks for an egg, he won't give him a scorpion, will he?

Luke 11:13 If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

Luke 11:14 He was casting out a demon, and it was mute. It happened, when the demon had gone out, the mute man spoke; and the multitudes marveled.

Luke 11:15 But some of them said, "He casts out demons by Beelzebul, the prince of the demons."

Luke 11:16 Others, testing him, sought from him a sign from heaven.

Luke 11:17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls.

Luke 11:18 If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.

Luke 11:19 But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges.

Luke 11:20 But if I by the finger of God cast out demons, then the Kingdom of God has come to you.

Luke 11:21 "When the strong man, fully armed, guards his own dwelling, his goods are safe.

Luke 11:22 But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his spoils.

Luke 11:23 "He that is not with me is against me. He who doesn't gather with me scatters.

Luke 11:24 The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.'

Luke 11:25 When he returns, he finds it swept and put in order.

Luke 11:26 Then he goes, and takes 7 other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

What Jesus stated can be compare to

(2 Peter 2:20) For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome, the last state has become worse for them than the first. (WEB)

Luke 11:27 It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

Luke 11:28 But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

Luke 11:29 When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet.

Luke 11:30 For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation.

Luke 11:31 The Queen of Sheba (Queen of the South) will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here.

Jesus here refers to

(1 Kings 10:1-13) When the queen of Sheba heard of the fame of Solomon concerning the name of Yahweh, she came to prove him with hard questions. She came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones; and when she was come to Solomon, she talked with him of all that was in her heart. Solomon told her all her questions: there was not anything hidden from the king which he didn't tell her. When the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their clothing, and his cup bearers, and his ascent by which he went up to the house of Yahweh; there was no more spirit in her. She said to the king, It was a true report that I heard in my own land of your acts, and of your wisdom. However I didn't believe the words, until I came, and my eyes had seen it: and behold, the half was not told me; your wisdom and prosperity exceed the fame which I heard. Happy are your men, happy are these your servants, who stand continually before you,

and who hear your wisdom. Blessed be Yahweh your God, who delighted in you, to set you on the throne of Israel: because Yahweh loved Israel forever, therefore made he you king, to do justice and righteousness. She gave the king one hundred twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. The king made of the almug trees pillars for the house of Yahweh, and for the king's house, harps also and stringed instruments for the singers: there came no such almug trees, nor were seen, to this day. King Solomon gave to the queen of Sheba all her desire, whatever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants. (WEB)

Luke 11:32 The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

Jesus here refers to

(Jonah 3:4-9) Jonah began to enter into the city a day's journey, and he cried out, and said, "Yet forty days, and Nineveh shall be overthrown!" The people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. The news reached the king of Nineveh, and he arose from his throne, and took off his royal robe, covered himself with sackcloth, and sat in ashes. He made a proclamation and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor animal, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and animal, and let them cry mightily to God. Yes, let them turn everyone from his evil way, and from the violence that is in his hands. Who knows whether God will not turn and relent, and turn away from his fierce anger, so that we might not perish?" (WEB)

Luke 11:33 "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light.

Luke 11:34 The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness.

Luke 11:35 Therefore see whether the light that is in you isn't darkness.

Luke 11:36 If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

Luke 11:37 Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table.

Luke 11:38 When the Pharisee saw it, he marveled that he had not first washed himself before dinner.

Luke 11:39 The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness.

Luke 11:40 You foolish ones, didn't he who made the outside make the inside also?

Luke 11:41 But give for gifts to the needy those things which are within, and behold, all things will be clean to you.

Luke 11:42 But woe to you Pharisees! For you give tithing of mint and rue and every herb, but you bypass justice and the love of God. You ought to have done these, and not to have left the other undone.

Luke 11:43 Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces.

Luke 11:44 Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

Luke 11:45 One of the lawyers answered him, "Teacher, in saying this you insult us also."

Luke 11:46 He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens.

Luke 11:47 Woe to you! For you build the tombs of the prophets, and your fathers killed them.

Luke 11:48 So you testify and consent to the works of your fathers. For they killed them, and you build their tombs.

Luke 11:49 Therefore also the wisdom of God said, 'I will send to them prophets and apostles (ambassadors, messengers, those who are sent, delegates, commissioners) ; and some of them they will kill and persecute,

Luke 11:50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

Luke 11:51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation.

Jesus is refering to

(Genesis 4:8) Cain said to Abel, his brother, "Let's go into the field." It happened when they were in the field, that Cain rose up against Abel, his brother, and killed him. (WEB)

(2 Chronicles 24:20-21) The Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, Thus says God, Why disobey you the commandments of Yahweh, so that you can't prosper? because you have forsaken Yahweh, he has also forsaken you. They conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Yahweh. (WEB)

Luke 11:52 Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

Luke 11:53 As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him;

Luke 11:54 lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

Luke 12:1 Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples 1st of all, "Beware of the yeast of the Pharisees, which is hypocrisy (being a Actor , wearing a mask, being a fake , pretending to be something they are not) .

Luke 12:2 But there is nothing covered up, that will not be revealed, nor hidden, that will not be known.

Luke 12:3 Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner chambers will be proclaimed on the housetops.

Luke 12:4 "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do.

Luke 12:5 But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Hell Yes, I tell you, fear him.

Greek for Hell is Gehenna being used

Luke 12:6 Aren't 5 sparrows sold for 2 assaria coins ? Not one of them is forgotten by God.

An assarion was a small copper coin worth about an hour's wages for an agricultural laborer.

Luke 12:7 But the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows.

Luke 12:8 "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God;

Luke 12:9 but he who denies me in the presence of men will be denied in the presence of the angels of God.

Luke 12:10 Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven.

Luke 12:11 When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say;

Luke 12:12 for the Holy Spirit will teach you in that same hour what you must say."

Luke 12:13 One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."

Luke 12:14 But he said to him, "Man, who made me a judge or an arbitrator over you?"

Luke 12:15 He said to them, "Beware! Keep yourselves from greediness (covetousness) , for a man's life doesn't consist of the abundance of the things which he possesses."

Luke 12:16 He spoke a parable to them, saying, "The ground of a certain rich man brought forth abundantly.

Luke 12:17 He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?'

Luke 12:18 He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods.

Luke 12:19 I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry.'"

Luke 12:20 But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared--whose will they be?'

Luke 12:21 So is he who lays up treasure for himself, and is not rich toward God."

Luke 12:22 He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear.

Luke 12:23 Life is more than food, and the body is more than clothing.

Luke 12:24 Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds!

Luke 12:25 Which of you by being anxious can add 18 inches (a cubit) to his height?

Luke 12:26 If then you aren't able to do even the least things, why are you anxious about the rest?

Luke 12:27 Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Luke 12:28 But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith?

Luke 12:29 Don't seek what you will eat or what you will drink; neither be anxious.

Luke 12:30 For the nations of the world seek after all of these things, but your Father knows that you need these things.

Luke 12:31 But seek God's Kingdom, and all these things will be added to you.

Luke 12:32 Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom.

Luke 12:33 Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys.

Luke 12:34 For where your treasure is, there will your heart be also.

Luke 12:35 Let your waist be girded and your lamps burning.

Luke 12:36 Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him.

Luke 12:37 Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them.

Luke 12:38 They will be blessed if he comes in the second or third watch, and finds them so.

Luke 12:39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into.

Luke 12:40 Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

Luke 12:41 Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

are you telling this parable to us, or to everybody?.... Athough Jesus does not directly answers this question of Peter here he does at the end of Mark 13 gives the reply to state it is for everyone

(Mark 13:37) What I tell you, I tell all: Watch." (WEB)

Luke 12:42 The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times?

Luke 12:43 Blessed is that servant whom his lord will find doing so when he comes.

Luke 12:44 Truly I tell you, that he will set him over all that he has.

Luke 12:45 But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken,

Luke 12:46 then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful.

Luke 12:47 That slave (servant) , who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes,

Luke 12:48 but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

Luke 12:49 "I came to throw fire on the earth. I wish it were already kindled.

Luke 12:50 But I have a baptism to be baptized with, and how distressed I am until it is accomplished!

Luke 12:51 Do you think that I have come to give peace in the earth? I tell you, no, but rather division.

Luke 12:52 For from now on, there will be five in one house divided, three against two, and two against three.

Luke 12:53 They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

Luke 12:54 He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens.

Luke 12:55 When a south wind blows, you say, 'There will be a scorching heat,' and it happens.

Luke 12:56 You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time?

Luke 12:57 Why don't you judge for yourselves what is right?

Luke 12:58 For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison.

Luke 12:59 I tell you, you will by no means get out of there, until you have paid the very last penny. {Literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.}"

Luke 13:1 Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices.

Luke 13:2 Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things?

Luke 13:3 I tell you, no, but, unless you repent, you will all perish in the same way.

Luke 13:4 Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem?

Luke 13:5 I tell you, no, but, unless you repent, you will all perish in the same way."

Luke 13:6 He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

Luke 13:7 He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?'

Luke 13:8 He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it.

Luke 13:9 If it bears fruit, fine; but if not, after that, you can cut it down.'"

Luke 13:10 He was teaching in one of the synagogues on the Sabbath day.

Luke 13:11 Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up.

Luke 13:12 When Jesus saw her, he called her, and said to her, "Woman, you are freed from your infirmity."

Luke 13:13 He laid his hands on her, and immediately she stood up straight, and glorified God.

Luke 13:14 The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

Luke 13:15 Therefore the Lord answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water?

Luke 13:16 Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

Luke 13:17 As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

Luke 13:18 He said, "What is comparable to (like, similar, reasonably be compared) the Kingdom of God ? To what shall I

resemble (contrast ,compare) it *with* ?

Luke 13:19 It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches."

Luke 13:20 Again he said, "To what shall I compare the Kingdom of God?

Luke 13:21 It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."

literally, three sata. 3 sata is about 39 litres or a bit more than a bushel

Luke 13:22 He went on his way through cities and villages, teaching, and traveling on to Jerusalem.

Luke 13:23 One said to him, "Lord, are they few who are saved?" He said to them,

Luke 13:24 "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able.

Luke 13:25 When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or where you come from.'

Luke 13:26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'

Luke 13:27 He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.'

Luke 13:28 There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside.

Luke 13:29 They will come from the east, west, north, and south, and will sit down in the Kingdom of God.

Luke 13:30 Behold, there are some who are last who will be first, and there are some who are first who will be last."

Luke 13:31 On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

Luke 13:32 He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission.

Luke 13:33 Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet perish outside of Jerusalem.'

Luke 13:34 "Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused!

Luke 13:35 Behold, your house is left to you desolate. I tell you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord!'"

Jesus refers to

(Psalms 118:26) Blessed is he who comes in the name of Yahweh! We have blessed you out of the house of Yahweh. (WEB)

Luke 14:1 It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him.

Luke 14:2 Behold, a certain man who had dropsy was in front of him.

Luke 14:3 Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

Luke 14:4 But they were silent. He took him, and healed him, and let him go.

Luke 14:5 He answered them, "Which of you, if your son or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"

TR reads "donkey" instead of "son"

Luke 14:6 They couldn't answer him regarding these things.

Luke 14:7 He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them,

Luke 14:8 "When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him,

Luke 14:9 and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place.

Luke 14:10 But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you.

Luke 14:11 For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

Luke 14:12 He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back.

Luke 14:13 But when you make a feast, ask the poor, the maimed, the lame, or the blind;

Luke 14:14 and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

Luke 14:15 When 1 of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in the Kingdom of God!"

Luke 14:16 But he said to him, "A certain man made a great supper, and he invited many people.

Luke 14:17 He sent out his slave (servant) at supper time to tell those who were invited, 'Come, for everything is ready now.'

Luke 14:18 They all as one began to make excuses. "The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

Luke 14:19 "Another said, 'I have bought 5 yoke of oxen, and I must go try them out. Please have me excused.'

Luke 14:20 "Another said, 'I have married a wife, and therefore I can't come.'

Luke 14:21 "That slave (servant) came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

Luke 14:22 "The servant said, 'Lord, it is done as you commanded, and there is still room.'

Luke 14:23 "The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Luke 14:24 For I tell you that none of those men who were invited will taste of my supper.'"

Luke 14:25 Now great multitudes were going with him. He turned and said to them,

Luke 14:26 "If anyone comes to me, and doesn't hate (love less in comparison to loving me) his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple.

Hate here is refering to loving less others in comparison to loving Christ as we see in Matthew 10:37

(Matthew 10:37) He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. (WEB)

Luke 14:27 Whoever doesn't bear his own cross, and come after me, can't be my disciple.

Luke 14:28 For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it?

Luke 14:29 Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him,

Luke 14:30 saying, 'This man began to build, and wasn't able to finish.'

Luke 14:31 Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with 10,000 to meet him who comes against him with 20,000 ?

Luke 14:32 Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace.

Luke 14:33 So therefore whoever of you who doesn't renounce all that he has, he can't be my disciple.

Luke 14:34 Salt is good, but if the salt becomes flat and tasteless, with what do you season it?

Luke 14:35 It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."

Luke 15:1 Now all the tax collectors and sinners were coming close to him to hear him.

Luke 15:2 The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

Luke 15:3 He told them this parable.

Luke 15:4 "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it?

Luke 15:5 When he has found it, he carries it on his shoulders, rejoicing.

Luke 15:6 When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

Luke 15:7 I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

Luke 15:8 Or what woman, if she had ten drachma coins, if she lost one drachma coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it?

A drachma coin was worth about 2 days wages for an agricultural laborer.

Luke 15:9 When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.'

Luke 15:10 Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."

Luke 15:11 He said, "A certain man had 2 sons.

In the Parable of the Prodigal Son. The Prodigal Son represents the tax collectors and the sinners who was coming to Jesus. The older brother in the story represents the Pharisees and scribes who complained about them being with Jesus.(see Luke 15:1-3 which was the cause of the parables that follow ending with this one.) The son is never accused by his father of the sins he committed in the pass .When he repented and came to his father all was forgiven and his pass sins was counted as good as dead . While a other aka his older brother accused him. His Father defended his younger son and love him. And the older brother in the parable could never be compared to Jesus our older brother who loves us and even died for our sins and wants us in the New

Heavens and New Earth to be with him and share in his kingdom.

Luke 15:12 The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them.

Luke 15:13 Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living.

Luke 15:14 When he had spent all of it, there arose a severe famine in that country, and he began to be in need.

Luke 15:15 He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs.

Luke 15:16 He wanted to fill his belly with the husks (pods) that the pigs ate, but no one gave him any.

Luke 15:17 But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger!

Luke 15:18 I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight.

When we sin is not just against the person who we sin against but God aswell

(Psalms 51:4) Against you, and you only, have I sinned, and done that which is evil in your sight; that you may be proved right when you speak, and justified when you judge. (WEB)

(Genesis 20:6) God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her. (WEB)

(Genesis 39:9) He isn't greater in this house than I, neither has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" (WEB)

Luke 15:19 I am no more worthy to be called your son. Make me as one of your hired servants.'"

Luke 15:20 "He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

Luke 15:21 The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'

Luke 15:22 "But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet.

Luke 15:23 Bring the fattened calf, kill it, and let us eat, and celebrate;

Luke 15:24 for this, my son, was dead, and is alive again. He was lost, and is found.' They began to celebrate.

Luke 15:25 "Now his elder son was in the field. As he came near to the house, he heard music and dancing.

Luke 15:26 He called one of the servants to him, and asked what was going on.

Luke 15:27 He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.'

Luke 15:28 But he was angry, and would not go in. Therefore his father came out, and begged him.

Luke 15:29 But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends.

Luke 15:30 But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.'

Luke 15:31 "He said to him, 'Son, you are always with me, and all that is mine is yours.

Luke 15:32 But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.'"

Luke 16:1 He also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions.

Luke 16:2 He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.'

Luke 16:3 "The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I don't have strength to dig. I am ashamed to beg.

Luke 16:4 I know what I will do, so that when I am removed from management, they may receive me into their houses.'

Luke 16:5 Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?'

Luke 16:6 He said, 'A hundred batos of oil.' He said to him, 'Take your bill, and sit down quickly and write 50.'

100 batos is about 395 litres, 104 U. S. gallons, or 87 imperial gallons

Luke 16:7 Then said he to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write 80.'

100 cors = about 3,910 litres or 600 bushels.

Luke 16:8 His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light (sons of the light) .

children or sons of the light... This name is used a number of times in referance to the Christian

(John 12:36) While you have the light, believe in the light, that you may become children of light." Jesus said these things, and he departed and hid himself from them. (WEB)

(Ephesians 5:8) For you were once darkness, but are now light in the Lord. Walk as children of light, (WEB)

(1 Thessalonians 5:5) You are all children of light, and children of the day. We don't belong to the night, nor to darkness, (WEB)

The Essene which is the Jewish sect which wrote the Dead Sea scrolls also used this phrase "Sons of the light" of themselves to seperate themselves from the other Jews who was not with them by calling them sons of Darkness.

Example of this can be found in the Community Rule (1:9-10) where it states {"And to love the Sons of Light , each according to his lot in the council of God; and to hate all the sons of Darkness , each according to his guilt , with the vengeance of God "}

Luke 16:9 I tell you, make for yourselves friends by means of unrighteous mammon (wealth, riches, money) , so that when you fail, they may receive you into the eternal tents.

μαμμωνᾶς (mammōnas) "Mammon" refers to riches or a false god of wealth.

Luke 16:10 He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much.

Luke 16:11 If therefore you have not been faithful in the unrighteous mammon (wealth, riches, money) , who will commit to your trust the true riches?

Luke 16:12 If you have not been faithful in that which is another's, who will give you that which is your own?

Luke 16:13 No slave (servant) can serve two masters (lords) , for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and mammon (wealth, riches, money)

Luke 16:14 The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him.

Luke 16:15 He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God.

Luke 16:16 The law and the prophets were until John. From that time the Gospel (Good News) of the Kingdom of God is preached, and everyone is forcing his way into it.

Luke 16:17 But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall.

Luke 16:18 Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.

Luke 16:19 "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day.

Luke 16:20 A certain beggar, named Lazarus, was laid at his gate, full of sores,

Luke 16:21 and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores.

Luke 16:22 It happened that the beggar died, and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried.

Luke 16:23 In Hell , he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom.

Luke 16:24 He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

Luke 16:25 "But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish.

Luke 16:26 Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that none may cross over from there to us.'

Luke 16:27 "He said, 'I ask you therefore, father, that you would send him to my father's house;

Luke 16:28 for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

Luke 16:29 "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

Luke 16:30 "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

Luke 16:31 "He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"

Luke 17:1 He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come!

Luke 17:2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

Luke 17:3 Be careful. If your brother sins against you, rebuke him. If he repents, forgive him.

Luke 17:4 If he sins against you 7 times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

Luke 17:5 The apostles (ambassadors, messengers, those who are sent, delegates, commissioners) said to the Lord, "Increase our faith."

Luke 17:6 The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

Luke 17:7 But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,'

Luke 17:8 and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'?

Luke 17:9 Does he thank that servant because he did the things that were commanded? I think not.

Luke 17:10 Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

Luke 17:11 It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

Luke 17:12 As he entered into a certain village, 10 men who were lepers met him, who stood at a distance.

Luke 17:13 They lifted up their voices, saying, "Jesus, Master, have mercy on us!"

Luke 17:14 When he saw them, he said to them, "Go and show yourselves to the priests." It happened that as they went, they were cleansed.

Luke 17:15 One of them, when he saw that he was healed, turned back, glorifying God with a loud voice.

Luke 17:16 He fell on his face at Jesus' feet, giving him thanks; and he was a Samaritan.

Luke 17:17 Jesus answered, "Weren't the ten cleansed? But where are the nine?

Luke 17:18 Were there none found who returned to give glory to God, except this stranger?"

Luke 17:19 Then he said to him, "Get up, and go your way. Your faith has healed you."

Luke 17:20 Being asked by the Pharisees when the Kingdom of God would come, he answered them, "The Kingdom of God doesn't come with observation;

Luke 17:21 neither will they say, 'Look, here!' or, 'Look, there!' for behold, the Kingdom of God is within you."

Jesus is the king of the kingdom and where the king is there is the kingdom, notice what it says about the kingdom in verse 21 it is also spoken about the Son of Man who is Jesus verses 22 to 23

And also notiice the following verses which Christ Jesus is spoken about the same

(Matthew 24:23) "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. (WEB)

(Mark 13:21) Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it. (WEB)

Luke 17:22 He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it.

Luke 17:23 They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them.

Luke 17:24 for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day.

Luke 17:25 But 1st, he must suffer many things and be rejected by this generation.

Luke 17:26 As it happened in the days of Noah, even so will it be also in the days of the Son of Man.

Luke 17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Jesus is refering to

(Genesis 7:7-22) Noah went into the ship with his sons, his wife, and his sons' wives, because of the waters of the flood. Clean animals, animals that are not clean, birds, and everything that creeps on the ground went by pairs to Noah into the ship, male and female, as God commanded Noah. It happened after the seven days, that the waters of the flood came on the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep were burst open, and the sky's windows were opened. The rain was on the earth forty days and forty nights. In the same day Noah, and Shem, Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ship; they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. They went to Noah into the ship, by pairs of all flesh with the breath of life in them. Those who went in, went in male and female of all flesh, as God commanded him; and Yahweh shut him in. The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. The waters prevailed, and increased greatly on the earth; and the ship floated on the surface of the waters. The waters prevailed exceedingly on the earth. All the high mountains that were under the whole sky were covered. The waters prevailed fifteen cubits upward, and the mountains were covered. All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. (WEB)

Luke 17:28 Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;

Luke 17:29 but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all.

Jesus is refering to

(Genesis 19:18-25) Lot said to them, "Oh, not so, my lord. See now, your servant has found favor in your sight, and you have magnified your loving kindness, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die. See now, this city is near to flee to, and it is a little one. Oh let me escape there (isn't it a little one?), and my soul will live." He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar. The sun had risen on the earth when Lot came to Zoar. Then Yahweh rained on Sodom and on Gomorrah sulfur and fire from Yahweh out of the sky. He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. (WEB)

Luke 17:30 It will be the same way in the day that the Son of Man is revealed.

Luke 17:31 In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back.

Luke 17:32 Remember Lot's wife!

Jesus is refering to

(Genesis 19:26) But his wife looked back from behind him, and she became a pillar of salt. (WEB)

Luke 17:33 Whoever seeks to save his life loses it, but whoever loses his life preserves it.

Luke 17:34 I tell you, in that night there will be two in one bed. The one will be taken, and the other will be left.

Luke 17:35 There will be 2 grinding grain together. One will be taken, and the other will be left."

Luke 17:36 2 will be in the field: the 1will be taken, and the other left.

Luke 17:37 They answering, asked him, "Where, Lord?" He said to them, "Where the body is, there will the vultures also be gathered together."

Luke 18:1 He also spoke a parable to them that they must always pray, and not give up,

Luke 18:2 saying, "There was a judge in a certain city who didn't fear God, and didn't respect man.

Luke 18:3 A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!'

Luke 18:4 He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man,

Luke 18:5 yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

Luke 18:6 The Lord said, "Listen to what the unrighteous judge says.

Luke 18:7 Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them?

Luke 18:8 I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

Luke 18:9 He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others.

Luke 18:10 " 2 men went up into the temple to pray; 1 was a Pharisee, and the other was a tax collector.

Luke 18:11 The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector.

Luke 18:12 I fast 2 times a week. I give tithes of all that I get.'

The two days the Pharisees fasted was on Mondays and Thursday as a means of extra credit with God as they was fasting but they was only commanded by Moses to fast once a year in the day of Atonement.

Numbers 29:7 'On the 10 th day of this 7th month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

Didache states 8:1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

Luke 18:13 But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, make atonement for the purpose of reconciliation with me, a sinner!'

Some translates it be merciful but the Greek word ἱλάσκομαι (hilaskomai) implies expiation for the purpose reconciliation which is fullfilled in Jesus

(Hebrews 2:17) Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Luke 18:14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Luke 18:15 They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them.

Luke 18:16 Jesus summoned them, saying, "Allow the little children to come to me, and don't hinder them, for the Kingdom of God belongs to such as these.

Luke 18:17 Most certainly, I tell you, whoever doesn't receive the Kingdom of God like a little child, he will in no way enter into it."

Luke 18:18 A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

Luke 18:19 Jesus asked him, "Why do you call me good? No one is good, except one--God.

Jesus is not denying he is good and the only good but revealing the implications of him being good

Elsewhere Jesus calls himself good

John 10:11 "I am the good shepherd. The good shepherd gives His life for the sheep.

John 10:14 "I am the good shepherd; and I know My sheep, and am known by My own.

Luke 18:20 You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'"

Jesus is refering to

(Exodus 20:12-16) "Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you. "You shall not murder. "You shall not commit adultery. "You shall not steal. "You shall not give false testimony against your neighbor. (WEB)

(Deuteronomy 5:16-20) "Honor your father and your mother, as Yahweh your God commanded you; that your days may be long, and that it may go well with you, in the land which Yahweh your God gives you. "You shall not murder. "Neither shall you commit adultery. "Neither shall you steal. "Neither shall you give false testimony against your neighbor. (WEB)

Luke 18:21 He said, "I have observed all these things from my youth up."

Luke 18:22 When Jesus heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

Luke 18:23 But when he heard these things, he became very sad, for he was very rich.

Luke 18:24 Jesus, seeing that he became very sad, said, "How hard it is for those who have riches to enter into the Kingdom of God!

Luke 18:25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God."

Luke 18:26 Those who heard it said, "Then who can be saved?"

Luke 18:27 But he said, "The things which are impossible with men are possible with God."

Luke 18:28 Peter said, "Look, we have left everything, and followed you."

Luke 18:29 He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the Kingdom of God's sake,

Luke 18:30 who will not receive many times more in this time, and in the world to come, eternal life."

Luke 18:31 He took the 12 aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed.

Luke 18:32 For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on.

Luke 18:33 They will whip (scourge, flog) and kill him. On the 3rd day, he will rise again."

Luke 18:34 They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.

Luke 18:35 It happened, as he came near Jericho, a certain blind man sat by the road, begging.

Luke 18:36 Hearing a multitude going by, he asked what this meant.

Luke 18:37 They told him that Jesus of Nazareth was passing by.

Luke 18:38 He cried out, "Jesus, you son of David, have mercy on me!"

Luke 18:39 Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

Luke 18:40 Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him,

Luke 18:41 "What do you want me to do?" He said, "Lord, that I may see again."

Luke 18:42 Jesus said to him, "Receive your sight. Your faith has healed you."

Luke 18:43 Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

Luke 19:1 He entered and was passing through Jericho.

Luke 19:2 There was a man named Zacchaeus. He was a chief tax collector, and he was rich.

Luke 19:3 He was trying to see who Jesus was, and couldn't because of the crowd, because he was short.

Luke 19:4 He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way.

Luke 19:5 When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house."

Luke 19:6 He hurried, came down, and received him joyfully.

Luke 19:7 When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

Luke 19:8 Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I *will* restore four times the amount (as much) ."

restore four times as much.... When someone steals a lamb they needed to restore 4 lambs for the one that was stolen so Zacchaeus compares the money he stole to lambs.

(2 Samuel 12:6) He shall restore the lamb fourfold, because he did this thing, and because he had no pity!" (WEB)

(Exodus 22:1) "If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep. (WEB)

Luke 19:9 Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham.

Luke 19:10 For the Son of Man came to seek and to save that which was lost."

Luke 19:11 As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately.

Luke 19:12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Luke 19:13 He called 10 servants of his, and gave them 10 mina coins, and told them, 'Conduct business until I come.'

10 minas was more than 3 years' wages for an agricultural laborer.

Luke 19:14 But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

Luke 19:15 "It happened when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business.

Luke 19:16 The 1st came before him, saying, 'Lord, your mina has made 10 more minas.'

Luke 19:17 "He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over 10 cities.'

Luke 19:18 "The 2nd came, saying, 'Your mina, Lord, has made 5 minas.'

Luke 19:19 "So he said to him, 'And you are to be over 5 cities.'

Luke 19:20 Another came, saying, 'Lord, behold, your mina, which I kept laid away in a handkerchief,

Luke 19:21 for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.'

This parable of the Minas along with the parable of the Talents is a perfect picture of what we should expect from the Lord . That last servant if one reads of what he thought of his master . He was not a saved man. He was a false believer of his master. It is clearly shown by his understanding of him by calling his master a thief . And choosing not to do anything for his Lord.(Matthew 25:24- 27)(Luke 19:20-23) He had no fruit by this , showing he was never saved. And he was judge for last.

It is also important to notice that in these Parable of Talents and Minas and in the teaching about the Judgement of the Nations the last person that is delt with are the unsaved. Jesus will deal with the saved first before he will deals with the Lost . So by that fact alone we can see a gap of seperation from the Christian's future Judgement and the Great White Throne Judgement which is when Jesus will judge the Wicked. Jesus will deal with the living before he will deals with the dead. The first (the unsaved) will be last and the last (the christians) will be first. This is important to notice becuase When he judges the believers many of them would have to be raised from the dead but not all for there will be believers who are living at that time . When he judges the unbelievers all of them would have to be raise from the dead. So the Living and the Dead means . Those living in Christ will be Judged first and given rewards then the Nonebelievers will be judged to be damn.

Acts 10:42 "And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

2 Timothy 4:1 ¶ I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

1 Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.

Luke 19:22 "He said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow.

Luke 19:23 Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?'

Luke 19:24 He said to those who stood by, 'Take the mina away from him, and give it to him who has the ten minas.'

Luke 19:25 "They said to him, 'Lord, he has ten minas!'

Luke 19:26 'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him.

Luke 19:27 But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.'"

Luke 19:28 Having said these things, he went on ahead, going up to Jerusalem.

Luke 19:29 It happened, when he drew near to Bethsphage and Bethany, at the mountain that is called Olivet, he sent two of his disciples,

TR, NU read "Bethpage" instead of "Bethsphage"

Luke 19:30 saying, "Go your way into the village on the other side, in which, as you enter, you will find a colt tied, whereon no man ever yet sat. Untie it, and bring it.

Luke 19:31 If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it.'"

Luke 19:32 Those who were sent went away, and found things just as he had told them.

Luke 19:33 As they were untying the colt, the owners of it said to them, "Why are you untying the colt?"

Luke 19:34 They said, "The Lord needs it."

Luke 19:35 They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them.

Luke 19:36 As he went, they spread their cloaks in the way.

Luke 19:37 As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen,

Luke 19:38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

A fullfillment of

(Psalms 118:26) Blessed is he who comes in the name of Yahweh! We have blessed you out of the house of Yahweh. (WEB)

Luke 19:39 Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

Luke 19:40 He answered them, "I tell you that if these were silent, the stones would cry out."

Luke 19:41 When he drew near, he saw the city and wept over it,

Luke 19:42-44 saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation."

Josephus in War of the Jews mentions these fullfillments in detail, showing how Titus led the destruction of Jerusalem in 70 AD

when your enemies will throw up a barricade against you, surround you

Book 5 Chapter 6 Sec 4 {"4. And now, upon the finishing the Roman works, the workmen measured the distance there was from the wall, and this by lead and a line, which they threw to it from their banks; for they could not measure it any otherwise, because the Jews would shoot at them, if they came to measure it themselves; and when they found that the engines could reach the wall, they brought them thither. Then did Titus set his engines at proper distances, so much nearer to the wall, that the Jews might not be able to repel them, and gave orders they should go to work; and when thereupon a prodigious noise echoed round about from three places, and that on the sudden there was a great noise made by the citizens that were within the city, and no less a terror fell upon the seditious themselves; whereupon both sorts, seeing the common danger they were in, contrived to make a like defense. So those of different factions cried out one to another, that they acted entirely as in concert with their enemies; whereas they ought however, notwithstanding God did not grant them a lasting concord, in their present circumstances, to lay aside their enmities one against another, and to unite together against the Romans. Accordingly, Simon gave those that came from the temple leave, by proclamation, to go upon the wall; John also himself, though he could not believe Simon was in earnest, gave them the

same leave. So on both sides they laid aside their hatred and their peculiar quarrels, and formed themselves into one body; they then ran round the walls, and having a vast number of torches with them, they threw them at the machines, and shot darts perpetually upon those that impelled those engines which battered the wall; nay, the bolder sort leaped out by troops upon the hurdles that covered the machines, and pulled them to pieces, and fell upon those that belonged to them, and beat them, not so much by any skill they had, as principally by the boldness of their attacks. However, Titus himself still sent assistance to those that were the hardest set, and placed both horsemen and archers on the several sides of the engines, and thereby beat off those that brought the fire to them; he also thereby repelled those that shot stones or darts from the towers, and then set the engines to work in good earnest; yet did not the wall yield to these blows, excepting where the battering ram of the fifteenth legion moved the corner of a tower, while the wall itself continued unhurt; for the wall was not presently in the same danger with the tower, which was extant far above it; nor could the fall of that part of the tower easily break down any part of the wall itself together with it. "}

Chapter 7 Sec 2 {"...Then the Romans mounted the breach, where Nico had made one, and all the Jews left the guarding that wall, and retreated to the second wall; so those that had gotten over that wall opened the gates, and received all the army within it. And thus did the Romans get possession of this first wall, on the fifteenth day of the siege, which was the seventh day of the month Artemisius, [Jyar,] when they demolished a great part of it, as well as they did of the northern parts of the city, which had been demolished also by Cestius formerly."}

They will not leave in you one stone on another..... see Luke 21:6 notes for qoutes and referances

Luke 19:45 He entered into the temple, and began to drive out those who bought and sold in it,

Luke 19:46 saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of robbers'!"

Jesus refers to

(Isaiah 56:7) Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations."

(Jeremiah 7:11) "Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it," says the LORD.

Luke 19:47 He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him.

Luke 19:48 They couldn't find what they might do, for all the people hung on to every word that he said.

Luke 20:1 It happened on one of those days, as he was teaching the people in the temple and preaching the Gospel (Good News) , that the chief priests and scribes came to him with the elders.

Luke 20:2 They asked him, "Tell us: by what authority do you do these things? Or who is giving you this authority?"

Luke 20:3 He answered them, "I also will ask you one question. Tell me:

Luke 20:4 the baptism of John, was it from heaven, or from men?"

Luke 20:5 They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe him?'

Luke 20:6 But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

Luke 20:7 They answered that they didn't know where it was from.

Luke 20:8 Jesus said to them, "Neither will I tell you by what authority I do these things."

Luke 20:9 He began to tell the people this parable. "A man planted a vineyard, and rented it out to some farmers, and went into another country for a long time.

NU (in brackets) and TR add "certain"

Luke 20:10 At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty.

Luke 20:11 He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty.

Luke 20:12 He sent yet a 3rd, and they also wounded him, and threw him out.

Luke 20:13 The lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.'

Luke 20:14 "But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.'

Luke 20:15 They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them?

Luke 20:16 He will come and destroy these farmers, and will give the vineyard to others." When they heard it, they said, "May it never be!"

Luke 20:17 But he looked at them, and said, "Then what is this that is written, 'The stone which the builders rejected, the same was made the chief cornerstone?'

Jesus refers to

(Psalms 118:22) The stone which the builders rejected has become the head of the corner. (WEB)

Luke 20:18 Everyone who falls on that stone will be broken to pieces, but it will crush whomever it falls on to dust."

Luke 20:19 The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people--for they knew he had spoken this parable against them.

Luke 20:20 They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor.

Luke 20:21 They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God.

Luke 20:22 Is it lawful for us to pay taxes to Caesar, or not?"

Luke 20:23 But he perceived their craftiness, and said to them, "Why do you test me?

Luke 20:24 Show me a denarius. Whose image and inscription are on it?" They answered, "Caesar's."

Luke 20:25 He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

Luke 20:26 They weren't able to trap him in his words before the people. They marveled at his answer, and were silent.

Luke 20:27 Some of the Sadducees came to him, those who deny that there is a resurrection.

Luke 20:28 They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother.

The Sadducees is refering to

(Deuteronomy 25:5) If brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a stranger: her husband's brother shall go in to her, and take her to him as wife, and perform the duty of a husband's brother to her. (WEB)

Luke 20:29 There were therefore 7 brothers. The first took a wife, and died childless.

Luke 20:30 The 2nd took her as wife, and he died childless.

Luke 20:31 The 3rd took her, and likewise the seven all left no children, and died.

Luke 20:32 Afterward the woman also died.

Luke 20:33 Therefore in the resurrection whose wife of them will she be? For the 7 had her as a wife."

Luke 20:34 Jesus said to them, "The children of this age marry, and are given in marriage.

Luke 20:35 But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage.

Luke 20:36 For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection.

And when mentioning the words the resurrection of the dead Jesus speaks as if not everybody would be raised or if they will be raise from the dead, they will be raise at a other time.

Which agrees with what the early church taught in the Didache (written about 100-120 AD) and other writtings That there will be two differant resurrections at two differant times and the resurrection of the dead will first be for the saints.

Didache 16:6-8 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead not of all, but as it has been said, The Lord shall come and all his saints with him; then shall the world behold the Lord coming on the clouds of heaven.

Luke 20:37 But that the dead are raised, even Moses showed at the bush, when he called the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.'

Jesus is refering to

(Exodus 3:6) Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God. (WEB)

Luke 20:38 Now he is not the God of the dead, but of the living, for all are alive to him."

Luke 20:39 Some of the scribes answered, "Teacher, you speak well."

Luke 20:40 They didn't dare to ask him any more questions.

Luke 20:41 He said to them, "Why do they say that the Christ is David's son?

Luke 20:42-43 David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand, until I make your enemies the footstool of your feet.'"

Jesus refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

Luke 20:44 "David therefore calls him Lord, so how is he his son?"

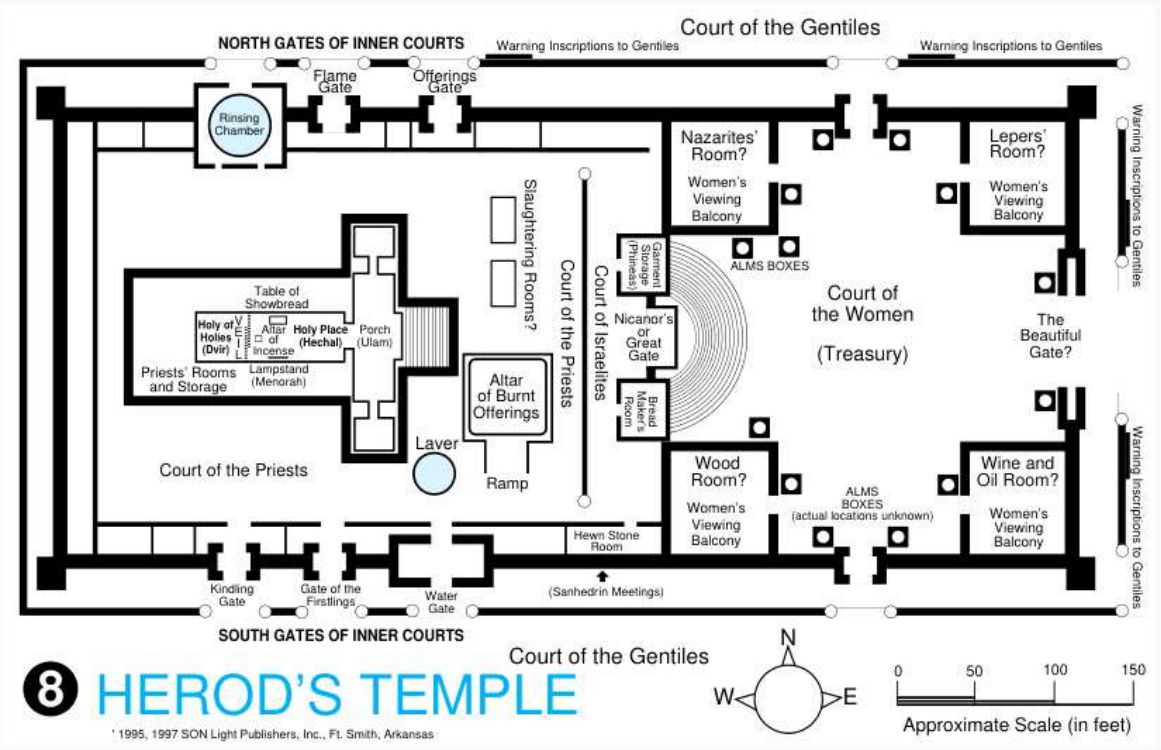
Luke 20:45 In the hearing of all the people, he said to his disciples,

Luke 20:46 "Beware of the scribes, who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts;

Luke 20:47 who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

Verses 47 should be read in context with what follows because the same thing which was done by the scribes was also done by the Temple that is why he (Jesus) pronouce a curse on it

Luke 21:1 He looked up, and saw the rich people who were putting their gifts into the treasury.



Luke 21:2 He saw a certain poor widow casting in two small brass coins.

literally, "two lepta." 2 lepta was about 1% of a day's wages for an agricultural laborer.

Luke 21:3 He said, "Truly I tell you, this poor widow put in more than all of them,

Luke 21:4 for all these put in gifts for God from their abundance, but she, being destitute and in need (poor, want, poverty) , put in all that she had to live on."

Luke 21:5 As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said,

Luke 21:6 "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down."

there will not be left here one stone on another that will not be thrown down..... Josephus the Jewish Historian (30-100 AD) writes about how this was fullfilled in War of the Jews states

Book 6 Chapter 4 Section 5 {"So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp around the holy house; but as for that house, God had, for certain long ago doomed it to the fire; and now that fatal day was come according to the revolution of ages; it was the tenth day of the month of Loos [Ab], (Niese: Aug. 29, Capellus: Aug. 10) upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for, upon Titus' retiring, the seditious lay still for a little while, and then attacked the Romans again, when those who guarded the holy house fought with those who quenched the fire that was burning in the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house

itself. At which time one of the soldiers, without waiting for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched something out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were around the holy house, on the north side of it. As the flames went upward, the Jews made a great clamour, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it."}

Book 6 Chapter 5 Section 2 {" And now the Romans, judging that it was in vain to spare what was around the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward. They also burnt down the treasury chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods, there deposited; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, where the women and children, and a great mixed multitude of the people, fled, in number about six thousand. But before Caesar had determined anything about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set that cloister on fire; by which means it came to pass that some of these were killed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did anyone of them escape with his life. A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance. Now there was then a great number of false prophets bribed by the tyrants to impose on the people, who announced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance."}

Book 7 chapter 1 Section 1 {" Now, as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, (for they would not have spared any, had there remained any other such work to be done,) Caesar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those who dug it up to the foundation, that there was left nothing to make those who came there believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those who were for seditions; a city otherwise of great magnificence, and of mighty fame among all mankind."}

Luke 21:7 They asked him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"

Luke 21:8 He said, "Watch out that you don't get led astray, for many will come in my name, saying, 'I AM,' and, 'The time is at hand.' Therefore don't follow them.

Luke 21:9 When you hear of wars and disturbances, don't be terrified, for these things must happen first, but the end won't come immediately."

Luke 21:10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom.

Luke 21:11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven.

Luke 21:12 But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake.

Luke 21:13 It will turn out for you as a chance to bear witness (give a testimony) .

Luke 21:14 Settle it therefore in your hearts not to meditate beforehand how to answer,

Luke 21:15 for I will give you speech (a mouth) with (and) wisdom which all your enemies (adversaries, opponents) will not be able to go against (withstand, oppose, resist) or to contradict (deny) .

Luke 21:16 You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death.

Luke 21:17 You will be hated by all men for my name's sake.

Luke 21:18 And not a hair of your head will perish.

Luke 21:19 "By your patience (endurance, perseverance, undergoing, suffering) you will win your souls (lives, peoples , persons) .

Luke 21:20"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand.

Luke 21:21 Then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart. Let those who are in the country not enter therein.

Luke 21:22 For these are days of vengeance, that all things which are written may be fulfilled.

Luke 21:23 Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people.

Luke 21:24 They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

Luke 21:25 There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves;

Luke 21:26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken.

Luke 21:27 Then they will see the Son of Man coming in a cloud with power and great glory.

Luke 21:28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near."

Luke 21:29 He told them a parable. "See the fig tree, and all the trees.

Luke 21:30 When they are already budding, you see it and know by your own selves that the summer is already near.

Luke 21:31 Even so you also, when you see these things happening, know that the Kingdom of God is near.

Luke 21:32 Most certainly I tell you, this race of people (generation) will not pass away until all things are accomplished.

The Greek word γενεά pronounce genea which other translations has for "generation" can also be translated as "race."

Luke 21:33 Heaven and earth will pass away, but my words will by no means pass away.

Luke 21:34 "So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly.

Luke 21:35 For it will come like a snare on all those who dwell on the surface of all the earth.

Luke 21:36 Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."

Luke 21:37 Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet.

Luke 21:38 All the people came early in the morning to him in the temple to hear him.

Luke 22:1 Now the feast of unleavened bread, which is called the Passover, drew near.

Luke 22:2 The chief priests and the scribes sought how they might put him to death, for they feared the people.

Luke 22:3 Satan entered into Judas, who was surnamed Iscariot, who was numbered with the twelve.

Luke 22:4 He went away, and talked with the chief priests and captains about how he might deliver him to them.

Luke 22:5 They were glad, and agreed to give him money.

Luke 22:6 He consented, and sought an opportunity to deliver him to them in the absence of the multitude.

Luke 22:7 The day of unleavened bread came, on which the Passover must be sacrificed.

Luke 22:8 He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

Luke 22:9 They said to him, "Where do you want us to prepare?"

Luke 22:10 He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters.

Luke 22:11 Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"'

Luke 22:12 He will show you a large, furnished upper room. Make preparations there."

Luke 22:13 They went, found things as he had told them, and they prepared the Passover.

Luke 22:14 When the hour (time) had come, he sat down with the 12 apostles (ambassadors, messengers, those who are sent, delegates, commissioners) .

Luke 22:15 He said to them, "I have earnestly desired to eat this Passover with you before I suffer,

Luke 22:16 for I tell you, I will no longer by any means eat of it until it is fulfilled in the Kingdom of God."

Luke 22:17 He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves,

Luke 22:18 for I tell you, I will not drink at all again from the fruit of the vine, until the Kingdom of God comes."

Luke 22:19-20 He took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you. Do this in remembrance (memory) of me." Likewise, he took the cup after supper, saying, "This cup is the New Testament (new covenant) in my blood, which is poured out for you.

No longer the Sabbath was to be remembered but the Lord's supper.

""Remember the Sabbath day, to keep it holy."Exodus 20:8

In a new heavens and a new Earth there will be a Sabbath keeping

(Isaiah 66:22-23) For as the new heavens and the new earth, which I will make, shall remain before me, says Yahweh, so shall your seed and your name remain. It shall happen, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says Yahweh. (WEB)

But as for now Christians are told they are free to keep it or not but they shouldn't judge those who do or don't. For Jesus is their rest.

(Romans 14:4-8) Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand. One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. For none of us lives to himself, and none dies to himself. For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. (WEB)

(Matthew 11:28-30) "Come to me, all you who labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light." (WEB)

Luke 22:21 But behold, the hand of him who betrays me is with me on the table.

Luke 22:22 The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

Luke 22:23 They began to question among themselves, which of them it was who would do this thing.

Luke 22:24 There arose also a contention among them, which of them was considered to be greatest.

Luke 22:25 He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.'

Luke 22:26 But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves.

Luke 22:27 For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am in the midst of you as one who serves.

Luke 22:28 But you are those who have continued with me in my trials.

Luke 22:29 I confer on you a kingdom, even as my Father conferred on me,

Luke 22:30 that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."

Luke 22:31 The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat,

Luke 22:32 but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers ."

The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

Luke 22:33 He said to him, "Lord, I am ready to go with you both to prison and to death!"

Luke 22:34 He said, "I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times."

Luke 22:35 He said to them, "When I sent you out without purse, and wallet, or *a extra pair of* shoes, did you lack anything?" They said, "Nothing."

Jesus is refering to

(Luke 9:1-4) He called his twelve disciplestogether, and gave them power and authority over all demons, and to cure diseases. He sent them forth to preach the Kingdom of God, and to heal the sick. He said to them, "Take nothing for your journey--neither staffs, nor wallet, nor bread, nor money; neither have two coats apiece. Into whatever house you enter, stay there, and depart from there.

(Matthew 10:1-9) He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to

heal every disease and every sickness. Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite; and Judas Iscariot, who also betrayed him. Jesus sent these twelve out, and charged them, saying, "Don't go among the Gentiles, and don't enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach, saying, 'The Kingdom of Heaven is at hand!' Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give. Don't take any gold, nor silver, nor brass in your money belts. (WEB)

Luke 22:36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword.

Luke 22:37 For I tell you that this which is written must still be fulfilled in me: 'He was counted with the lawless.' For that which concerns me has an end."

Jesus refers to

(Isaiah 53:12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors. (WEB)

Luke 22:38 They said, "Lord, behold, here are 2 swords." He said to them, "That is enough."

Luke 22:39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him.

Luke 22:40 When he was at the place, he said to them, "Pray that you don't enter into temptation."

Luke 22:41 He was withdrawn from them about a stone's throw, and he knelt down and prayed,

Luke 22:42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

Luke 22:43 An angel from heaven appeared to him, strengthening him.

Luke 22:44 Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

Luke 22:45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief,

Luke 22:46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

Luke 22:47 While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him.

Luke 22:48 But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

Luke 22:49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?"

Luke 22:50 A certain one of them struck the servant of the high priest, and cut off his right ear.

A certain one .... that one is Peter

the servant of the high priest.... name of that servant is Malchus

(John 18:10) Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Luke 22:51 But Jesus answered, "Let me at least do this"--and he touched his ear, and healed him.

Luke 22:52 Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as

against a robber, with swords and clubs?

Luke 22:53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

Luke 22:54 They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance.

Luke 22:55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them.

Luke 22:56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

Luke 22:57 He denied Jesus, saying, "Woman, I don't know him."

Luke 22:58 After a little while someone else saw him, and said, "You also are one of them!" But Peter answered, "Man, I am not!"

Luke 22:59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

Luke 22:60 But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed.

Luke 22:61 The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times."

Luke 22:62 He went out, and wept bitterly.

Luke 22:63 The men who held Jesus mocked him and beat him.

Luke 22:64 Having blindfolded him, they struck him on the face and asked him, "Prophesy! Who is the one who struck you?"

Luke 22:65 They spoke many other things against him, insulting him.

Luke 22:66 As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led him away into their council, saying,

Luke 22:67 "If you are the Christ, tell us." But he said to them, "If I tell you, you won't believe,

Luke 22:68 and if I ask, you will in no way answer me or let me go.

Luke 22:69 From now on, the Son of Man will be seated at the right hand of the power of God."

Jesus in short by siting Daniel and Psalms was saying you are Judging me but the time will come where I will be judging you as the one who is at the right hand of God

(Daniel 7:13-14) I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (WEB)

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

Luke 22:70 They all said, "Are you then the Son of God?" He said to them, "You say it, because I AM."

Luke 22:71 They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

Luke 23:1 The whole company of them rose up and brought him before Pilate.

Luke 23:2 They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

Jesus never forbade people to pay taxes to Caesar , They was bearing false wittness against him

(Matthew 22:16-21) They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone. Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?" But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites? Show me the tax money." They brought to him a denarius. He asked them, "Whose is this image and inscription?" They said to him, "Caesar's." Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's." (WEB)

(Mark 12:13-17) They sent some of the Pharisees and of the Herodians to him, that they might trap him with words. When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Shall we give, or shall we not give?" But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it." They brought it. He said to them, "Whose is this image and inscription?" They said to him, "Caesar's." Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." They marveled greatly at him. (WEB)

(Luke 20:20-26) They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor. They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God. Is it lawful for us to pay taxes to Caesar, or not?" But he perceived their craftiness, and said to them, "Why do you test me? Show me a denarius. Whose image and inscription are on it?" They answered, "Caesar's." He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." They weren't able to trap him in his words before the people. They marveled at his answer, and were silent. (WEB)

(Exodus 20:16) "You shall not give false testimony against your neighbor. (WEB)

Luke 23:3 Pilate asked him, "Are you the King of the Jews?" He answered him, "So you say."

Luke 23:4 Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man."

Luke 23:5 But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

Luke 23:6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean.

Luke 23:7 When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

Luke 23:8 Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him.

Luke 23:9 He questioned him with many words, but he gave no answers.

Luke 23:10 The chief priests and the scribes stood, vehemently accusing him.

Luke 23:11 Herod with his soldiers humiliated (treated with contempt and scorn, ridicule, made light of , rejected , acted as if he was of small account) him and mocked him. Dressing him in luxurious (resplendent , splendorous, splendid, magnificent, sumptuous) clothing, they sent him back to Pilate.

Luke 23:12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

Luke 23:13 Pilate called together the chief priests and the rulers and the people,

Luke 23:14 and said to them, "You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him.

Luke 23:15 Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him.

Luke 23:16 I will therefore chastise him and release him."

Luke 23:17 Now he had to release one prisoner to them at the feast.

Luke 23:18 But they all cried out together, saying, "Away with this man! Release to us Barabbas!"--

Barabbas name means "son of a father" "son of a rabbi"

Luke 23:19 one who was thrown into prison for a certain revolt in the city, and for murder.

Luke 23:20 Then Pilate spoke to them again, wanting to release Jesus,

Luke 23:21 but they shouted, saying, "Crucify! Crucify him!"

Luke 23:22 He said to them the 3rd time, "Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him."

Luke 23:23 But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed.

Luke 23:24 Pilate decreed that what they asked for should be done.

Luke 23:25 He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.

Luke 23:26 When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus.

Luke 23:27 A great multitude of the people followed him, including women who also mourned and lamented him.

Luke 23:28 But Jesus, turning to them, said, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children.

Luke 23:29 For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.'

Luke 23:30 Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.'

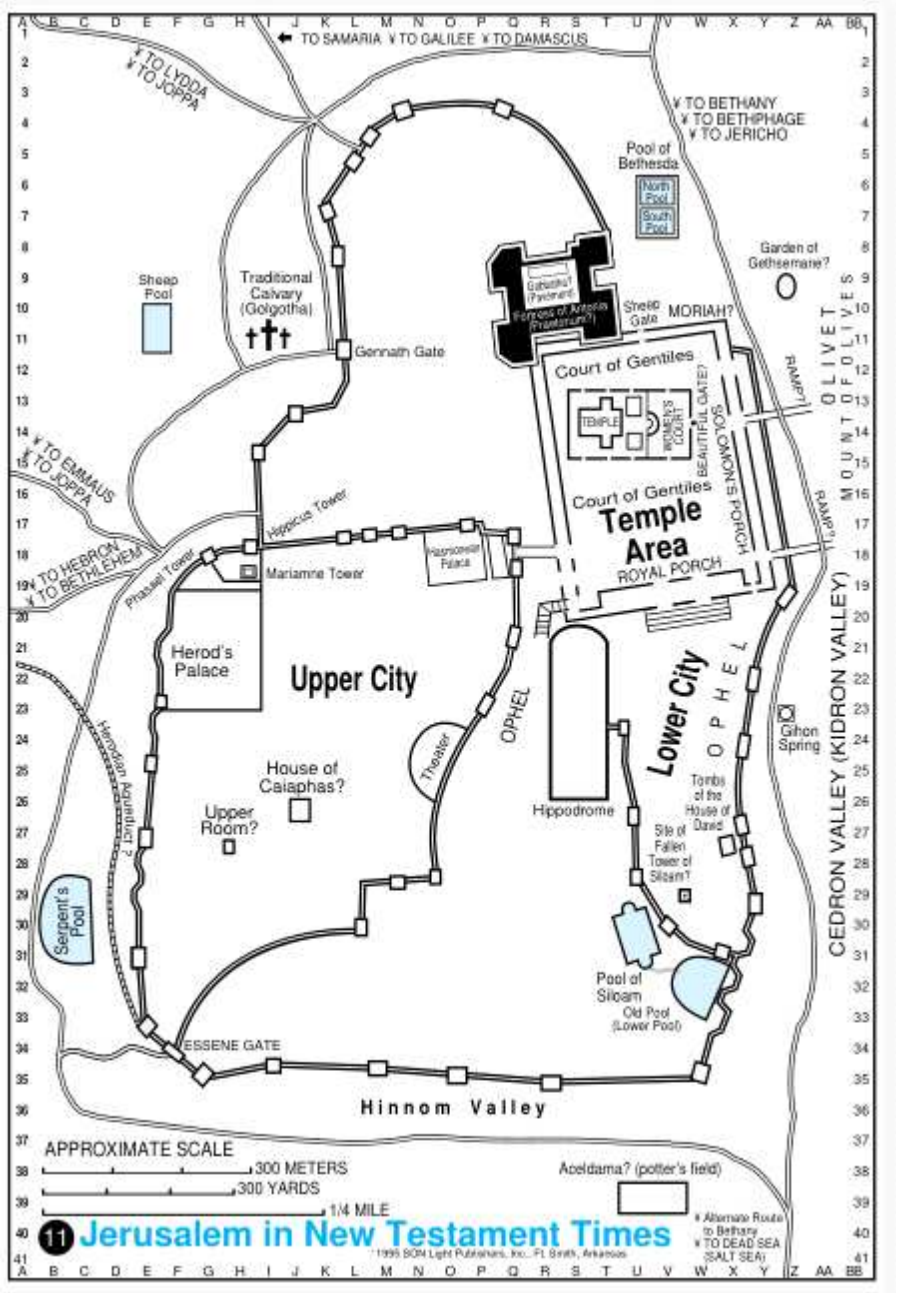
Jesus refers to

(Hosea 10:8) The high places also of Aven, the sin of Israel, will be destroyed. The thorn and the thistle will come up on their altars. They will tell the mountains, "Cover us!" and the hills, "Fall on us!" (WEB)

Luke 23:31 For if they do these things in the green tree, what will be done in the dry?"

Luke 23:32 There were also others, two criminals, led with him to be put to death.

Luke 23:33 When they came to the place that is called The Skull (Golgotha, Calvary) , they crucified him there with the criminals, one on the right and the other on the left.



Luke 23:34 Jesus said, "Father, forgive them, for they don't know what they are doing." Dividing his garments among them, they cast lots.

Luke 23:35 The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, if this is the Christ of God, his chosen one!"

Luke 23:36 The soldiers also mocked him, coming to him and offering him vinegar,

Luke 23:37 and saying, "If you are the King of the Jews, save yourself!"

Luke 23:38 An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE

JEWS."

Luke 23:39 One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

Luke 23:40 But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation?

At first both was making fun at Jesus then one of them repented

(Matthew 27:44) The robbers also who were crucified with him cast on him the same reproach. (WEB)

Luke 23:41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong."

Luke 23:42 He said to Jesus, "Lord, remember me when you come into your Kingdom."

Luke 23:43 Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise."

Luke 23:44 It was now about 12:00 PM (the sixth hour) and darkness came over the whole land until the 3:00PM (ninth hour) .

Luke 23:45 The sun was darkened, and the veil of the temple was torn in two.

Luke 23:46 Jesus exclaim (crying out, calling out) with a loud voice, said, "Father, into your hands I commit my soul (spirit) !" Having said this, he breathed his last.

Luke 23:47 When the centurion saw what was done, he glorified God, saying, "Certainly this man was a righteous (innocent) ."

The centurion in Matthew and Mark states "Truly this was the Son of God!"

Luke 23:48 All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts.

Luke 23:49 All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

Luke 23:50 Behold, a man named Joseph, who was a member of the council, a good and righteous man

Luke 23:51 (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for the Kingdom of God:

Luke 23:52 this man went to Pilate, and asked for Jesus' body.

Luke 23:53 He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid.

Luke 23:54 It was the day of the Preparation, and the Sabbath was drawing near.

Luke 23:55 The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid.

Luke 23:56 They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Luke 24:1 But on the 1st day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared.

Luke 24:2 They found the stone rolled away from the tomb.

Luke 24:3 They entered in, and didn't find the Lord Jesus' body.

Luke 24:4 It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing.

Luke 24:5 Becoming terrified, they bowed their faces down to the earth. They said to them, "Why do you seek the living among the dead?

Luke 24:6 He isn't here, but is risen. Remember what he told you when he was still in Galilee,

Luke 24:7 saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"

Luke 24:8 They remembered his words,

Luke 24:9 returned from the tomb, and told all these things to the 11, and to all the rest.

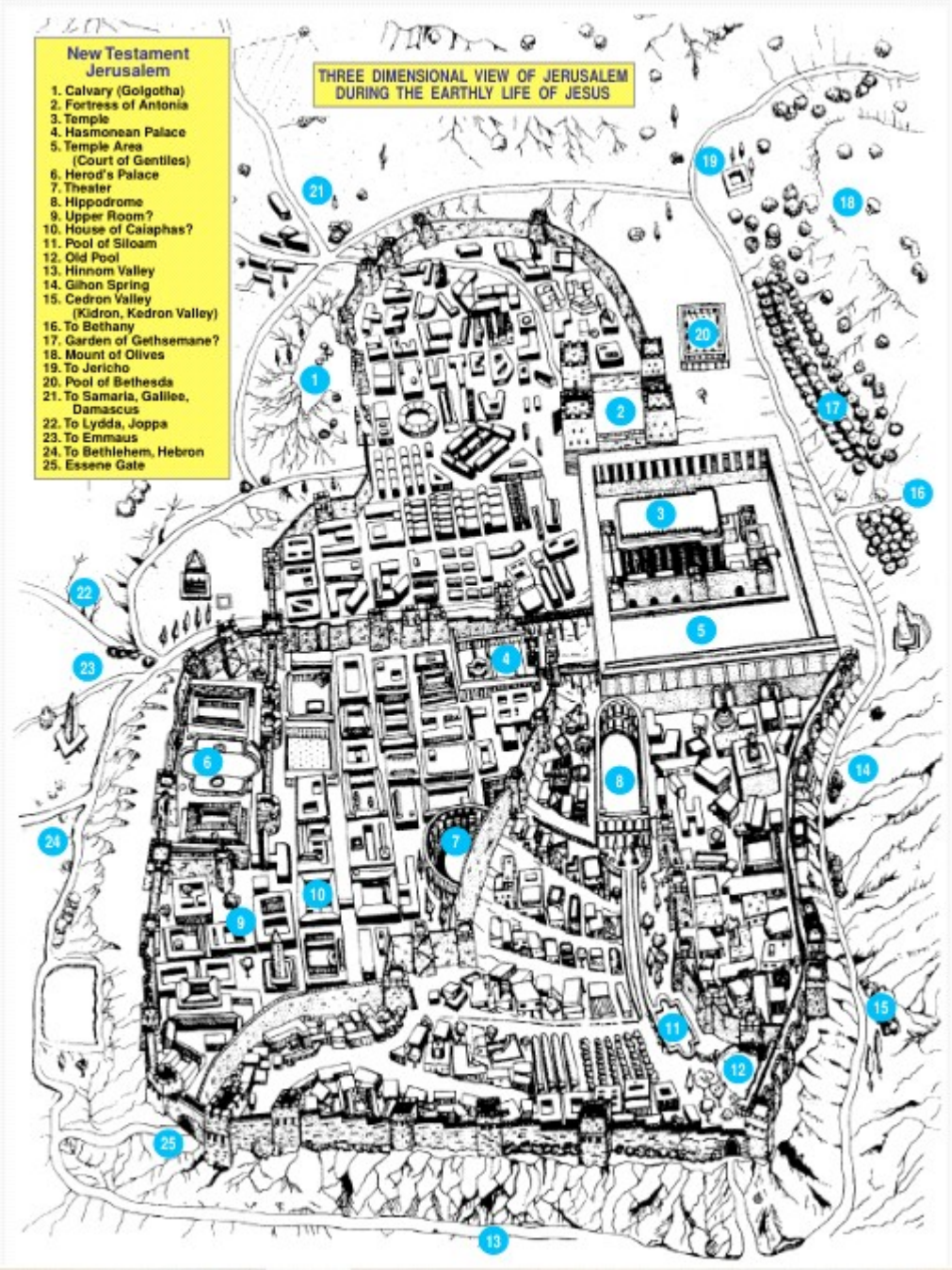
Luke 24:10 Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) .

Luke 24:11 These words seemed to them to be nonsense, and they didn't believe them.

Luke 24:12 But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

Luke 24:13 Behold, 2 of them were going that very day to a village named Emmaus, which was 7 miles from Jerusalem.

In the Greek 60 stadia = about 11 kilometers or about 7 miles



Luke 24:14 They talked with each other about all of these things which had happened.

Luke 24:15 It happened, while they talked and questioned together, that Jesus himself came near, and went with them.

Luke 24:16 But their eyes were kept from recognizing him.

Luke 24:17 He said to them, "What are you talking about as you walk, and are sad?"

Luke 24:18 One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem who doesn't know the things

which have happened there in these days?"

Luke 24:19 He said to them, "What things?" They said to him, "The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people;

Luke 24:20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

Luke 24:21 But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

Luke 24:22 Also, certain women of our company amazed us, having arrived early at the tomb;

Luke 24:23 and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive.

Luke 24:24 Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

Luke 24:25 He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken!

Luke 24:26 Didn't the Christ have to suffer these things and to enter into his glory?"

Luke 24:27 Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

Luke 24:28 They drew near to the village, where they were going, and he acted like he would go further.

Luke 24:29 They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over." He went in to stay with them.

Luke 24:30 It happened, that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave to them.

Luke 24:31 Their eyes were opened, and they recognized him, and he vanished out of their sight.

Luke 24:32 They said one to another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"

Luke 24:33 They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them,

Luke 24:34 saying, "The Lord is risen indeed, and has appeared to Simon!"

Luke 24:35 They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

Luke 24:36 As they said these things, Jesus himself stood among them, and said to them, "Peace be to you."

Luke 24:37 But they were terrified and filled with fear, and supposed that they had seen a spirit.

Luke 24:38 He said to them, "Why are you troubled? Why do doubts arise in your hearts?

Luke 24:39 See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have."

Luke 24:40 When he had said this, he showed them his hands and his feet.

Luke 24:41 While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

Luke 24:42 They gave him a piece of a broiled fish and some honeycomb.

Luke 24:43 He took them, and ate in front of them.

Luke 24:44 He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled."

Luke 24:45 Then he opened their minds, that they might understand the Scriptures.

Luke 24:46 He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

Luke 24:47 and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem.

Luke 24:48 You are witnesses of these things.

Luke 24:49 Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high."

Luke 24:50 He led them out as far as Bethany, and he lifted up his hands, and blessed them.

Luke 24:51 It happened, while he blessed them, that he withdrew from them, and was carried up into heaven.

Luke 24:52 They worshiped him, and returned to Jerusalem with great joy,

Luke 24:53 and were continually in the temple, praising and blessing God. Amen.

Author & Location: The Apostle John in Ephesus

Irenaeus in Against Heresies Book 3 Chapter 1{"Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia."}

Date: Before 70 AD because places are mentioned of still existing that would of been destroyed by the hands of the Romans when they destroyed the Temple with Jerusalem

(John 5:1-2) After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda," having five porches. (WEB)

John 1:1 In the beginning was the Word, and the Word was with God, and God was Word .

John 1:2 The same was in the beginning with God.

John 1:3 All things were made through him. Without him was not anything made that has been made.

John 1:4 In him was life, and the life was the light of men.

John 1:5 The light shines in the darkness, and the darkness hasn't overcome it.

The word translated "overcome" (katelaben) can also be translated "comprehended." It refers to getting a grip on an enemy to defeat him.

John 1:6 There came a man, sent from God, whose name was John.

John 1:7 The same came as a witness, that he might testify about the light, that all might believe through him.

John 1:8 He was not the light, but was sent that he might testify about the light.

John 1:9 The true light that enlightens everyone was coming into the world.

John 1:10 He was in the world, and the world was made through him, and the world didn't recognize him.

John 1:11 He came to his own, and those who were his own didn't receive him.

John 1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

John 1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.

John 1:15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"

John 1:16 From his fullness we all received grace (unmerited favour) upon grace (unmerited favour) .

John 1:17 For the law was given through Moses. Grace (unmerited favour) and truth came through Jesus Christ.

John 1:18 No one has seen God at any time. The 1 and only Son, who is in the bosom of the Father, he has declared him.

NU reads "God"

John 1:19 This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

John 1:20 He confessed, and didn't deny, but he confessed, "I am not the Christ."

John 1:21 They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No."

There was a two prophecy on concering a unknown prophet which was supose to come who was like Moses who is really fullfiled in Jesus and the of Elijah

(Deuteronomy 18:15-22) "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, "according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' "And the LORD said to me: 'What they have spoken is good. 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 'And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him. 'But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' "And if you say in your heart, 'How shall we know the word which the LORD has not spoken?' - "when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

(Malachi 4:5-6) Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."

John 1:22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

John 1:23 He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' {Isaiah 40:3} as Isaiah the prophet said."

John the Baptist is refering to

(Isaiah 40:3) The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God.

John 1:24 The ones who had been sent were from the Pharisees.

John 1:25 They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the Prophet?"

John 1:26 John answered them, "I baptize in water, but among you stands one whom you don't know.

John 1:27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

John 1:28 These things were done in Bethany beyond the Jordan, where John was baptizing.

John 1:29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

John 1:30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

John 1:31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."

John 1:32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

John 1:33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'

John 1:34 I have seen, and have testified that this is the Son of God."

John 1:35 Again, the next day, John was standing with 2 of his disciples,

John 1:36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"

John 1:37 The two disciples heard him speak, and they followed Jesus.

John 1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi (Rabboni, my teacher, my master) " (which is to say, being interpreted, Teacher), "where are you staying?"

John 1:39 He said to them, "Come, and see." They came and saw where he was staying, and they stayed with him that day. It was about 4:00 PM (the tenth hour) .

John 1:40 1 of the 2 who heard John, and followed him, was Andrew, Simon Peter's brother.

John 1:41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ.

"Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One"

John 1:42 He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

John 1:43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."

John 1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

John 1:46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

John 1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

John 1:48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

John 1:49 Nathanael answered him, "Rabbi (Rabboni, my teacher, my master) , you are the Son of God! You are King of Israel!"

John 1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

John 1:51 He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

Jesus here refers to Jacob's ladder and states he was what Jacob saw in a dream

(Genesis 28:12) He dreamed. Behold, a stairway set upon the earth, and the top of it reached to heaven. Behold, the angels of God ascending and descending on it. (WEB)

John 2:1 The 3rd day, there was a marriage in Cana of Galilee. Jesus' mother was there.

John 2:2 Jesus also was invited, with his disciples, to the marriage.

John 2:3 When the wine ran out, Jesus' mother said to him, "They have no wine."

John 2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

John 2:5 His mother said to the servants, "Whatever he says to you, do it."

John 2:6 Now there were 6 water pots of stone set there after the Jews' manner of purifying, containing 20 to 30 gallons apiece.

Litterly 2 to 3 metretes is about 20 to 30 U. S. Gallons, 16 to 25 imperial gallons, or 75 to 115 litres

John 2:7 Jesus said to them, "Fill the water pots with water." They filled them up to the brim.

John 2:8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

John 2:9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

John 2:10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

John 2:11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

John 2:12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

John 2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

John 2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

John 2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

Athough he took out those who sold he also took out those who bought, both was guilty in his eyes of turning God's house to a marketplace.

(Matthew 21:12) Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves. (WEB)

(Luke 19:45) He entered into the temple, and began to drive out those who bought and sold in it, (WEB)

John 2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

Would the modern churches which sells books , cofee , snacks be accuse of the same?

John 2:17 His disciples remembered that it was written, "Zeal for your house will eat me up."

John is refering to

(Psalms 69:9) For the zeal of your house consumes me. The reproaches of those who reproach you have fallen on me. (WEB)

John 2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

John 2:19 Jesus answered them, "Destroy this temple, and in 3 days I will raise it up."

John 2:20 The Jews therefore said, "46 years has this temple been in building (remolding) , and will you raise it up in 3 days?"

The temple was finished in 63 **AD** only to be destroyed 70 AD, Since the sacrifices and the temple duties was still continue during it's building the temple was still considered the 2nd temple and not the 3rd .

John 2:21 But he spoke of the temple of his body.

John 2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

John 2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

John 2:24 But Jesus didn't trust himself to them, because he knew everyone,

John 2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

John 3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

John 3:2 The same came to him by night, and said to him, "Rabbi (Rabboni, my teacher, my master) , we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

John 3:3 Jesus answered him, "Most certainly, I tell you, unless one is born from above, he can't see the Kingdom of God."

"Anothen" here and in John 3:7 could mean "again" "a new " and "from above" meaning the work is from God and not man for salvation

John 3:4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

John 3:5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God!

John 3:6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

John 3:7 Don't marvel that I said to you, 'You must be born from above .'

John 3:8 The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

The same Greek word (pneuma) means wind, breath, and spirit

John 3:9 Nicodemus answered him, "How can these things be?"

John 3:10 Jesus answered him, "Are you the teacher of Israel, and don't understand these things?

John 3:11 Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness.

John 3:12 If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?

John 3:13 No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven.

John 3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

Jesus is refering to

(Numbers 21:9) Moses made a serpent of brass, and set it on the standard: and it happened, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived. (WEB)

John 3:15 that the one believing in him should not perish *in hell,* but have eternal life *in heaven* .

John 3:16 For God so loved the world of believers, that he gave his one and only Son, that the believers in him should not perish *in hell,* but have eternal life *in heaven*.

whosoever is not in the Greek text

John 3:17 For God didn't send his Son into the world to judge the world of believers , but that the world of believers should be saved through him.

John 3:18 He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the one and only Son of God.

John 3:19 This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

John 3:20 For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed.

John 3:21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

John 3:22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.

John 3:23 John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized.

John 3:24 For John was not yet thrown into prison.

John 3:25 There arose therefore a questioning on the part of John's disciples with some Jews about purification.

John 3:26 They came to John, and said to him, "Rabbi (Rabboni, my teacher, my master) , he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

John 3:27 John answered, "A man can receive nothing, unless it has been given him from heaven.

John 3:28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.

John 3:30 He must increase, but I must decrease.

John 3:31 He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all.

John 3:32 What he has seen and heard, of that he testifies; and no one receives his witness.

John 3:33 He who has received his witness has set his seal to this, that God is true.

John 3:34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.

John 3:35 The Father loves the Son, and has given all things into his hand.

John 3:36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

The same word can be translated "disobeys" or "disbelieves" in this context.

John 4:1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

John 4:2 (although Jesus himself didn't baptize, but his disciples),

John 4:3 he left Judea, and departed into Galilee.

John 4:4 He needed to pass through Samaria.

John 4:5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.

John 4:6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the 12:00 pm (sixth hour) .

John 4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

John 4:8 For his disciples had gone away into the city to buy food.

John 4:9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

John 4:10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

John 4:11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water?

John 4:12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

John 4:13 Jesus answered her, "Everyone who drinks of this water will thirst again,

John 4:14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

John 4:15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

John 4:16 Jesus said to her, "Go, call your husband, and come here."

John 4:17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,'

John 4:18 for you have had 5 husbands; and the 1 whom you now have is not your husband. This you have said truly."

John 4:19 The woman said to him, "Sir, I perceive that you are a prophet.

John 4:20 Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

she is refering to

(Joshua 8:33-35) All Israel, and their elders and officers, and their judges, stood on this side of the ark and on that side before the priests the Levites, who bore the ark of the covenant of Yahweh, as well the foreigner as the native; half of them in front of Mount Gerizim, and half of them in front of Mount Ebal; as Moses the servant of Yahweh had commanded at the first, that they should bless the people of Israel. Afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua didn't read before all the assembly of Israel, and the women, and the little ones, and the foreigners who were among them. (WEB)

(Judges 9:6-7) All the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem. When they told it to Jotham, he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said to them, Listen to me, you men of Shechem, that God may listen to you. (WEB)

(2 Chronicles 6:6) but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. (WEB)

Exodus 20:17 in the Samaritan Pentateuch states {"Thou shalt not covet thy neighbour's house, and not thou shalt not covet thy neighbour's wife, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's. And when it so happens that LORD God brings you to the land of Caanan, which you are coming to posses, you shall set-up there for you great stones and plaster them with plaster and you write on the stones all words of this law. And it becomes for you that across the Jordan you shall raise these stones, which I command you today, in mountain Grizim. And you build there the altar to the LORD God of you. Altar of stones. Not you shall wave on them iron. With whole stones you shall build the altar to LORD God of you. And you bring on it ascend offerings to LORD God of you, and you sacrifice peace offerings, and you eat there and you rejoice before the face of the LORD God of you. The mountain this is across the Jordan behind the way of the rising of the sun, in the land of Caanan who is dwelling in the desert before the Galgal, beside Alvin-Mara, before Sechem. "}

John 4:21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father.

John 4:22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

John 4:23 But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers.

John 4:24 God is spirit, and those who worship him must worship in spirit and truth."

John 4:25 The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

John 4:26 Jesus said to her, "I am he, the one who speaks to you."

John 4:27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

John 4:28 So the woman left her water pot, and went away into the city, and said to the people,

John 4:29 "Come, see a man who told me everything that I did. Can this be the Christ?"

John 4:30 They went out of the city, and were coming to him.

John 4:31 In the meanwhile, the disciples urged him, saying, "Rabbi (Rabboni, my teacher, my master) , eat."

John 4:32 But he said to them, "I have food to eat that you don't know about."

John 4:33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

John 4:34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work.

John 4:35 Don't you say, 'There are yet 4 months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

John 4:36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

John 4:37 For in this the saying is true, 'One sows, and another reaps.'

John 4:38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

John 4:39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did."

John 4:40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.

John 4:41 Many more believed because of his word.

John 4:42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

John 4:43 After the 2 days he went out from there and went into Galilee.

John 4:44 For Jesus himself testified that a prophet has no honor in his own country.

John 4:45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

John 4:46 Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum.

John 4:47 When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death.

John 4:48 Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

John 4:49 The nobleman said to him, "Sir, come down before my child dies."

John 4:50 Jesus said to him, "Go your way. Your son lives." The man believed the word that Jesus spoke to him, and he went his way.

John 4:51 As he was now going down, his servants met him and reported, saying "Your child lives!"

John 4:52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the 1:00 pm (seventh hour) , the fever left him."

Literally 7th hour

John 4:53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives." He believed, as did his whole house.

John 4:54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

John 5:1 After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.

John 5:2 Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda," having five porches.

John 5:3 In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;

John 5:4 for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had.

John 5:5 A certain man was there, who had been sick for thirty-eight years.

John 5:6 When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

John 5:7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

John 5:8 Jesus said to him, "Arise, take up your mat, and walk."

John 5:9 Immediately, the man was made well, and took up his mat and walked. Now it was the Sabbath on that day.

John 5:10 So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

The Jews are refering to

(Jeremiah 17:22) neither carry forth a burden out of your houses on the Sabbath day holy, neither do any work: but make the Sabbath day, as I commanded your fathers. (WEB)

(Nehemiah 13:15-19) In those days saw I in Judah some men treading winepresses on the Sabbath, and bringing in sheaves, and lading donkeys therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day in which they sold food. There lived men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them, What evil thing is this that you do, and profane the Sabbath day? Didn't your fathers do thus, and did not our God bring all this evil on us, and on this city? yet you bring more wrath on Israel by profaning the Sabbath. It came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened until after the Sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day. (WEB)

[Mishna] Shabbat 1:7-9

IV The House of Shammai say, “They do not sell [anything] to a gentile or bear a burden with him, `“and they do not lift up a burden onto his back, `“unless there is sufficient time for him to reach a nearby place [while it is still day].” `And the House of Hillel permit.
V The House of Shammai say, “They do not give hides to a [gentile] tanner, `“or clothing to a gentile laundryman, `“unless there is sufficient time for them to be done while it is still day.” `And in the case of all of them, `the House of Hillel permit, `while the sun is still shining.
Said Rabban Simeon b. Gamaliel, “The household of father had the habit of giving white clothes to a gentile laundryman three days before the Sabbath.” `And these and those concur that they lay down olive press beams and winepress rollers.

John 5:11 He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

John 5:12 Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"

John 5:13 But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

John 5:14 Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

Now the Pharisees understood this to be a sin to them. After this event Jesus told the man to stop doing it for it was a sin to them and John acknowledges that Jesus broke the Sabbath verse 18.

John 5:15 The man went away, and told the Jews that it was Jesus who had made him well.

John 5:16 For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath.

John 5:17 But Jesus answered them, "My Father is still working, so I am working, too."

John 5:18 For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal (of the same nature) with God.

broke the Sabbath.... Once the Messiah came the Sabbath was no longer needed as mandatory for it was fullfilled in his person

John 5:19 Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise.

John 5:20 For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.

John 5:21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires.

John 5:22 For the Father judges no one, but he has given all judgment to the Son,

John 5:23 that all may honor (reverence, revere ,valued, recognition) the Son, even as they honor the Father. He who doesn't honor (reverence, revere ,valued, recognition) the Son doesn't honor (reverence, revere ,valued, recognition) the Father who sent him.

John 5:24 "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life.

John 5:25 Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live.

John 5:26 For as the Father has life in himself, even so he gave to the Son also to have life in himself.

John 5:27 He also gave him authority to execute judgment, because he is a son of man.

John 5:28 Don't be utterly amazed (marvel) at this, for the time (hour, season , period) will come, in which all that are in the tombs will hear his voice,

John 5:29 and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment.

John 5:30 I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

John 5:31 "If I testify about myself, my witness is not valid.

John 5:32 It is another who testifies about me. I know that the testimony which he testifies about me is true.

John 5:33 You have sent to John, and he has testified to the truth.

John 5:34 But the testimony which I receive is not from man. However, I say these things that you may be saved.

John 5:35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light.

John 5:36 But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the

very works that I do, testify about me, that the Father has sent me.

John 5:37 The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form.

John 5:38 You don't have his word living in you; because you don't believe him whom he sent.

John 5:39 "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me.

John 5:40 Yet you will not come to me, that you may have life.

John 5:41 I don't receive glory from men.

John 5:42 But I know you, that you don't have God's love in yourselves.

John 5:43 I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him.

Jesus' name is not the Father's name and the Father's name is not Jesus name. While they both have the same nature that is God and hold the title of Lord both don't carry the same name.

(Revelation 3:12) He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. (WEB)

The following passages shows a distinction between them both

(John 6:38) For I have come down from heaven, not to do my own will, but the will of him who sent me. (WEB)

(John 8:17-18) It's also written in your law that the testimony of two people is valid. I am one who testifies about myself, and the Father who sent me testifies about me." (WEB)

(John 8:28) Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I AM he, and I do nothing of myself, but as my Father taught me, I say these things. (WEB)

John 5:44 How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

John 5:45 "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope.

John 5:46 For if you believed Moses, you would believe me; for he wrote about me.

John 5:47 But if you don't believe his writings, how will you believe my words?"

John 6:1 After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias.

John 6:2 A great multitude followed him, because they saw his signs which he did on those who were sick.

John 6:3 Jesus went up into the mountain, and he sat there with his disciples.

John 6:4 Now the Passover, the feast of the Jews, was at hand.

John 6:5 Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?"

John 6:6 This he said to test him, for he himself knew what he would do.

John 6:7 Philip answered him, "200 denarii worth of bread is not sufficient for them, that everyone of them may receive a little."

denarii.... was a day's wage

(Matthew 20:2) "Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

John 6:8 One of his disciples, Andrew, Simon Peter's brother, said to him,

John 6:9 "There is a boy here who has 5 barley loaves and 2 fish, but what are these among so many?"

John 6:10 Jesus said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about 5,000 .

John 6:11 Jesus took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired.

John 6:12 When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost."

John 6:13 So they gathered them up, and filled 12 baskets with broken pieces from the 5 barley loaves, which were left over by those who had eaten.

John 6:14 When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world."

John 6:15 Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

John 6:16 When evening came, his disciples went down to the sea,

John 6:17 and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them.

John 6:18 The sea was tossed by a great wind blowing.

John 6:19 When therefore they had rowed about 3 to 4 miles , they saw Jesus walking on the sea, and drawing near to the boat; and they were afraid.

In Greek it is 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

John 6:20 But he said to them, "I AM. Don't be afraid."

John 6:21 They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

John 6:22 On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone.

John 6:23 However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.

John 6:24 When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

John 6:25 When they found him on the other side of the sea, they asked him, "Rabbi (Rabboni, my teacher, my master) , when did you come here?"

John 6:26 Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled.

John 6:27 Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

John 6:28 They said therefore to him, "What must we do, that we may work the works of God?"

John 6:29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

John 6:30 They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do?

John 6:31 Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven to eat.'"

Greek and Hebrew use the same word for "heaven", "the heavens", "the sky", and "the air"

Jesus is refering to

(Exodus 16:4) Then said Yahweh to Moses, "Behold, I will rain bread from the sky for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law, or not. (WEB)

(Nehemiah 9:15) and gave them bread from the sky for their hunger, and brought forth water for them out of the rock for their thirst, and commanded those who they should go in to possess the land which you had sworn to give them. (WEB)

(Psalms 78:24-25) He rained down manna on them to eat, and gave them food from the sky. Man ate the bread of angels. He sent them food to the full. (WEB)

John 6:32 Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven.

John 6:33 For the bread of God is that which comes down out of heaven, and gives life to the world."

John 6:34 They said therefore to him, "Lord, always give us this bread."

John 6:35 Jesus said to them, "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty.

John 6:36 But I told you that you have seen me, and yet you don't believe.

John 6:37 All those who the Father gives me will come to me. Him who comes to me I will in no way throw out.

John 6:38 For I have come down from heaven, not to do my own will, but the will of him who sent me.

John 6:39 This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day.

John 6:40 This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

John 6:41 The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven."

John 6:42 They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"

John 6:43 Therefore Jesus answered them, "Don't murmur among yourselves.

John 6:44 No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day.

John 6:45 It is written in the prophets, 'They will all be taught by God.' Therefore everyone who hears from the Father, and has learned, comes to me.

Jesus is refering

(Isaiah 54:13) All your children shall be taught of Yahweh; and great shall be the peace of your children. (WEB)

John 6:46 Not that anyone has seen the Father, except he who is from God. He has seen the Father.

John 6:47 Most certainly, I tell you, he who believes in me has eternal life.

John 6:48 I am the bread of life.

John 6:49 Your fathers ate the manna in the wilderness, and they died.

John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

John 6:51 I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

John 6:52 The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

John 6:53 Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves.

John 6:54 He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

John 6:55 For my flesh is food indeed, and my blood is drink indeed.

John 6:56 He who eats my flesh and drinks my blood lives in me, and I in him.

John 6:57 As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me.

John 6:58 This is the bread which came down out of heaven--not as our fathers ate the manna, and died. He who eats this bread will live forever."

John 6:59 These things he said in the synagogue, as he taught in Capernaum.

John 6:60 Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

John 6:61 But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble?

John 6:62 Then what if you would see the Son of Man ascending to where he was before?

John 6:63 It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.

John 6:64 But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him.

John 6:65 He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."

John 6:66 At this, many of his disciples went back, and walked no more with him.

John 6:67 Jesus said therefore to the 12, "You don't also want to go away, do you?"

John 6:68 Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life.

John 6:69 We have come to believe and know that you are the Christ, the Son of the living God."

John 6:70 Jesus answered them, "Didn't I choose you, the 12, and 1 of you is a demon (devil, slander, accuser) ?"

John 6:71 Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the 12.

John 7:1 After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.

John 7:2 Now the feast of the Jews, the Feast of Tabernacles (Booths, Tents) , was at hand.

John 7:3 His brothers therefore said to him, "Depart from here, and go into Judea, that your disciples also may see your works which you do.

John 7:4 For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world."

John 7:5 For even his own brothers didn't believe in him.

John 7:6 Jesus therefore said to them, "My time has not yet come, but your time is always ready.

John 7:7 The world can't hate you, but it hates me, because I testify about it, that its works are evil.

John 7:8 You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

John 7:9 Having said these things to them, he stayed in Galilee.

John 7:10 But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

John 7:11 The Jews therefore sought him at the feast, and said, "Where is he?"

John 7:12 There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray."

John 7:13 Yet no one spoke openly of him for fear of the Jews.

John 7:14 But when it was now the midst of the feast, Jesus went up into the temple and taught.

John 7:15 The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"

John 7:16 Jesus therefore answered them, "My teaching is not mine, but his who sent me.

John 7:17 If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself.

John 7:18 He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him.

John 7:19 Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"

John 7:20 The multitude answered, "You have a demon! Who seeks to kill you?"

John 7:21 Jesus answered them, "I did one work, and you all marvel because of it.

John 7:22 Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy.

John 7:23 If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man every bit whole on the Sabbath?

John 7:24 Don't judge according to appearance, but judge righteous judgment."

John 7:25 Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill?

John 7:26 Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ?

John 7:27 However we know where this man comes from, but when the Christ comes, no one will know where he comes from."

John 7:28 Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know.

John 7:29 I know him, because I am from him, and he sent me."

John 7:30 They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.

John 7:31 But of the multitude, many believed in him. They said, "When the Christ comes, he won't do more signs than those which this man has done, will he?"

John 7:32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

John 7:33 Then Jesus said, "I will be with you a little while longer, then I go to him who sent me.

John 7:34 You will seek me, and won't find me; and where I am, you can't come."

John 7:35 The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks?

John 7:36 What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"

John 7:37 Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink!

John 7:38 He who believes in me, as the Scripture has said, from within him will flow rivers of living water."

Jesus is refering to

(Isaiah 44:3) For I will pour water on him who is thirsty, and streams on the dry ground. I will pour my Spirit on your seed, and my blessing on your offspring: (WEB)

(Joel 2:28) "It will happen afterward, that I will pour out my Spirit on all flesh; and your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will see visions. (WEB)

John 7:39 But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified.

John 7:40 Many of the multitude therefore, when they heard these words, said, "This is truly the prophet."

John 7:41 Others said, "This is the Christ." But some said, "What, does the Christ come out of Galilee?

John 7:42 Hasn't the Scripture said that the Christ comes of the seed of David, and from Bethlehem, the village where David was?"

John 7:43 So there arose a division in the multitude because of him.

John 7:44 Some of them would have arrested him, but no one laid hands on him.

John 7:45 The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?"

John 7:46 The officers answered, "No man ever spoke like this man!"

John 7:47 The Pharisees therefore answered them, "You aren't also led astray, are you?

John 7:48 Have any of the rulers believed in him, or of the Pharisees?

John 7:49 But this multitude that doesn't know the law is accursed."

John 7:50 Nicodemus (This was the person who came to him by night, being one of them) said to them,

John 7:51 "Does our law judge a man, unless it first hears from him personally and knows what he does?"

John 7:52 They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.

Bruce M. Metzger states in A Textual Commentary On the Greek New Testament on John 7:52 -8:11 {"....It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places...."}

John 7:53 Everyone went to his own house,

John 8:1 but Jesus went to the Mount of Olives.

John 8:2 Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them.

John 8:3 The scribes and the Pharisees brought a woman taken in adultery. Having set her in the midst,

John 8:4 they told him, "Teacher, we found this woman in adultery, in the very act.

John 8:5 Now in our law, Moses commanded us to stone such. What then do you say about her?"

Pharisees are refering to

(Leviticus 20:10) "'The man who commits adultery with another man's wife, even he who commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. (WEB)

(Deuteronomy 22:20-24) But if this thing be true, that the tokens of virginity were not found in the young lady; then they shall bring out the young lady to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done folly in Israel, to play the prostitute in her father's house: so shall you put away the evil from the midst of you. If a man be found lying with a woman married to a husband, then they shall both of them die, the man who lay with the woman, and the woman: so shall you put away the evil from Israel. If there be a young lady who is a virgin pledged to be married to a husband, and a man find her in the city, and lie with her; then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away the evil from the midst of you. (WEB)

John 8:6 They said this testing him, that they might have something to accuse him of. But Jesus stooped down, and wrote on the ground with his finger.

They was testing Jesus so they could find a reason to accuse him. If Jesus would of said stone her although he would have been fulfilling the law of Moses he would of been breaking the Roman law where it was forbidden to put a other person to death if you wasn't a Roman judge. According to legal historians like A. Arthur Schiller, Fritz Schulz, and A. Watson, it has been argued that during the time of Jesus, Jews were not allowed to execute anyone. This can also be seen in the following verse:

John 18:31 NKJV Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

wrote on the ground with his finger....This is interesting because in the Old Testament God is spoken of writing at least three times once when he gave Moses the ten commandments , a other when he pronounced judgement on Babylon and King Belshazzar . And the last we are told about he will write his laws in our hearts but other than that we do not see God writing with

his hands.

A)

(Exodus 24:12) Yahweh said to Moses, "Come up to me on the mountain, and stay here, and I will give you the tables of stone with the law and the commands that I have written, that you may teach them." (WEB)

(Exodus 31:18) He gave to Moses, when he finished speaking with him on Mount Sinai, the two tablets of the testimony, stone tablets, written with God's finger. (WEB)

(Exodus 32:15-16) Moses turned, and went down from the mountain, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other they were written. The tablets were the work of God, and the writing was the writing of God, engraved on the tables. (WEB)

B)

(Daniel 5:5) In the same hour came forth the fingers of a man's hand, and wrote over against the lampstand on the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. (WEB)

C)

(Jeremiah 31:33) But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: (WEB)

John 8:7 But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her."

John 8:8 Again he stooped down, and with his finger wrote on the ground the sins of every one of them.

Bruce M. Metzger states in A Textual Commentary On the Greek New Testament {"In order to satisfy pious curiosity concerning what it was that Jesus wrote upon the ground, after γῆν several witnesses (U Π 73 331 364 700 782 1592 arm) add the words ἕνος ἑκάστου αὐτῶν τὰς ἁμαρτίας ("the sins of every one of them")."}

John 8:9 They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.

John 8:10 Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

John 8:11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."

John 8:12 Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."

John 8:13 The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

John 8:14 Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going.

John 8:15 You judge according to the flesh. I judge no one.

John 8:16 Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me.

John 8:17 It's also written in your law that the testimony of 2 persons is valid.

Jesus is refering to

(Deuteronomy 17:6) At the mouth of two witnesses, or three witnesses, shall he who is to die be put to death; at the mouth of one witness he shall not be put to death. (WEB)

(Deuteronomy 19:15) One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. (WEB)

John 8:18 I am one who testifies about myself, and the Father who sent me testifies about me."

John 8:19 They said therefore to him, "Where is your Father?" Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also."

John 8:20 Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come.

John 8:21 Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

John 8:22 The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come?'"

John 8:23 He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world.

John 8:24 I said therefore to you that you will die in your sins; for unless you believe that I AM he, you will die in your sins."

John 8:25 They said therefore to him, "Who are you?" Jesus said to them, "Just what I have been saying to you from the beginning.

John 8:26 I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

John 8:27 They didn't understand that he spoke to them about the Father.

John 8:28 Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I AM he, and I do nothing of myself, but as my Father taught me, I say these things.

John 8:29 He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."

John 8:30 As he spoke these things, many believed in him.

John 8:31 Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples.

John 8:32 You will know the truth, and the truth will make you free."

John 8:33 They answered him, "We are Abraham's seed, and have never been in bondage to anyone. How do you say, 'You will be made free?'"

John 8:34 Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin.

John 8:35 A bondservant doesn't live in the house forever. A son remains forever.

John 8:36 If therefore the Son makes you free, you will be free indeed.

John 8:37 I know that you are Abraham's seed, yet you seek to kill me, because my word finds no place in you.

Abraham's seed..... biologically they were but not spiritaully , you can only be spiritaully the seed of Abraham in believing in Jesus

(Romans 9:7-8) Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called." That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed. (WEB)

(Galatians 4:28) Now we, brothers, as Isaac was, are children of promise. (WEB)

John 8:38 I say the things which I have seen with my Father; and you also do the things which you have seen with your father."

John 8:39 They answered him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.

John 8:40 But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn't do this.

John 8:41 You do the works of your father." They said to him, "We were not born of sexual immorality. We have one Father, God."

John 8:42 Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me.

John 8:43 Why don't you understand my speech? Because you can't hear my word.

John 8:44 You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of it.

John 8:45 But because I tell the truth, you don't believe me.

John 8:46 Which of you convicts me of sin? If I tell the truth, why do you not believe me?

John 8:47 He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

John 8:48 Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

John 8:49 Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me.

John 8:50 But I don't seek my own glory. There is one who seeks and judges.

John 8:51 Most certainly, I tell you, if a person keeps my word, he will never see death."

John 8:52 Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.'

John 8:53 Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

John 8:54 Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God.

John 8:55 You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word.

John 8:56 Your father Abraham rejoiced to see my day. He saw it, and was glad."

John 8:57 The Jews therefore said to him, "You are not yet 50 years old, and have you seen Abraham?"

John 8:58 Jesus said to them, "Amen, Amen, I tell you, before Abraham came into existence, I AM."

Jesus is saying he is I AM , YHWH who appeared to Moses in Exodus 3:13-14

(Exodus 3:13-14) Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

John 8:59 Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the midst of them, and so passed by.

John 9:1 As he passed by, he saw a man blind from birth.

John 9:2 His disciples asked him, " Teacher (Rabbi, my master) , who sinned, this man or his parents, that he was born blind?"

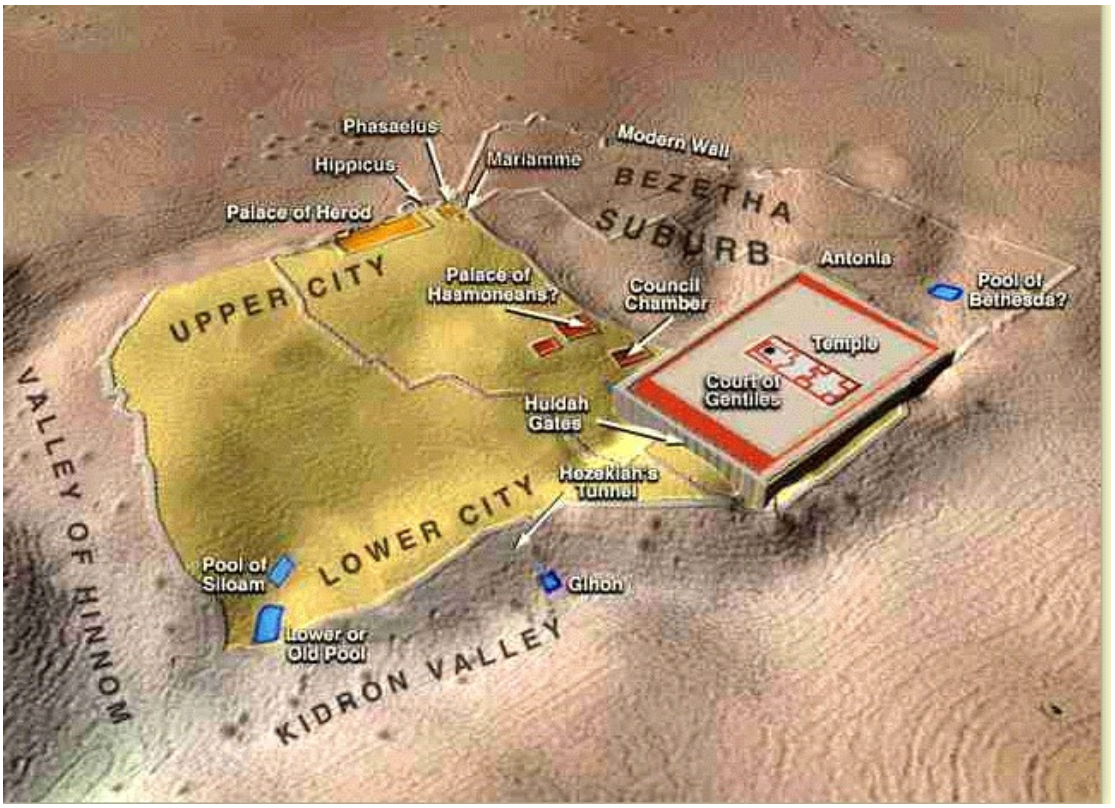
John 9:3 Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him.

John 9:4 I must work the works of him who sent me, while it is day. The night is coming, when no one can work.

John 9:5 While I am in the world, I am the light of the world."

John 9:6 When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud,

John 9:7 and said to him, "Go, wash in the pool of Siloam" which is translated (means, interpreted) "Sent". So he went away, washed, and came back seeing.



John 9:8 The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?"

John 9:9 Others were saying, "It is he." Still others were saying, "He looks like him." He said, "I am he."

John 9:10 They therefore were asking him, "How were your eyes opened?"

John 9:11 He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."

John 9:12 Then they asked him, "Where is he?" He said, "I don't know."

John 9:13 They brought him who had been blind to the Pharisees.

John 9:14 It was a Sabbath when Jesus made the mud and opened his eyes.

John 9:15 Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

John 9:16 Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them.

John 9:17 Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?" He said, "He is a prophet."

John 9:18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,

John 9:19 and asked them, "Is this your son, who you say was born blind? How then does he now see?"

John 9:20 His parents answered them, "We know that this is our son, and that he was born blind;

John 9:21 but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself."

John 9:22 His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue.

John 9:23 Therefore his parents said, "He is of age. Ask him."

John 9:24 So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."

John 9:25 He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

John 9:26 They said to him again, "What did he do to you? How did he open your eyes?"

John 9:27 He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

John 9:28 They insulted him and said, "You are his disciple, but we are disciples of Moses.

John 9:29 We know that God has spoken to Moses. But as for this man, we don't know where he comes from."

John 9:30 The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes.

John 9:31 We know that God doesn't listen to sinners, but if anyone is a worshipper of God, and does his will, he listens to him.

The man that was born blind is refering to :

(Psalms 66:18) If I cherished sin in my heart, the Lord wouldn't have listened. (WEB)

(Isaiah 1:15) When you spread forth your hands, I will hide my eyes from you. Yes, when you make many prayers, I will not hear. Your hands are full of blood. (WEB)

(Proverbs 15:29) Yahweh is far from the wicked, but he hears the prayer of the righteous. (WEB)

John 9:32 Since the world began it has never been heard of that anyone opened the eyes of someone born blind.

John 9:33 If this man were not from God, he could do nothing."

John 9:34 They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.

John 9:35 Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"

John 9:36 He answered, "Who is he, Lord, that I may believe in him?"

John 9:37 Jesus said to him, "You have both seen him, and it is he who speaks with you."

John 9:38 He said, "Lord, I believe!" and he worshiped him.

John 9:39 Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

John 9:40 Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

John 9:41 Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

John 10:1 "Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber.

John 10:2 But one who enters in by the door is the shepherd of the sheep.

John 10:3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out.

John 10:4 Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice.

John 10:5 They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers."

John 10:6 Jesus spoke this parable to them, but they didn't understand what he was telling them.

John 10:7 Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door.

John 10:8 All who came before me are thieves and robbers, but the sheep didn't listen to them.

John 10:9 I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture.

John 10:10 The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

John 10:11 I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12 He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them.

John 10:13 The hired hand flees because he is a hired hand, and doesn't care for the sheep.

John 10:14 I am the good shepherd. I know my own, and I'm known by my own;

John 10:15 even as the Father knows me, and I know the Father. I lay down my life for the sheep.

John 10:16 I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd.

John 10:17 Therefore the Father loves me, because I lay down my life, that I may take it again.

John 10:18 No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

John 10:19 Therefore a division arose again among the Jews because of these words.

John 10:20 Many of them said, "He has a demon, and is insane! Why do you listen to him?"

John 10:21 Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"

John 10:22 It was the Feast of the Dedication at Jerusalem.

The "Feast of the Dedication" is the Greek name for "Chanukkah," a celebration of the rededication of the Temple.

John 10:23 It was winter, and Jesus was walking in the temple, in Solomon's porch.

John 10:24 The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

John 10:25 Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me.

John 10:26 But you don't believe, because you are not of my sheep, as I told you.

John 10:27 My sheep hear my voice, and I know them, and they follow me.

John 10:28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand.

John 10:29 My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand.

John 10:30 I and the Father are one in unity ."

Greek word εἷς (heis) is neuter form that can imply unity in essence or purpose , rather than a single person like τις (tis) one the same we can see in the hebrew word for one אֶחָד (e.chad) which is in Deuteromony 6:4 means unity,

(Genesis 1:5) God called the light Day, and the darkness he called Night. There was evening and there was morning, one day. (WEB)

(Genesis 2:24) Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. (WEB)

(Genesis 11:6) Yahweh said, "Behold, they are one people, and they have all one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. (WEB)

John 10:31 Therefore Jews took up stones again to stone him.

John 10:32 Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

John 10:33 The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

John 10:34 Jesus answered them, "Isn't it written in your law, 'I said, you are gods?'

Jesus is refering to

(Psalms 82:6) I said, "You are gods, And all of you are children of the Most High.

Which is in referance to the Leaders, Judges or kings of Israel / Judah who sat on the throne of rulership which was called the throne of God like Solomon and David.

(1 Chronicles 29:23) Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all

Israel obeyed him.

John 10:35 If he called them gods, to whom the word of God came (and the Scripture can't be broken),

John 10:36 do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?'

John 10:37 If I don't do the works of my Father, don't believe me.

John 10:38 But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."

John 10:39 They sought again to seize him, and he went out of their hand.

John 10:40 He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed.

John 10:41 Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true."

John 10:42 Many believed in him there.

John 11:1 Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha.

John 11:2 It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick.

John 11:3 The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick."

John 11:4 But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it."

John 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

John 11:6 When therefore he heard that he was sick, he stayed 2 days in the place where he was.

John 11:7 Then after this he said to the disciples, "Let's go into Judea again."

John 11:8 The disciples told him, "Rabbi (Rabboni, my teacher, my master) , the Jews were just trying to stone you, and are you going there again?"

John 11:9 Jesus answered, "Aren't there 12 hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world.

John 11:10 But if a man walks in the night, he stumbles, because the light isn't in him."

John 11:11 He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

John 11:12 The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

John 11:13 Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep.

John 11:14 So Jesus said to them plainly then, "Lazarus is dead.

John 11:15 I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."

John 11:16 Thomas therefore, who is called Didymus, said to his fellow disciples, "Let's go also, that we may die with him."

"Didymus" means "Twin" and " Thomas" means "a twin"

John 11:17 So when Jesus came, he found that he had been in the tomb four days already.

John 11:18 Now Bethany was near Jerusalem, about fifteen stadia away.

15 stadia is about 2.8 kilometers or 1.7 miles

John 11:19 Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.

John 11:20 Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

John 11:21 Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died.

John 11:22 Even now I know that, whatever you ask of God, God will give you."

John 11:23 Jesus said to her, "Your brother will rise again."

John 11:24 Martha said to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies.

John 11:26 Whoever lives and believes in me will never die. Do you believe this?"

John 11:27 She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."

John 11:28 When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you."

John 11:29 When she heard this, she arose quickly, and went to him.

John 11:30 Now Jesus had not yet come into the village, but was in the place where Martha met him.

John 11:31 Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

John 11:32 Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

John 11:33 When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled,

John 11:34 and said, "Where have you laid him?" They told him, "Lord, come and see."

John 11:35 Jesus wept.

John 11:36 The Jews therefore said, "See how much affection he had for him!"

John 11:37 Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

John 11:38 Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it.

John 11:39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

John 11:40 Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?"

John 11:41 So they took away the stone from the place where the dead man was lying. Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me.

John 11:42 I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me."

John 11:43 When he had said this, he cried with a loud voice, "Lazarus, come out!"

John 11:44 He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Free him, and let him go."

John 11:45 Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him.

John 11:46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

John 11:47 The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs.

John 11:48 If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

John 11:49 But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,

John 11:50 nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish."

John 11:51 Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation,

John 11:52 and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad.

John 11:53 So from that day forward they took counsel that they might put him to death.

John 11:54 Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

John 11:55 Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.

John 11:56 Then they sought for Jesus and spoke one with another, as they stood in the temple, "What do you think--that he isn't coming to the feast at all?"

John 11:57 Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

John 12:1 Then 6 days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

John 12:2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him.

John 12:3 Mary, therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

a Roman pound of 12 ounces, or about 340 grams

John 12:4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said,

John 12:5 "Why wasn't this ointment sold for 300 hundred denarii, and given to the poor?"

300 denarii was almost a year's wages for an agricultural laborer. A denarii was a day's pay

(Matthew 20:2) When he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

John 12:6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.

John 12:7 But Jesus said, "Leave her alone. She has kept this for the day of my burial.

John 12:8 For you always have the poor with you, but you don't always have me."

John 12:9 A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

John 12:10 But the chief priests conspired to put Lazarus to death also,

John 12:11 because on account of him many of the Jews went away and believed in Jesus.

John 12:12 On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem,

John 12:13 they took the branches of the palm trees, and went out to meet him, and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!"

John here refers to

(Psalms 118:25-26) Save us now, we beg you, Yahweh! Yahweh, we beg you, send prosperity now. Blessed is he who comes in the name of Yahweh! We have blessed you out of the house of Yahweh. (WEB)

John 12:14 Jesus, having found a young donkey, sat on it. As it is written,

John 12:15 "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt."

John here refers to

(Zechariah 9:9) Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Behold, your king comes to you! He is righteous, and having salvation; lowly, and riding on a donkey, even on a colt, the foal of a donkey. (WEB)

John 12:16 His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

John 12:17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it.

John 12:18 For this cause also the multitude went and met him, because they heard that he had done this sign.

John 12:19 The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

John 12:20 Now there were certain Greeks among those that went up to worship at the feast.

John 12:21 These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Jesus."

John 12:22 Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus.

John 12:23 Jesus answered them, "The time has come for the Son of Man to be glorified.

John 12:24 Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit.

John 12:25 He who loves his life will lose it. He who hates his life in this world will keep it to eternal life.

John 12:26 If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

John 12:27 "Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time.

John 12:28 Father, glorify your name!" Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

John 12:29 The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

John 12:30 Jesus answered, "This voice hasn't come for my sake, but for your sakes.

John 12:31 Now is the judgment of this world. Now the prince of this world will be cast out.

John 12:32 And I, if I am lifted up from the earth, will draw all people to myself."

John 12:33 But he said this, signifying by what kind of death he should die.

John 12:34 The multitude answered him, "We have heard out of the law that the Christ remains forever. How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

John 12:35,Jesus therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going.

John 12:36 While you have the light, believe in the light, that you may become children of light (sons of light) ." Jesus said these things, and he departed and hid himself from them.

John 12:37 But though he had done so many signs before them, yet they didn't believe (trusted, had faith) in him,

John 12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke, "Lord, who has believed our report? To whom has the arm of the Lord been revealed?"

John refers to

(Isaiah 53:1) Who has believed our message? and to whom has the arm of Yahweh been revealed? (WEB)

John 12:39 For this cause they couldn't believe, for Isaiah said again,

John 12:40 "He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them."

John refers to

(Isaiah 6:10) Make the heart of this people fat. Make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." (WEB)

John 12:41 Isaiah said these things when he saw his glory, and spoke of him.

John 12:42 Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue,

John 12:43 for they loved men's praise more than God's praise.

John 12:44 Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me.

John 12:45 He who sees me sees him who sent me.

John 12:46 I have come as a light into the world, that whoever believes in me may not remain in the darkness.

John 12:47 If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world.

John 12:48 He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day.

John 12:49 For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.

John 12:50 I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

John 13:1 Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.

John 13:2 After supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

John 13:3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God,

John 13:4 arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist.

John 13:5 Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him.

John 13:6 Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

John 13:7 Jesus answered him, "You don't know what I am doing now, but you will understand later."

John 13:8 Peter said to him, "You will never wash my feet!" Jesus answered him, "If I don't wash you, you have no part with me."

John 13:9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

John 13:10 Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you."

John 13:11 For he knew him who would betray him, therefore he said, "You are not all clean."

John 13:12 So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you?

John 13:13 You call me, 'Teacher' and 'Lord (Master) .' You say so correctly, for so I am.

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also should (ought to) wash one another's feet.

John 13:15 For I have given you an example, that you also should do as I have done to you.

John 13:16 Most certainly I tell you, a slave (servant) is not greater than his master (lord) , neither one who is sent greater than he who sent him.

John 13:17 If you know these things, blessed are you if you do them.

John 13:18 I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who eats

bread with me has lifted up his heel against me.'

Jesus is refering to

(Psalms 41:9) Yes, my own familiar friend, in whom I trusted, who ate bread with me, has lifted up his heel against me. (WEB)

John 13:19 From now on, I tell you before it happens, that when it happens, you may believe that I AM.

John 13:20 Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

John 13:21 When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

John 13:22 The disciples looked at one another, perplexed about whom he spoke.

John 13:23 One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast.

John 13:24 Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

John 13:25 He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

John 13:26 Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot.

John 13:27 After the piece of bread, then Satan entered into him. Then Jesus said to him, "What you *going to* do, do quickly."

John 13:28 Now no man at the table knew why he said this to him.

John 13:29 For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor.

John 13:30 Therefore, having received that morsel, he went out immediately. It was night.

John 13:31 When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him.

John 13:32 If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately.

John 13:33 My beloved children **(**Little children, my dear children) , I will be with you *just* a little while longer. so now I telling you as I was saying to the Jews, You will be seeking me, and 'Where I am going, you can't come,' .

John 13:34 A new commandment (command, law, edict, charge, commission) I am giving to you *which is* that you love one another, just like I have loved you, *again I say* that you also love one another.

John 13:35 By this it would be evident to everbody (everyone will know) that you are my disciples (followers) , if you have love for one another."

The love among christians toward his brother and sister in Christ is evidence to the world that they are Christ's followers

John 13:36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you will follow afterwards but *as for* now (in this moment of time) you can't follow."

John 13:37 Peter said to him, "Lord, why can't I accompany (follow) you now? *I am willing* to lay down my life for you."

John 13:38 Jesus in responding to him said (answered him) , "Will you *really* lay down your life for me? Amen , Amen (Most certainly, Truly, truly) I tell you, the rooster will not utter a sound (crow) until you have denied me (contradict of knowing me) 3

times.

John 14:1 "Don't let your heart be troubled (disturbed, confused, terrified). Believe (trust) in God. *Have that same* Belief (trust) also in me.

John 14:2 In my Father's abode *in heaven* (house, building, mansion) are many dwelling places (homes, rooms) . If that was not true (If it weren't so) , I would have been told you. I am going to prepare (make ready, set preparations for) a place for you.

John 14:3 If I am about to go and prepare a dwelling place (a place, a room , a home) for you, *it is evident* that I will come again, and will be receiving you to myself; that where I am, you will also be there .

John 14:4 You know where I am leaving **(**Where I go, you know) , and you know the way *to get there* ."

John 14:5 Thomas said to him, "Lord, we don't have the slightest idea (we don't know, we don't understand) where you are going . How can we know the way *to get there* ?"

John 14:6 Jesus said to him, "I am The Way, The Truth, and The Life. No one comes to the Father, except through me.

John 14:7 If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

John 14:8 Philip said to him, "Lord, show us the Father, and that will be enough for us."

John 14:9 Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?'

John 14:10 Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works.

John 14:11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

John 14:12 Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father.

John 14:13 Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:14 If you will ask anything in my name, I will do it.

John 14:15 If you love me, keep my commandments.

John 14:16 *And* I will pray to the Father, and *in response* he will give you another Counselor, that he may be with you forever,--

Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comfortor.

John 14:17 the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you.

John 14:18 I will not leave you orphans (desolate). I will come to you.

John 14:19 Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also.

John 14:20 In that day you will know that I am in my Father, and you in me, and I in you.

John 14:21 One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

John 14:22 Judas (*the one who is* not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

This was fullfilled as we can see that after the resurrection Jesus appeared to his Apostles and no one else

(Acts 10:38-41) even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also killed, hanging him on a tree. God raised him up the third day, and gave him to be revealed, not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead. (WEB)

Some use this verse out of context to refer to a secret rapture, which if one was to read it with the referance above would see that is not the case.

John 14:23 Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him.

John 14:24 He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me.

John 14:25 I have said these things to you, while still living with you.

John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you.

John 14:27 Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful.

John 14:28 You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I.

John 14:29 Now I have told you before it happens so that, when it happens, you may believe.

John 14:30 I will no more speak much with you, for the prince of the world comes, and he has nothing in me.

John 14:31 But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

John 15:1 "I am the true vine, and my Father is the farmer.

John 15:2 Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit.

John 15:3 You are already pruned clean because of the word which I have spoken to you.

John 15:4 Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me.

John 15:5 I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing.

John 15:6 If a man doesn't remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned.

John 15:7 If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

John 15:8 "In this is my Father glorified, that you bear much fruit; and so you will be my disciples.

John 15:9 Even as the Father has loved me, I also have loved you. Remain in my love.

John 15:10 If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and

remain in his love.

John 15:11 I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

John 15:12 "This is my commandment, that you love one another, even as I have loved you.

John 15:13 Greater love has no one than this, that someone lay down his life for his friends.

John 15:14 You are my friends, if you do whatever I command you.

John 15:15 No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you.

John 15:16 You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

John 15:17 "I command these things to you, that you may love one another.

John 15:18 If the world hates you, you know that it has hated me before it hated you.

John 15:19 If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you.

John 15:20 Remember the word that I said to you: 'A slave (servant) is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.

Jesus is refering to

(John 13:16) Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. (WEB)

John 15:21 But all these things will they do to you for my name's sake, because they don't know him who sent me.

John 15:22 If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin.

John 15:23 He who hates me, hates my Father also.

John 15:24 If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father.

John 15:25 But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'

Jesus is refering to

(Psalms 35:19) Don't let those who are my enemies wrongfully rejoice over me; neither let those who hate me without a cause wink their eyes. (WEB)

(Psalms 69:4) Those who hate me without a cause are more than the hairs of my head. Those who want to cut me off, being my enemies wrongfully, are mighty. I have to restore what I didn't take away. (WEB)

John 15:26 "When the Counselor has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me.

Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comfortor.

John 15:27 You will also testify, because you have been with me from the beginning.

John 16:1 "These things have I spoken to you, so that you wouldn't be caused to stumble.

John 16:2 They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God.

John 16:3 They will do these things to you because they have not known the Father, nor me.

John 16:4 But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you.

John 16:5 But now I am going to him who sent me, and none of you asks me, 'Where are you going?'

John 16:6 But because I have told you these things, sorrow has filled your heart.

John 16:7 Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you.

John 16:8 When he has come, he will convict the world about sin, about righteousness, and about judgment;

John 16:9 about sin, because they don't believe in me;

John 16:10 about righteousness, because I am going to my Father, and you won't see me any more;

John 16:11 about judgment, because the prince of this world has been judged.

John 16:12 "I have yet many things to tell you, but you can't bear them now.

John 16:13 However when he, the Spirit of Truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.

John 16:14 He will glorify me, for he will take from what is mine, and will declare it to you.

John 16:15 Everything that is in the Father's possession is mine; that is why I said that he will take of *what is* mine, and will announce (declare, bring back word of) it to you.

John 16:16 A little while, and you will not see me. Again a little while, and you will see me."

John 16:17 Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father?'"

John 16:18 They said therefore, "What is this that he says, 'A little while?' We don't know what he is saying."

John 16:19 Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'

John 16:20 Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world.

John 16:22 Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

John 16:23 "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you.

John 16:24 Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full.

John 16:25 I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in

figures of speech, but will tell you plainly about the Father.

John 16:26 In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you,

John 16:27 for the Father himself loves you, because you have loved me, and have believed that I came forth from God.

John 16:28 I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father."

John 16:29 His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech.

John 16:30 Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came forth from God."

John 16:31 Jesus answered them, "Do you now believe?

John 16:32 Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me.

John 16:33 I have told you these things, that in me you will have peace. In the world you will have tribulation (oppression, affliction) ; but be of good courage (be of good cheer, be confident, be bold, take heart) ! I have overcome (conquer ,triumph over, became superior than, prevail over) the world."

John 17:1 Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you;

John 17:2 even as you gave him authority over all flesh, he will give eternal life to all whom you have given him.

John 17:3 This is eternal life, That they might acknowledge you, and Jesus Christ whom you have sent, to be the only true God.

When μόνος (monos) which means only and καί (kai) which means "and, with , but , also " is used in a sentence both persons are included as the subject examples of this can be found in the following :

1) John 8:9 .....Jesus was left alone and the woman where she was, in the middle.

2) 1 Corinthians 9:6 Or have only Barnabas and I no right to not work?

In these cases notice that both Kia and monos is used which includes both parties not just Jesus in John 8 but also the woman who commited adultry was left alone also notice in the case of Barnabas is not just him but Paul includes himself .

John 17:4 I glorified you on the earth. I have accomplished the work which you have given me to do.

John 17:5 Now, Father, glorify me with your own self with the glory which I had with you before the world existed.

John 17:6 I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word.

John 17:7 Now they have known that all things whatever you have given me are from you,

John 17:8 for the words which you have given me I have given to them, and they received them, and knew for sure that I came forth from you, and they have believed that you sent me.

John 17:9 I pray for them. I don't pray for the world of unbelievers, but for those whom you have given me, for they are yours.

John 17:10 All things that are mine are yours, and yours are mine, and I am glorified in them.

John 17:11 I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are.

John 17:12 While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled.

John 17:13 But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.

John 17:14 I have given them your word. The world hated them, because they are not of the world, even as I am not of the world.

John 17:15 I pray not that you would take them from the world, but that you would keep them from the evil one.

John 17:16 They are not of the world even as I am not of the world.

John 17:17 Sanctify them in your truth. Your word is truth.

John 17:18 As you sent me into the world, even so I have sent them into the world.

John 17:19 For their sakes I sanctify myself, that they themselves also may be sanctified in truth.

John 17:20 Not for these only do I pray, but for those also who believe in me through their word,

John 17:21 that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me.

John 17:22 The glory which you have given me, I have given to them; that they may be one unity, even as we are one unity;

John 17:23 I in them, and you in me, that they may be perfected into one unity ; that the world of unbelievers may know that you sent me, and loved *those who follow me* (them) , even as you loved me.

John 17:24 Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world.

John 17:25 Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me.

John 17:26 I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."

John 18:1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where was a garden, into which he and his disciples entered.

John 18:2 Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.

John 18:3 Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.

John 18:4 Jesus therefore, knowing all the things that were happening to him, went forth, and said to them, "Who are you looking for?"

John 18:5 *In responding* they answered him, "Jesus of Nazareth." Jesus said to them, "I AM." Judas also, who betrayed him, was standing with them.

John 18:6 When he therefore said to them, "I AM," they went backward, and fell to the ground.

John 18:7 Again therefore he asked them, "Who are you looking for?" They said, "Jesus of Nazareth."

John 18:8 Jesus answered, "I told you that I AM. If therefore you seek me, let these go their way,"

John 18:9 that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none."

Jesus is refering to :

(Matthew 18:14) "Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

(John 6:40) "And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

(John 6:39) "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

(John 10:28) "And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

John 18:10 Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

John 18:11 Jesus therefore said to Peter, "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?"

John 18:12 So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him,

John 18:13 and led him to Annas 1st, for he was father-in-law to Caiaphas, who was high priest that year.

John 18:14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

John is refering to

(John 11:49-51) But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, (WEB)

John 18:15 Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest;

John 18:16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter.

John 18:17 Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?" He said, "I am not."

John 18:18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself.

John 18:19 The high priest therefore asked Jesus about his disciples, and about his teaching.

John 18:20 Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret.

John 18:21 Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

John 18:22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

John 18:23 Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

John 18:24 Annas sent him bound to Caiaphas, the high priest.

John 18:25 Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?" He denied it, and said, "I am not."

John 18:26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

John 18:27 Peter therefore denied it again, and immediately the rooster crowed.

John 18:28 They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

John 18:29 Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

John 18:30 They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

John 18:31 Pilate therefore said to them, "Take him yourselves, and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

John 18:32 that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

John 18:33 Pilate therefore entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?"

John 18:34 Jesus answered him, "Do you say this by yourself, or did others tell you about me?"

John 18:35 Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

John 18:36 Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."

John 18:37 Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

John 18:38 Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him.

John 18:39 But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

John 18:40 Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

John 19:1 So Pilate then took Jesus, and flogged him.

John 19:2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment.

John 19:3 They kept saying, "Hail, King of the Jews!" and they kept slapping him.

John 19:4 Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

John 19:5 Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

John 19:6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!" Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

John 19:7 The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

John 19:8 When therefore Pilate heard this saying, he was more afraid.

John 19:9 He entered into the Praetorium again, and said to Jesus, "Where are you from?" But Jesus gave him no answer.

John 19:10 Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"

John 19:11 Jesus answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."

John 19:12 At this, Pilate was seeking to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

John 19:13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called "The Pavement," but in Hebrew, "Gabbatha."

John 19:14 Now it was the Preparation Day of the Passover, at about 12pm . (the 6th hour, noon) He said to the Jews, "Behold, your King!"

John 19:15 They cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"

John 19:16 So then he delivered him to them to be crucified. So they took Jesus and led him away.

John 19:17 He went out, bearing his cross, to the place called "The Place of a Skull," which is called in Hebrew, "Golgotha,"

John 19:18 where they crucified him, and with him 2 others, on either side 1, and Jesus in the middle.

In this was fullfilled

(Isaiah 53:12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors. (WEB)

John 19:19 Pilate wrote a title also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."

John 19:20 Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

John 19:21 The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, I am King of the Jews.'"

John 19:22 Pilate answered, "What I have written, I have written."

John 19:23 Then the soldiers, when they had crucified Jesus, took his garments (cloak, robe, the mantle and tunic together) and made 4 parts, to every soldier a part; and also the coat. Now the tunic (coat, vest) was without seam, woven from the top throughout.

John 19:24 Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says, "They parted my garments among them. For my cloak they cast lots." Therefore the soldiers did these things.

This fullfills

(Psalms 22:18) They divide my garments among them. They cast lots for my clothing. (WEB)

John 19:25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

John 19:26 Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother,

"Woman, behold your son!"

John 19:27 Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

John 19:28 After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty."

NU, TR read "knowing" instead of "seeing

Here John refers to

(Psalms 69:21) They also gave me gall for my food, And for my thirst they gave me vinegar to drink.

John 19:29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth.

John 19:30 When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.

John 19:31 Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away.

John 19:32 Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him;

John 19:33 but when they came to Jesus, and saw that he was already dead, they didn't break his legs.

John 19:34 However one of the soldiers pierced his side with a spear, and immediately blood and water came out.

John 19:35 He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe.

John 19:36 For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."

Here John refers to

(Exodus 12:46) "In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

(Numbers 9:12) 'They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

(Psalms 34:20) He guards all his bones; Not one of them is broken.

John 19:37 Again another Scripture says, "They will look on him whom they pierced."

Here John refers to

(Zechariah 12:10) "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

John 19:38 After these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body.

John 19:39 Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a 100 pounds.

100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms

John 19:40 So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

John 19:41 Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid.

John 19:42 Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

John 20:1 Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

John 20:2 Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

John 20:3 Therefore Peter and the other disciple went out, and they went toward the tomb.

John 20:4 They both ran together. The other disciple outran Peter, and came to the tomb first.

John 20:5 Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in.

John 20:6 Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying,

John 20:7 and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.

John 20:8 So then the other disciple who came first to the tomb also entered in, and he saw and believed.

John 20:9 For as yet they didn't know the Scripture, that he must rise from the dead.

John 20:10 So the disciples went away again to their own homes.

John 20:11 But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb,

John 20:12 and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

John 20:13 They told her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."

John 20:14 When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

John 20:15 Jesus said to her, "Woman, why are you weeping? Who are you looking for?" She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

John 20:16 Jesus said to her, "Mary." She turned and said to him, "Rhabbouni!" which is to say, "Teacher!"

John 20:17 Jesus said to her, "Do not hold on (touch , cling to) to me , for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending (going up) to my Father and your Father, to my God and your God.'"

John 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

John 20:19 When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be to you."

John 20:20 When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord.

John 20:21 Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you."

John 20:22 When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit!

John 20:23 Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained."

John 20:24 But Thomas, 1 of the 12, called Didymus (a twin; double) , wasn't with them when Jesus came.

John 20:25 The other disciples therefore said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe (be trusting) ."

John 20:26 After 8 days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you."

John 20:27 Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing."

John 20:28 Thomas said to him , "My Lord and my God!"

John 20:29 Jesus replied to him, "Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and have believed."

John 20:30 Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book;

John 20:31 but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

John 21:1 After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.

John 21:2 Simon Peter, Thomas called Didymus (a twin; double) , Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together.

John 21:3 Simon Peter said to them, "I'm going fishing." They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing.

John 21:4 But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus.

John 21:5 Jesus therefore said to them, "Children, have you anything to eat?" They answered him, "No."

John 21:6 He said to them, "Cast the net on the right side of the boat, and you will find some." They cast it therefore, and now they weren't able to draw it in for the multitude of fish.

John 21:7 That disciple therefore whom Jesus loved said to Peter, "It's the Lord!" So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea.

John 21:8 But the other disciples came in the little boat for they were not far from the land, but about about 300 feet away (100 yards) , dragging the net full of fish.

Literally 200 cubits is about 100 yards or about 91 meters

John 21:9 So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.

John 21:10 Jesus said to them, "Bring some of the fish which you have just caught."

John 21:11 Simon Peter went up, and drew the net to land, full of great fish, 153 ; and even though there were so many, the net wasn't torn.

John 21:12 Jesus said to them, "Come and eat breakfast." None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

John 21:13 Then Jesus came and took the bread, gave it to them, and the fish likewise.

John 21:14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.

John 21:15 So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you sacrificially love me more than these?" He said to him, "Yes, Lord; you know that I care about you." He said to him, "Feed my lambs."

John 21:16 He said to him again a 2nd time, "Simon, son of Jonah, do you sacrificially love me?" He (Peter) replied to him, "Yes, Lord; you know that I care about you." He (Jesus) responded to him (Peter) , "Tend my sheep."

John 21:17 He (Jesus) said to him the 3rd time, "Simon, son of Jonah, do you *really* care about me?" Peter was grieved because he asked him the third time, "Do you *really* care about me?" He said to him, "Lord, you know everything. You know that I *really* care about you." Jesus said to him, "Feed my sheep.

John 21:18 Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

John 21:19 Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

Church history of Eusebius book 3 chapter 01 (" Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion. And at last, having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way.")

John 21:20 Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?"

John 21:21 Peter seeing him, said to Jesus, "Lord, what about this man?"

John 21:22 Jesus said to him, "If I desire that he stays *alive* until I come *back* , that is not what you should be concerned about (what is that to you.) . *What your concern should be is for* You *to* follow me."

John 21:23 This saying therefore went out among the brothers , that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stays *alive* until I come *back* , that is not what you should concerned about. " ("If I desire that he stay until I come, what is that to you?)

The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings.

John 21:24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.

Here the "we" is differant than that of the " This is the disciple who testifies " which agrees with what the Muratorian Canon as to say about John writing his gospel with the rest of his fellow disciples reviewing what was written and leaving thier confirmation in the writing.

Muratorian Canon (154 AD) states {" The fourth book] of the Gospels is that of John, [one] of the disciples. When his fellow-disciples and bishops urged [him], he said: "Fast together with me today for three days and, what shall be revealed to each, let us tell [it] to each other." On the same night it was revealed to Andrew, [one] of the Apostles, that, with all of them reviewing [it], John should describe all things in his own name."}

John 21:25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

Author : Luke

Date: Sometime during the lifetime of Paul being house arrest at Rome before 64-66 AD which would be the date of Paul's death

The Muratorian Canon around 150 AD states about Acts {" The Acts of all the Apostles, however, were written in one volume. Luke described briefly "for" most excellent Theophilus particular things], which happened in his presence, as he also evidently relates indirectly the death of Peter and also Paul's depatlure from the city as he was proceeding to Spain."}

Acts 1:1 The 1st book I wrote, Theophilus, concerned all that Jesus began both to do and to teach,

Acts 1:2 until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) whom he had chosen.

Acts 1:3 To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of 40 days, and speaking about God's Kingdom.

Acts 1:4 Being assembled together with them, he charged them, "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me.

Acts 1:5 For John indeed baptized in water, but you will be baptized in the Holy Spirit not many days from now."

Acts 1:6 Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

Acts 1:7 He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority.

Acts 1:8 But you will receive power when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."

Acts 1:9 When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight.

Acts 1:10 While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing,

Acts 1:11 who also said, "You men of Galilee, why do you stand looking into the sky? This Jesus, who was received up from you into the sky will come back in the same way as you saw him going into the sky."

Acts 1:12 Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away.

Acts 1:13 When they had come in, they went up into the upper room, where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James.

Acts 1:14 All these with one accord continued steadfastly in prayer and supplication, along with the women, and Mary the mother of Jesus, and with his brothers.

Acts 1:15 In these days, Peter stood up in the midst of the disciples (and the number of names was about 120 , and said,

Acts 1:16 "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus.

Acts 1:17 For he was numbered with us, and received his portion in this ministry.

Acts 1:18 Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out.

Acts 1:19 It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.'

Acts 1:20 For it is written in the book of Psalms, 'Let his habitation be made desolate. Let no one dwell therein;' and, 'Let another take his office.'

Peter refers to

(Psalms 69:25) Let their habitation be desolate. Let no one dwell in their tents. (WEB)

(Psalms 109:8) Let his days be few. Let another take his office. (WEB)

Acts 1:21 "Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us,

Acts 1:22 beginning from the baptism of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection."

Acts 1:23 They put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

Acts 1:24 They prayed, and said, "You, Lord, who know the hearts of all men, show which 1 of these 2 you have chosen

Acts 1:25 to take part in this ministry and apostleship from which Judas fell away, that he might go to his own place."

Acts 1:26 They drew lots for them, and the lot fell on Matthias, and he was numbered with the 11 apostles (ambassadors, messengers, those who are sent, delegates, commissioners) .

They drew lots for them.... This is the only time in the Books of Acts where lot was cast

Acts 2:1 Now when the day of Pentecost had come, they were all with one accord in one place.

Acts 2:2 Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting.

Acts 2:3 Tongues like fire appeared and were distributed to them, and one sat on each of them.

Acts 2:4 They were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them the ability to speak.

Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under the sky.

Acts 2:6 When this sound was heard, the multitude came together, and were bewildered, because everyone heard them speaking in his own language.

Acts 2:7 They were all amazed and marveled, saying to one another, "Behold, aren't all these who speak Galileans?

Acts 2:8 How do we hear, everyone in our own native language?

Acts 2:9 Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia,

Acts 2:10 Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes,

Acts 2:11 Cretans and Arabians: we hear them speaking in our languages the mighty works of God!"

Acts 2:12 They were all amazed, and were perplexed, saying one to another, "What does this mean?"

Acts 2:13 Others, mocking, said, "They are filled with new wine."

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and spoke out to them, "You men of Judea, and all you who dwell at Jerusalem, let this be known to you, and listen to my words.

Acts 2:15 For these aren't drunken, as you suppose, seeing it is only about 9:00 AM

Literally the third hour of the day

Acts 2:16-21 But this is what has been spoken through the prophet Joel: 'It will be in the last days, says God, that I will pour out my Spirit on all flesh. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will dream

dreams. Yes, and on my servants and on my handmaidens in those days, I will pour out my Spirit, and they will prophesy. I will show wonders in the sky above, and signs on the earth beneath; blood, and fire, and billows of smoke. The sun will be turned into darkness, and the moon into blood, before the great and glorious day of the Lord comes. It will be, that whoever will call on the name of the Lord will be saved.'

Peter refers to

(Joel 2:28-32) "It will happen afterward, that I will pour out my Spirit on all flesh; and your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will see visions. And also on the servants and on the handmaids in those days, I will pour out my Spirit. I will show wonders in the heavens and in the earth: blood, fire, and pillars of smoke. The sun will be turned into darkness, and the moon into blood, before the great and terrible day of Yahweh comes. It will happen that whoever will call on the name of Yahweh shall be saved; for in Mount Zion and in Jerusalem there will be those who escape, as Yahweh has said, and among the remnant, those whom Yahweh calls. (WEB)

Acts 2:22 "Men of Israel, hear these words! Jesus of Nazareth, a man approved by God to you by mighty works and wonders and signs which God did by him in the midst of you, even as you yourselves know,

Acts 2:23 him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed;

Acts 2:24 whom God raised up, having freed him from the agony of death, because it was not possible that he should be held by it.

Acts 2:25-28 For David says concerning him, 'I saw the Lord always before my face, For he is on my right hand, that I should not be moved. Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; because you will not leave my soul in Hades (Hell, the underworld, place of the dead) , neither will you allow your Holy One to see decay. You made known to me the ways of life. You will make me full of gladness with your presence.'

Peter is refering to

(Psalms 16:8-11) I have set Yahweh always before me. Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my tongue rejoices. My body shall also dwell in safety. For you will not leave my soul in Sheol, neither will you allow your holy one to see corruption. You will show me the path of life. In your presence is fullness of joy. In your right hand there are pleasures forevermore. (WEB)

Acts 2:29 "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day.

Acts 2:30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne,

Acts 2:31 he foreseeing this spoke about the resurrection of the Christ, that neither was his soul left in Hades (Hell, the underworld, place of the dead) , nor did his flesh see decay.

Acts 2:32 This Jesus God raised up, to which we all are witnesses.

Acts 2:33 Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now see and hear.

Acts 2:34-35 For David didn't ascend into the heavens, but he says himself, 'The Lord said to my Lord, "Sit by my right hand, until I make your enemies a footstool for your feet."'

Peter refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

David didn't ascend into the heavens.... See verses 29**,** 31 This is in referance to David's body which was still in the tomb but Jesus' body was raise from the dead and is in heaven.

Acts 2:36 "Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified."

Acts 2:37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , "Brothers, what shall we do?"

Acts 2:38 Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit.

Acts 2:39 For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself."

Acts 2:40 With many other words he testified, and exhorted them, saying, " Be saved (Get saved , Save yourselves, rescue yourselves, deliver yourselves) from this corrupt (perverse, wicked, crooked) period of time (generation) !"

Acts 2:41 Then those who gladly received his word were baptized. There were added that day about three thousand souls.

Acts 2:42 They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer.

Acts 2:43 Fear came on every soul, and many wonders and signs were done through the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) .

Acts 2:44 All who believed (trusted) were together, and had all things in common.

Acts 2:45 They sold their possessions and goods, and distributed them to all, according as anyone had need.

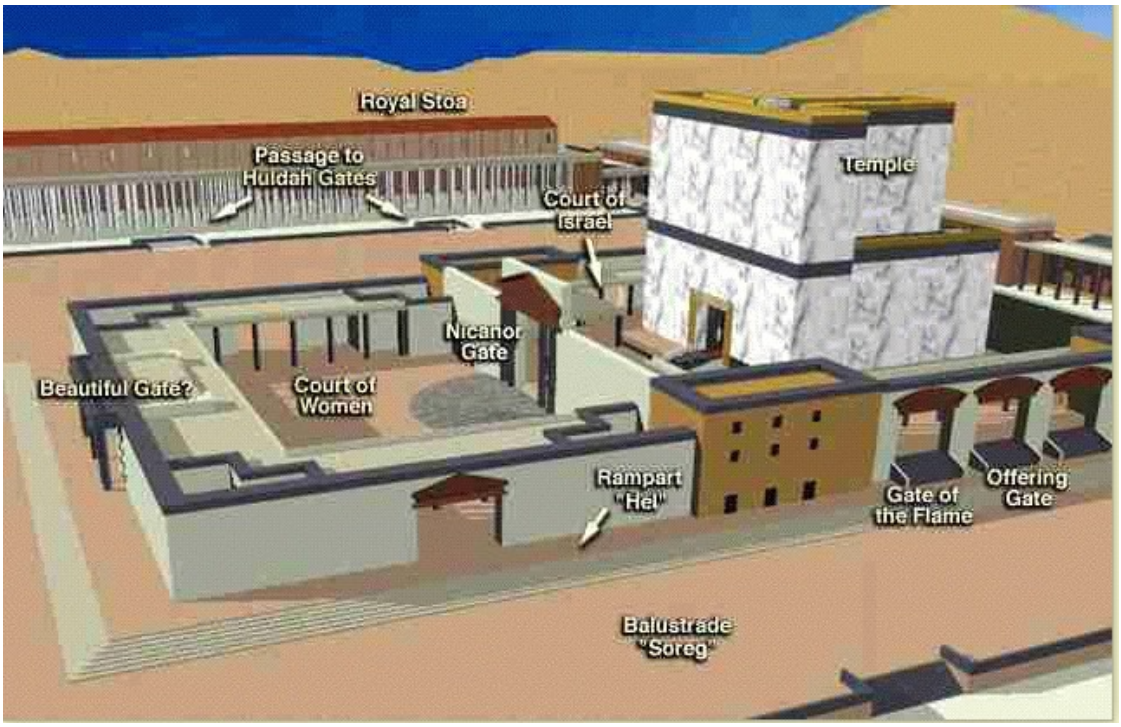
Acts 2:46 Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

Acts 2:47 praising God, and having favor with all the people. The Lord added to the assembly day by day those who were being saved.

Acts 3:1 Peter and John were going up into the temple at the hour of prayer at 3pm.

Literally the ninth hour which is 3:00 PM .

Acts 3:2 A certain man who was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask gifts for the needy of those who entered into the temple.



Acts 3:3 Seeing Peter and John about to go into the temple, he asked to receive gifts for the needy.

Acts 3:4 Peter, fastening his eyes on him, with John, said, "Look at us."

Acts 3:5 He listened to them, expecting to receive something from them.

Acts 3:6 But Peter said, "Silver and gold have I none, but what I have, that I give you. In the name of Jesus Christ of Nazareth, get up and walk!"

Acts 3:7 He took him by the right hand, and raised him up. Immediately his feet and his ankle bones received strength.

Acts 3:8 Leaping up, he stood, and began to walk. He entered with them into the temple, walking, leaping, and praising God.

Acts 3:9 All the people saw him walking and praising God.

Acts 3:10 They recognized him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him.

Acts 3:11 As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.

Acts 3:12 When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk?

Acts 3:13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Jesus, whom you delivered up, and denied in the presence of Pilate, when he had determined to release him.

Acts 3:14 But you denied the Holy and Righteous One, and asked for a murderer to be granted to you,

Acts 3:15 and killed the Prince of life, whom God raised from the dead, to which we are witnesses.

Acts 3:16 By faith in his name has his name made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.

Acts 3:17 "Now, brothers, I know that you did this in ignorance, as did also your rulers.

The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

Acts 3:18 But the things which God announced by the mouth of all his prophets, that Christ should suffer, he thus fulfilled.

Acts 3:19 "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord,

Acts 3:20 and that he may send Christ Jesus, who was ordained for you before,

Acts 3:21 whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets.

Acts 3:22-23 For Moses indeed said to the fathers, 'The Lord God will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you. It will be, that every soul that will not listen to that prophet will be utterly destroyed from among the people.'

Peter refers to

(Deuteronomy 18:15-19) Yahweh your God will raise up to you a prophet from the midst of you, of your brothers, like me; to him you shall listen; according to all that you desired of Yahweh your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Yahweh my God, neither let me see this great fire any more, that I not die. Yahweh said to me, They have well said that which they have spoken. I will raise them up a prophet from among their brothers, like you; and I will put my words in his mouth, and he shall speak to them all that I shall command him. It shall happen, that whoever will not listen to my words which he shall speak in my name, I will require it of him. (WEB)

Acts 3:24 Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, they also told of these days.

Acts 3:25 You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'In your seed will all the families of the earth be blessed.'

Peter refers to

(Genesis 22:18) In your seed will all the nations of the earth be blessed, because you have obeyed my voice." (WEB)

(Genesis 26:24) Yahweh appeared to him the same night, and said, "I am the God of Abraham your father. Don't be afraid, for I am with you, and will bless you, and multiply your seed for my servant Abraham's sake." (WEB)

Acts 3:26 God, having raised up his servant, Jesus, sent him to you first, to bless you, in turning away everyone of you from your wickedness."

Acts 4:1 As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them,

Acts 4:2 being upset because they taught the people and proclaimed in Jesus the resurrection from the dead.

Acts 4:3 They laid hands on them, and put them in custody until the next day, for it was now evening.

Acts 4:4 But many of those who heard the word believed, and the number of the men came to be about five thousand.

Acts 4:5 It happened in the morning, that their rulers, elders, and scribes were gathered together in Jerusalem.

Acts 4:6 Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest.

Acts 4:7 When they had stood them in the middle of them, they inquired, "By what power, or in what name, have you done this?"

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders of Israel,

Acts 4:9 if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed,

Acts 4:10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole.

Acts 4:11 He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.'

Peter here refers to

(Psalms 118:22) The stone which the builders rejected has become the head of the corner. (WEB)

Acts 4:12 There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"

Acts 4:13 Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with Jesus.

Acts 4:14 Seeing the man who was healed standing with them, they could say nothing against it.

Acts 4:15 But when they had commanded them to go aside out of the council, they conferred among themselves,

Acts 4:16 saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can't deny it.

Acts 4:17 But so that this spreads no further among the people, let's threaten them, that from now on they don't speak to anyone in this name."

Acts 4:18 They called them, and charged them not to speak at all nor teach in the name of Jesus.

Acts 4:19 But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves,

Acts 4:20 for we can't help telling the things which we saw and heard."

Acts 4:21 When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done.

Acts 4:22 For the man on whom this miracle of healing was performed was more than forty years old.

Acts 4:23 Being let go, they came to their own company, and reported all that the chief priests and the elders had said to them.

Acts 4:24 When they heard it, they lifted up their voice to God with one accord, and said, "O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them;

Acts 4:25 who by the mouth of your servant, David, said, 'Why do the nations rage, and the peoples plot a vain thing?

Acts 4:26 The kings of the earth take a stand, and the rulers take council together, against the Lord, and against his Christ .'

Christ (Greek) and Messiah (Hebrew) both mean Anointed One

Referance to

(Psalms 2:1-2) Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying,

Acts 4:27 "For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

Acts 4:28 to do whatever your hand and your council foreordained to happen.

Acts 4:29 Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness,

Acts 4:30 while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Jesus."

Acts 4:31 When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Acts 4:32 The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common.

Acts 4:33 With great power, the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) gave their testimony of the resurrection of the Lord Jesus. Great grace (unmerited favour) was on them all.

Acts 4:34 For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold,

Acts 4:35 and laid them at the apostles' feet, and distribution was made to each, according as anyone had need.

Acts 4:36 Joses, who by the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) was surnamed Barnabas (which is, being interpreted, Son of Encouragement), a Levite, a man of Cyprus by race,

Acts 4:37 having a field, sold it, and brought the money and laid it at the apostles' feet.

Acts 5:1 But a certain man named Ananias, with Sapphira, his wife, sold a possession,

Acts 5:2 and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the apostles' feet.

Acts 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land?

Acts 5:4 While you kept it, didn't it remain your own? After it was sold, wasn't it in your power? How is it that you have conceived this thing in your heart? You haven't lied to men, but to God."

Acts 5:5 Ananias, hearing these words, fell down and died. Great fear came on all who heard these things.

Acts 5:6 The young men arose and wrapped him up, and they carried him out and buried him.

Acts 5:7 About three hours later, his wife, not knowing what had happened, came in.

Acts 5:8 Peter answered her, "Tell me whether you sold the land for so much." She said, "Yes, for so much."

Acts 5:9 But Peter asked her, "How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

Acts 5:10 She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband.

Acts 5:11 Great fear came on the whole assembly, and on all who heard these things.

Acts 5:12 By the hands of the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) many signs and wonders were done among the people. They were all with one accord in Solomon's porch.

Acts 5:13 None of the rest dared to join them, however the people honored them.

Acts 5:14 More believers were added to the Lord, multitudes of both men and women.

Acts 5:15 They even carried out the sick into the streets, and laid them on cots and mattresses, so that as Peter came by, at the least his shadow might overshadow some of them.

Acts 5:16 Multitudes also came together from the cities around Jerusalem, bringing sick people, and those who were tormented by unclean spirits: and they were all healed.

Acts 5:17 But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy,

Acts 5:18 and laid hands on the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , and put them in public custody.

Acts 5:19 But an angel of the Lord opened the prison doors by night, and brought them out, and said,

Acts 5:20 "Go stand and speak in the temple to the people all the words of this life."

Acts 5:21 When they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

Acts 5:22 But the officers who came didn't find them in the prison. They returned and reported,

Acts 5:23 "We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

Acts 5:24 Now when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them and what might become of this.

Acts 5:25 One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people."

Acts 5:26 Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

Acts 5:27 When they had brought them, they set them before the council. The high priest questioned them,

Acts 5:28 saying, "Didn't we strictly charge you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us."

Acts 5:29 But Peter and the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) answered, "We must obey God rather than men.

Acts 5:30 The God of our fathers raised up Jesus, whom you killed, hanging him on a tree.

Acts 5:31 God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins.

Acts 5:32 We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."

Acts 5:33 But they, when they heard this, were cut to the heart, and determined to kill them.

Acts 5:34 But one stood up in the council, a Pharisee named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) out for a little while.

Gamaliel.... This is who the Apostle Paul said was his teacher

(Acts 22:3) "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as you all are this day. (WEB)

And he is a great authority in the oral Law which later became the Mishna

[Mishna] Tohorot 9:1 Olives— `from what time do they receive uncleanness? `"After they exude the sweat of the vat, `"but not the sweat of the basket, " `in accord with the words of the House of Shammai. `R. Simeon says, "The measure [prescribed time] of sweat is three days." `The House of Hillel say, "After three [olives] stick together." `Rabban Gamaliel says, "After the work of preparing them is completed." `And sages rule in accord with his words.

[Mishna] Yadayim 4:4 IV On that day: `Judah an Ammonite proselyte came and stood before them in the bet hammidrash. `He said to them, "Am I allowed to enter the congregation?" `Rabban Gamaliel said to him, "You are forbidden [to enter the congregation]." `R. Joshua said to him, "You are permitted." `Rabban Gamaliel said to him, "Scripture says, An Ammonite or a Moabite shall not enter into the assembly of the Lord, even to the tenth generation Dt. 23:4." `R. Joshua said to him, "And are there Ammonites and Moabites in this place? `"Already has Sennacherib, king of Assyria, come up and mixed up all the nations. `"As it is said, I have removed the bounds of the peoples and have robbed their treasures and have brought down as a valiant man them that sit sit The distance between the extended thumb and index finger. on thrones Is. 10: 13." `Rabban Gamaliel said to him, "Scripture says, But afterward I will bring again the captivity of the children of Ammon Jer. 49:6. `"And indeed they have returned." `R. Joshua said to him, "Scripture says, And I will return the captivity of my people Israel and Judah, says the Lord Amos 9:14. `"And as yet they have not returned." `And they permitted him to enter into the congregation.

Acts 5:35 He said to them, "You men of Israel, be careful concerning these men, what you are about to do.

Acts 5:36 For before these days Theudas rose up, making himself out to be somebody; to whom a number of men, about 400 , joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nothing.

Acts 5:37 After this man, Judas of Galilee rose up in the days of the enrollment, and drew away some people after him. He also perished, and all, as many as obeyed him, were scattered abroad.

Acts 5:38 Now I tell you, withdraw from these men, and leave them alone. For if this counsel or this work is of men, it will be overthrown.

Acts 5:39 But if it is of God, you will not be able to overthrow it, and you would be found even to be fighting against God!"

Acts 5:40 They agreed with him. Summoning the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , they beat them and charged them not to speak in the name of Jesus, and let them go.

Acts 5:41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for Jesus' name.

Acts 5:42 Every day, in the temple and at home, they never stopped teaching and preaching Jesus, the Christ.

Acts 6:1 Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service.

The Hellenists used Greek language and culture, even though they were also of Hebrew descent

Acts 6:2 The 12 summoned the multitude of the disciples and said, "It is not appropriate for us to forsake the word of God and serve tables.

Acts 6:3 Therefore select from among you, brothers, 7 men of good report, full of the Holy Spirit and of wisdom, whom we may appoint over this business.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word."

Acts 6:5 These words pleased the whole multitude. They chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch;

Acts 6:6 whom they set before the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) . When they had prayed, they laid their hands on them.

Acts 6:7 The word of God increased and the number of the disciples multiplied in Jerusalem exceedingly. A great company of the priests were obedient to the faith.

Acts 6:8 Stephen, full of faith and power, performed great wonders and signs among the people.

Acts 6:9 But some of those who were of the synagogue called "The Libertines," and of the Cyrenians, of the Alexandrians, and of those of Cilicia and Asia arose, disputing with Stephen.

Acts 6:10 They weren't able to withstand the wisdom and the Spirit by which he spoke.

Acts 6:11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

Acts 6:12 They stirred up the people, the elders, and the scribes, and came against him and seized him, and brought him in to the council,

Acts 6:13 and set up false witnesses who said, "This man never stops speaking blasphemous words against this holy place and the law.

Acts 6:14 For we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us."

The same charge they laid on Jesus they put on Stephen

Matthew 26:59-61 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death;and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

Acts 6:15 All who sat in the council, fastening their eyes on him, saw his face like it was the face of an angel.

Acts 7:1 The high priest said, "Are these things so?"

Acts 7:2 He said, "Brothers and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran,

Acts 7:3 and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.'

Stephen here refers to

(Genesis 12:1) Now Yahweh said to Abram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you. (WEB)

Acts 7:4 Then he came out of the land of the Chaldaeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living.

Acts 7:5 He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his seed after him, when he still had no child.

Acts 7:6 God spoke in this way: that his seed would live as aliens in a strange land, and that they would be enslaved and mistreated for four hundred years.

Acts 7:7 'I will judge the nation to which they will be in bondage,' said God, 'and after that will they come out, and serve me in this place.'

Stephen refers to

(Genesis 15:13-14) He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, (WEB)

Acts 7:8 He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

Acts 7:9 The patriarchs, moved with jealousy against Joseph, sold him into Egypt. God was with him,

Acts 7:10 and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house.

Acts 7:11 Now a famine came over all the land of Egypt and Canaan, and great affliction. Our fathers found no food.

Acts 7:12 But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time.

Acts 7:13 On the 2nd time Joseph was made known to his brothers, and Joseph's race was revealed to Pharaoh.

Acts 7:14 Joseph sent, and summoned Jacob, his father, and all his relatives, seventy-five souls.

Acts 7:15 Jacob went down into Egypt, and he died, himself and our fathers,

Acts 7:16 and they were brought back to Shechem, and laid in the tomb that Abraham bought for a price in silver from the children of Hamor of Shechem.

Acts 7:17 "But as the time of the promise came close which God had sworn to Abraham, the people grew and multiplied in Egypt,

Acts 7:18 until there arose a different king, who didn't know Joseph.

Acts 7:19 The same took advantage of our race, and mistreated our fathers, and forced them to throw out their babies, so that they wouldn't stay alive.

Acts 7:20 At that time Moses was born, and was exceedingly handsome. He was nourished three months in his father's house.

Acts 7:21 When he was thrown out, Pharaoh's daughter took him up, and reared him as her own son.

Acts 7:22 Moses was instructed in all the wisdom of the Egyptians. He was mighty in his words and works.

Acts 7:23 But when he was 40 years old, it came into his heart to visit his brothers , the children of Israel.

The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

Acts 7:24 Seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, striking the Egyptian.

Acts 7:25 He supposed that his brothers understood that God, by his hand, was giving them deliverance; but they didn't understand.

Acts 7:26 "The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?'

Acts 7:27 But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us?

Acts 7:28 Do you want to kill me, as you killed the Egyptian yesterday?'

Stephen is refering to :

(Exodus 2:14) Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?"

So Moses feared and said, "Surely this thing is known!"

Acts 7:29 Moses fled at this saying, and became a stranger in the land of Midian, where he became the father of two sons.

Acts 7:30 "When 40 years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

Acts 7:31-34 When Moses saw it, he wondered at the sight. As he came close to see, a voice of the Lord came to him, 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' {Exodus 3:6} Moses trembled, and dared not look. The Lord said to him, 'Take your sandals off of your feet, for the place where you stand is holy ground. I have surely seen the affliction of my people that is in Egypt, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'

Stephen is refering to

(Exodus 3:5-10) He said, "Don't come close. Take your sandals off of your feet, for the place you are standing on is holy ground." Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God. Yahweh said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. Come now therefore, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt." (WEB)

Acts 7:35 "This Moses, whom they refused, saying, 'Who made you a ruler and a judge?'--God has sent him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush.

Stephen is refering again to

(Exodus 2:14) Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!"

Acts 7:36 This man led them out, having worked wonders and signs in Egypt, in the Red Sea, and in the wilderness for 40 years.

Stephen is refering to :

(Deuteronomy 18:15-18) Yahweh your God will raise up to you a prophet from the midst of you, of your brothers, like me; to him you shall listen; according to all that you desired of Yahweh your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Yahweh my God, neither let me see this great fire any more, that I not die. Yahweh said to me, They have well said that which they have spoken. I will raise them up a prophet from among their brothers, like you; and I will put my words in his mouth, and he shall speak to them all that I shall command him. (WEB)

Acts 7:37 This is that Moses, who said to the children of Israel, 'The Lord our God will raise up a prophet for you from among your brothers, like me , You shall listen to him.

Stephen is refering to :

(Deuteronomy 18:15) "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

Acts 7:38 This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living oracles to give to us,

the angel that spoke to him..... Stephen is refering to the angel of the Lord which is spoken about in the burning bush

(Exodus 3:1-3) Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. The angel of Yahweh appeared to him in a flame of fire out of the

midst of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." (WEB)

Mount Sinai and Horeb is one and the same mountain

Acts 7:39 to whom our fathers wouldn't be obedient, but rejected him, and turned back in their hearts to Egypt,

Acts 7:40-41 saying to Aaron, 'Make us gods that will go before us, for as for this Moses, who led us out of the land of Egypt, we don't know what has become of him.' They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands.

Stephen is refering to

(Exodus 32:1-4) When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him." Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me." All the people took off the golden rings which were in their ears, and brought them to Aaron. He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your gods, Israel, which brought you up out of the land of Egypt." (WEB)

Acts 7:42-43 But God turned, and gave them up to serve the army of the sky, as it is written in the book of the prophets, 'Did you offer to me slain animals and sacrifices 40 years in the wilderness, O house of Israel? You took up the tent of Moloch, the star of your god Rephan, the figures which you made to worship. I will carry you away beyond Babylon.'

Stephen is refering to

(Amos 5:25-27) "Did you bring to me sacrifices and offerings in the wilderness forty years, house of Israel? You also carried the tent of your king and the shrine of your images, the star of your god, which you made for yourselves. Therefore will I cause you to go into captivity beyond Damascus," says Yahweh, whose name is the God of Armies. (WEB)

Acts 7:44 "Our fathers had the tent of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen;

Stephen is refering to

(Exodus 25:40) See that you make them after their pattern, which has been shown to you on the mountain. (WEB)

(Exodus 26:30) You shall set up the tent according to the way that it was shown to you on the mountain. (WEB)

Acts 7:45 which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations, whom God drove out before the face of our fathers, to the days of David,

Stephen is refering to

(Joshua 3:14) It happened, when the people removed from their tents, to pass over the Jordan, the priests who bore the ark of the covenant being before the people; (WEB)

(Nehemiah 9:24) So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings, and the peoples of the land, that they might do with them as they would. (WEB)

(Psalms 44:2) You drove out the nations with your hand, but you planted them. You afflicted the peoples, but you spread them abroad. (WEB)

(Psalms 78:55) He also drove out the nations before them, allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents. (WEB)

Acts 7:46-47 who found favor in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house.

asked to find a habitation for the God of Jacob.... David wanted to build God a house but God told him no because he had shed to much blood but his son Solomon would do that.

(2 Samuel 7:1-13) It happened, when the king lived in his house, and Yahweh had given him rest from all his enemies round about, that the king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains. Nathan said to the king, Go, do all that is in your heart; for Yahweh is with you. It happened the same night, that the word of Yahweh came to Nathan, saying, Go and tell my servant David, Thus says Yahweh, Shall you build me a house for me to dwell in? for I have not lived in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have moved around in a tent and in a tabernacle. In all places in which I have walked with all the children of Israel, spoke I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, Why have you not built me a house of cedar? Now therefore thus shall you tell my servant David, Thus says Yahweh of Armies, I took you from the sheep pen, from following the sheep, that you should be prince over my people, over Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make you a great name, like the name of the great ones who are in the earth. I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause you to rest from all your enemies. Moreover Yahweh tells you that Yahweh will make you a house. When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall proceed out of your bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. (WEB)

(1 Chronicles 22:7-10) David said to Solomon his son, As for me, it was in my heart to build a house to the name of Yahweh my God. But the word of Yahweh came to me, saying, You have shed blood abundantly, and have made great wars: you shall not build a house to my name, because you have shed much blood on the earth in my sight. Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness to Israel in his days: he shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. (WEB)

Acts 7:48-50 However, the Most High doesn't dwell in temples made with hands, as the prophet says, 'heaven is my throne, and the earth a footstool for my feet. What kind of house will you build me?' says the Lord; 'or what is the place of my rest? Didn't my hand make all these things?'

Stephen refering to

(Isaiah 66:1-2) Thus says Yahweh, heaven is my throne, and the earth is my footstool: what manner of house will you build to me? and what place shall be my rest? For all these things has my hand made, and so all these things came to be, says Yahweh: but to this man will I look, even to him who is poor and of a contrite spirit, and who trembles at my word. (WEB)

Acts 7:51 "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so you do.

Acts 7:52 Which of the prophets didn't your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers.

Acts 7:53 You received the law as it was ordained by angels, and didn't keep it!"

the law as it was ordained by angels..... Paul refers to these words of Stephen when he writes his letter to the Galatians

(Galatians 3:19) What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator. (WEB)

And also the author of Hebrews states somewhat the same

(Hebrews 2:2) For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; (WEB)

Josephus in Antiquities of the Jews Book 15 chapter 5 section 3 also refers to this {"And for ourselves, we have learned from God the most excellent of our doctrines, and the most holy part of our law, by angels or ambassadors; for this name brings God to the knowledge of mankind, and is sufficient to reconcile enemies one to another."}

Mostlikely they got this from a number of passages including :

Where it speaks of God's heavenly courts

(Daniel 7:9-10) I saw until thrones were placed, and one who was ancient of days sat: his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels of it burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (WEB)

(Daniel 7:26) 'But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever.

Also in Deutermony where in the Septuagint speak of angels at God right hand

In Deuteromony 33:2 states in the Septuagint which the greek version of the Old Testament states {"and he said, The Lord came from Sina And shined upon us out of Seir; He hasted from mount Paran, With myriads from Kades; His angels with him on his right."}

Angels were very much involve in the giving of the laws of Moses

Acts 7:54 Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth.

Acts 7:55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Acts 7:56 and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!"

Acts 7:57 But they cried out with a loud voice, and stopped their ears, and rushed at him with one accord.

Acts 7:58 They threw him out of the city, and stoned him. The witnesses placed their garments at the feet of a young man named Saul.

Acts 7:59 They stoned Stephen as he called out, saying, "Lord Jesus, receive my Spirit!"

Acts 7:60 He kneeled down, and cried with a loud voice, "Lord, don't hold this sin against them!" When he had said this, he fell asleep.

Acts 8:1 Saul was consenting to his death. A great persecution arose against the assembly which was in Jerusalem in that day. They were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) .

Acts 8:2 Devout men buried Stephen, and lamented greatly over him.

Acts 8:3 But Saul ravaged the assembly, entering into every house, and dragged both men and women off to prison.

Acts 8:4 Therefore those who were scattered abroad went around preaching the word.

Acts 8:5 Philip went down to the city of Samaria, and proclaimed to them the Christ.

Acts 8:6 The multitudes listened with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did.

Acts 8:7 For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed.

Acts 8:8 There was great joy in that city.

Acts 8:9 But there was a certain man, Simon by name, who used to practice sorcery in the city, and amazed the people of Samaria, making himself out to be some great one,

Acts 8:10 to whom they all listened, from the least to the greatest, saying, "This man is that great power of God."

Acts 8:11 They listened to him, because for a long time he had amazed them with his sorceries.

Acts 8:12 But when they believed Philip preaching good news concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:13 Simon himself also believed. Being baptized, he continued with Philip. Seeing signs and great miracles occurring, he was amazed.

Acts 8:14 Now when the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

Acts 8:15 who, when they had come down, prayed for them, that they might receive the Holy Spirit;

Acts 8:16 for as yet he had fallen on none of them. They had only been baptized in the name of Christ Jesus.

Acts 8:17 Then they laid their hands on them, and they received the Holy Spirit.

Acts 8:18 Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money,

Acts 8:19 saying, "Give me also this power, that whoever I lay my hands on may receive the Holy Spirit."

Acts 8:20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!

Acts 8:21 You have neither part nor lot in this matter, for your heart isn't right before God.

Acts 8:22 Repent (change your mind) therefore of this, your wickedness, and ask God if perhaps the thought of your heart may be forgiven you.

Acts 8:23 For I see that you are in the gall of bitterness and in the bondage of iniquity."

Acts 8:24 Simon answered, "Pray for me to the Lord, that none of the things which you have spoken happen to me."

Simon .... alot is said on what happen to this Simon, while some of what is said might be true others things might of been added or better said mythicise just to give a small sample of this lets look at what Irenæus and the Acts of Peter had to say happen to him.

Irenæus in Against Heresies: Book 1 Chapter 23 {"He (Simon) , then, not putting faith in God a whit the more, set himself eagerly to contend against the apostles, in order that he himself might seem to be a wonderful being, and applied himself with still greater zeal to the study of the whole magic art, that he might the better bewilder and overpower multitudes of men. Such was his procedure in the reign of Claudius Cæsar, by whom also he is said to have been honoured with a statue, on account of his magical power. This man, then, was glorified by many as if he were a god; and he taught that it was himself who appeared among the Jews as the Son, but descended in Samaria as the Father while he came to other nations in the character of the Holy Spirit. He represented himself, in a word, as being the loftiest of all powers, that is, the Being who is the Father over all, and he allowed himself to be called by whatsoever title men were pleased to address him."

Now this Simon of Samaria, from whom all sorts of heresies derive their origin, formed his sect out of the following materials:—Having redeemed from slavery at Tyre, a city of Phœnicia, a certain woman named Helena, he was in the habit of carrying her about with him, declaring that this woman was the first conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind [the thought] of forming angels and archangels. For this Ennœa leaping forth from him, and comprehending the will of her father, descended to the lower regions [of space], and generated angels and powers, by whom also he declared this world was formed. But after she had produced them, she was detained by them through motives of jealousy, because they were unwilling to be looked upon as the progeny of any other being. As to himself, they had no knowledge of him whatever; but his Ennœa was detained by those powers and angels who had been produced by her. She suffered all kinds of contumely from them, so that she could not return upwards to her father, but was even shut up in a human body, and for ages passed in succession from one female body to another, as from vessel to vessel. She was, for example, in that Helen on whose account the Trojan war was undertaken; for whose sake also Stesichorus was struck blind, because he had cursed her in his verses, but afterwards, repenting and writing what are called palinodes, in which he sang her praise, he was restored to sight. Thus she, passing from body to body, and suffering insults in every one of them, at last became a common prostitute; and she it was that was meant by the lost sheep.

For this purpose, then, he had come that he might win her first, and free her from slavery, while he conferred salvation upon men, by making himself known to them. For since the angels ruled the world ill because each one of them coveted the principal power for himself, he had come to amend matters, and had descended, transfigured and assimilated to powers and principalities and angels, so that he might appear among men to be a man, while yet he was not a man; and that thus he was thought to have suffered in Judæa, when he had not suffered. Moreover, the prophets uttered their predictions under the inspiration of those angels who formed the world; for which reason those who place their trust in him and Helena no longer regarded them, but, as being free, live as they please; for men are saved through his grace, and not on account of their own righteous actions. For such deeds are not righteous in the nature of things, but by mere accident, just as those angels who made the world, have thought fit to constitute them, seeking, by means of such precepts, to bring men into bondage. On this account, he pledged himself that the world should be dissolved, and that those who are his should be freed from the rule of them who made the world.

Thus, then, the mystic priests belonging to this sect both lead profligate lives and practise magical arts, each one to the extent of his ability. They use exorcisms and incantations. Love-potions, too, and charms, as well as those beings who are called “Paredri” (familiars) and “Oniropompi” (dream-senders), and whatever other curious arts can be had recourse to, are eagerly pressed into their service. They also have an image of Simon fashioned after the likeness of Jupiter, and another of Helena in the shape of Minerva; and these they worship. In fine, they have a name derived from Simon, the author of these most impious doctrines, being called Simonians; and from them “knowledge, falsely so called,” received its beginning, as one may learn even from their own assertions.

The successor of this man was Menander, also a Samaritan by birth, and he, too, was a perfect adept in the practice of magic. He affirms that the primary Power continues unknown to all, but that he himself is the person who has been sent forth from the presence of the invisible beings as a saviour, for the deliverance of men. The world was made by angels, whom, like Simon, he maintains to have been produced by Ennœa. He gives, too, as he affirms, by means of that magic which he teaches, knowledge to this effect, that one may overcome those very angels that made the world; for his disciples obtain the resurrection by being baptized into him, and can die no more, but remain in the possession of immortal youth" }

The Acts of Peter {"And as Simon exalted himself yet more by the works which he did, and many of them daily called Paul a sorcerer, and others a deceiver, of so great a multitude that had been stablished in the faith all fell away save Narcissus the presbyter and two women in the lodging of the Bithynians, and four that could no longer go out of their house, but were shut up (day and night): these gave themselves unto prayer (by day and night), beseeching the Lord that Paul might return quickly, or some other that should visit his servants, because the devil had made them fall by his wickedness.

And as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For whereas the twelve years which the Lord Christ had enjoined upon him were fulfilled, he showed him a vision after this manner, saying unto him: Peter, that Simon the sorcerer whom thou didst cast out of Judaea, convicting him, hath again come before thee (prevented thee) at Rome.

And that shalt thou know shortly (or, and that thou mayest know in few words): for all that did believe in me hath Satan made to fall by his craft and working: whose Power Simon approveth himself to be. But delay thee not: set forth on the morrow, and there shalt thou find a ship ready, setting sail for Italy, and within few days I will show thee my grace which hath in it no grudging. Peter then, admonished by the vision, related it unto the brethren without delay,

saying: It is necessary for me to go up unto Rome to fight with the enemy and adversary of the Lord and of our brethren. And he went down to Caesarea and embarked quickly in the ship, whereof the ladder was already drawn up, not taking any provision with him.... "}

Acts 8:25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the Gospel (Good News) to many villages of the Samaritans.

Acts 8:26 But an angel of the Lord spoke to Philip, saying, "Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert."

Acts 8:27 He arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship.

Acts 8:28 He was returning and sitting in his chariot, and was reading the prophet Isaiah.

Acts 8:29 The Spirit said to Philip, "Go near, and join yourself to this chariot."

Acts 8:30 Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

Acts 8:31 He said, "How can I, unless someone explains it to me?" He begged Philip to come up and sit with him.

Acts 8:32-33 Now the passage of the Scripture which he was reading was this, "He was led as a sheep to the slaughter. As a lamb before his shearer is silent, so he doesn't open his mouth. In his humiliation, his judgment was taken away. Who will declare His generation? For his life is taken from the earth."

Passage of the Scripture the eunuch was reading was this :

(Isaiah 53:7-8) He was oppressed, yet when he was afflicted he didn't open his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is mute, so he didn't open his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the disobedience of my people to whom the stroke was due? (WEB)

Acts 8:34 The eunuch answered Philip, "Who is the prophet talking about? About himself, or about someone else?"

Acts 8:35 Philip opened his mouth, and beginning from this Scripture, preached to him Jesus.

Acts 8:36 As they went on the way, they came to some water, and the eunuch said, "Behold, here is water. What is keeping me from being baptized?"

Acts 8:37 Philip said, 'If you believe with all your heart, you may.' He answered, 'I believe that Jesus Christ is the Son of God.

Acts 8:38 He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

Acts 8:39 When they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch didn't see him any more, for he went on his way rejoicing.

Acts 8:40 But Philip was found at Azotus. Passing through, he preached the Gospel (Good News) to all the cities, until he came to Caesarea.

Acts 9:1 But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest,

Acts 9:2 and asked for letters from him to the synagogues of Damascus, that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

the Way.... A name given to the early christians maybe due to referance in Jesus calling himself the way in John 14:6

Acts 22:4 "I persecuted this Way to the death, binding and delivering into prisons both men and women,

Acts 24:14 "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

Acts 24:22 ¶ But when Felix heard these things, having more accurate knowledge of the Way, he adjourned the proceedings and said, "When Lysias the commander comes down, I will make a decision on your case."

Acts 9:3 As he traveled, it happened that he got close to Damascus, and suddenly a light from the sky shone around him.

Acts 9:4 He fell on the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

Jesus stated to Saul "Why do you persecute me?" But in Verse 1 we read Saul, still breathing threats and slaughter against the disciples of the Lord. So the conclusion is what you do to Christians you do to Christ.

(Matthew 25:40) "The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers , you did it to me.' (WEB)

(Matthew 18:5-6) Whoever receives one such little child in my name receives me, but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea. (WEB)

(Mark 9:37) "Whoever receives one such little child in my name, receives me, and whoever receives me, doesn't receive me, but him who sent me." (WEB)

(Luke 9:48) and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great." (WEB)

(Proverbs 19:17) He who has pity on the poor lends to Yahweh; he will reward him. (WEB)

(Proverbs 14:31) He who oppresses the poor shows contempt for his Maker, but he who is kind to the needy honors him. (WEB)

Acts 9:5 He said, "Who are you, Lord?" The Lord said, "I am Jesus, whom you are persecuting. It's hard for you to kick against the goads."

Acts 9:6 But rise up, and enter into the city, and you will be told what you must do."

TR omits "But"

Acts 9:7 The men who traveled with him stood speechless, hearing the sound, but seeing no one.

Acts 9:8 Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand, and brought him into Damascus.

Acts 9:9 He was without sight for 3 days, and neither ate nor drank.

Acts 9:10 Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" He said, "Behold, it's me, Lord."

Acts 9:11 The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus. For behold, he is praying,

Acts 9:12 and in a vision he has seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

Acts 9:13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he did to your saints at Jerusalem.

Acts 9:14 Here he has authority from the chief priests to bind all who call on your name."

Acts 9:15 But the Lord said to him, "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel.

Acts 9:16 For I will show him how many things he must suffer for my name's sake."

Acts 9:17 Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me, that you may receive your sight, and be filled with the Holy Spirit."

Acts 9:18 Immediately something like scales fell from his eyes, and he received his sight. He arose and was baptized.

Acts 9:19 He took food and was strengthened. Saul stayed several days with the disciples who were at Damascus.

Acts 9:20 Immediately in the synagogues he proclaimed the Christ, that he is the Son of God.

Acts 9:21 All who heard him were amazed, and said, "Isn't this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief priests!"

Acts 9:22 But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Christ.

Acts 9:23 When many days were fulfilled, the Jews conspired together to kill him,

Acts 9:24 but their plot became known to Saul. They watched the gates both day and night that they might kill him,

Acts 9:25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

Acts 9:26 When Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple.

Acts 9:27 But Barnabas took him, and brought him to the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

Acts 9:28 He was with them entering into and going out Jerusalem,

TR and NU agrees with adding "and going out"

Acts 9:29 preaching boldly in the name of the Lord. He spoke and disputed against the Hellenists, but they were seeking to kill him.

The Hellenists were Hebrews who used Greek language and culture.

Acts 9:30 When the brothers knew it, they brought him down to Caesarea, and sent him off to Tarsus.

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 9:31 So the assemblies throughout all Judea and Galilee and Samaria had peace, and were built up. They were multiplied, walking in the fear of the Lord and in the comfort of the Holy Spirit.

Acts 9:32 It happened, as Peter went throughout all those parts, he came down also to the saints who lived at Lydda.

Acts 9:33 There he found a certain man named Aeneas, who had been bedridden for eight years, because he was paralyzed.

Acts 9:34 Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed!" Immediately he arose.

Acts 9:35 All who lived at Lydda and in Sharon saw him, and they turned to the Lord.

Acts 9:36 Now there was at Joppa a certain follower (disciple, student) named Tabitha , which when translated, means Dorcas. This woman was full of good works and acts of mercy which she did.

Dorcas is Greek means Gazelle or a Antelope

Acts 9:37 It happened in those days that she fell sick, and died. When they had washed her, they laid her in an upper chamber.

Acts 9:38 As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him not to delay in coming to them.

Reading from NU, TR; MT omits "two men"

Acts 9:39 Peter got up and went with them. When he had come, they brought him into the upper chamber. All the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them.

Acts 9:40 Peter put them all out, and kneeled down and prayed. Turning to the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up.

Acts 9:41 He gave her his hand, and raised her up. Calling the saints and widows, he presented her alive.

Acts 9:42 And it became known throughout all Joppa, and many believed in the Lord.

Acts 9:43 It happened, that he stayed many days in Joppa with one Simon, a tanner.

Acts 10:1 Now there was a certain man in Caesarea, Cornelius by name, a centurion of what was called the Italian Regiment,

Acts 10:2 a devout man, and one who feared God with all his house, who gave gifts for the needy generously to the people, and always prayed to God.

Acts 10:3 At about the 3:00 PM, he clearly saw in a vision an angel of God coming to him, and saying to him, "Cornelius!"

Literally ninth hour of the day

Acts 10:4 He, fastening his eyes on him, and being frightened, said, "What is it, Lord?" He said to him, "Your prayers and your gifts to the needy have gone up for a memorial before God.

Acts 10:5 Now send men to Joppa, and get Simon, who is surnamed Peter.

Acts 10:6 He lodges with one Simon, a tanner, whose house is by the seaside This one will tell you what it is necessary for you to do.

Acts 10:7 When the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually.

Acts 10:8 Having explained everything to them, he sent them to Joppa.

Acts 10:9 Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon.

Acts 10:10 He became hungry and desired to eat, but while they were preparing, he fell into a trance.

Acts 10:11 He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth,

Acts 10:12 in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky.

Acts 10:13 A voice came to him, "Rise, Peter, kill and eat!"

Acts 10:14 But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean."

Acts 10:15 A voice came to him again the 2nd time, "What God has cleansed, you must not call unclean."

God here is probably refering to :

Mark 7:19 "because it does not enter his heart but his stomach, and is eliminated, *thus by saying this* purifying all foods (making all foods ritually clean to eat) "

But we know that is also in referance to the preaching of the Gospel to the Gentiles because of what happens next

Acts 10:16 This was done 3 times, and immediately the vessel was received up into heaven.

Acts 10:17 Now while Peter was very perplexed in himself what the vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,

Acts 10:18 and called and asked whether Simon, who was surnamed Peter, was lodging there.

Acts 10:19 While Peter was pondering the vision, the Spirit said to him, "Behold, three men seek you.

Reading from TR and NU. MT omits "three"

Acts 10:20 But arise, get down, and go with them, doubting nothing; for I have sent them."

Acts 10:21 Peter went down to the men, and said, "Behold, I am he whom you seek. Why have you come?"

Acts 10:22 They said, "Cornelius, a centurion, a righteous man and one who fears God, and well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house, and to listen to what you say."

Acts 10:23 So he called them in and lodged them. On the next day Peter arose and went out with them, and some of the brothers from Joppa accompanied him.

Acts 10:24 On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends.

Acts 10:25 When it happened that Peter entered, Cornelius met him, fell down at his feet, and worshiped him.

Acts 10:26 But Peter raised him up, saying, "Stand up! I myself am also a man."

Acts 10:27 As he talked with him, he went in and found many gathered together.

Acts 10:28 He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean.

Acts 10:29 Therefore also I came without complaint when I was sent for. I ask therefore, why did you send for me?"

Acts 10:30 Cornelius said, "4 days ago, I was fasting until this hour, and at 3:00 P. M (the ninth hour) , I prayed in my house, and behold, a man stood before me in bright clothing,

Acts 10:31 and said, 'Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of God.

Acts 10:32 Send therefore to Joppa, and summon Simon, who is surnamed Peter. He lodges in the house of Simon a tanner, by the seaside. When he comes, he will speak to you.'

Acts 10:33 Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of God to hear all things that have been commanded you by God."

Acts 10:34 Peter opened his mouth and said, "Truly I perceive that God doesn't show favoritism;

Acts 10:35 but in every nation he who fears him and works righteousness is acceptable to him.

Acts 10:36 The word which he sent to the children of Israel, preaching Gospel (good news) of peace by Jesus Christ--he is Lord

of all--

Acts 10:37 that spoken word you yourselves know, which was proclaimed throughout all Judea, beginning from Galilee, after the baptism which John preached;

Acts 10:38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him.

Acts 10:39 We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also killed, hanging him on a tree.

TR omits "also"

Acts 10:40 God raised him up the 3rd day, and gave him to be revealed,

Acts 10:41 not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead.

Acts 10:42 He charged us to preach to the people and to testify that this is he who is appointed by God as the Judge of the living and the dead.

Acts 10:43 All the prophets testify about him, that through his name everyone who believes in him will receive remission of sins."

Acts 10:44 While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word.

Acts 10:45 They of the circumcision who believed were amazed, as many as came with Peter, because the gift of the Holy Spirit was also poured out on the nations.

Acts 10:46 For they heard them speaking in other languages and magnifying God. Then Peter answered,

Acts 10:47 "Can any man forbid the water, that these who have received the Holy Spirit as well as we should not be baptized?"

Acts 10:48 He commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay some days.

Acts 11:1 Now the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) and the brothers who were in Judea heard that the Gentiles had also received the word of God.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 11:2 When Peter had come up to Jerusalem, those who were of the circumcision contended with him,

Acts 11:3 saying, "You went in to uncircumcised men, and ate with them!"

Acts 11:4 But Peter began, and explained to them in order, saying,

Acts 11:5 "I was in the city of Joppa praying, and in a trance I saw a vision: a certain container descending, like it was a great sheet let down from heaven by four corners. It came as far as me.

Acts 11:6 When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky.

Acts 11:7 I also heard a voice saying to me, 'Rise, Peter, kill and eat!'

Acts 11:8 But I said, 'Not so, Lord, for nothing unholy or unclean has ever entered into my mouth.'

Acts 11:9 But a voice answered me the 2nd time out of heaven, 'What God has cleansed, don't you call unclean.'

Acts 11:10 This was done 3 times, and all were drawn up again into heaven.

Acts 11:11 Behold, immediately three men stood before the house where I was, having been sent from Caesarea to me.

Acts 11:12 The Spirit told me to go with them, without discriminating. These six brothers also accompanied me, and we entered into the man's house.

Acts 11:13 He told us how he had seen the angel standing in his house, and saying to him, 'Send to Joppa, and get Simon, whose surname is Peter,

Acts 11:14 who will speak to you words by which you will be saved, you and all your house.'

Acts 11:15 As I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

Acts 11:16 I remembered the word of the Lord, how he said, 'John indeed baptized in water, but you will be baptized in the Holy Spirit.'

Acts 11:17 If then God gave to them the same gift as us, when we believed in the Lord Jesus Christ, who was I, that I could withstand God?"

Acts 11:18 When they heard these things, they held their peace, and glorified God, saying, "Then God has also granted to the Gentiles repentance to life!"

Acts 11:19 They therefore who were scattered abroad by the oppression that arose about Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except to Jews only.

Acts 11:20 But there were some of them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus.

A Hellenist is someone who keeps Greek customs and culture.

Acts 11:21 The hand of the Lord was with them, and a great number believed and turned to the Lord.

Acts 11:22 The report concerning them came to the ears of the assembly which was in Jerusalem. They sent out Barnabas to go as far as Antioch,

Acts 11:23 who, when he had come, and had seen the grace (unmerited favour) of God, was glad. He exhorted them all, that with purpose of heart they should remain near to the Lord.

Acts 11:24 For he was a good man, and full of the Holy Spirit and of faith, and many people were added to the Lord.

Acts 11:25 Barnabas went out to Tarsus to look for Saul.

Acts 11:26 When he had found him, he brought him to Antioch. It happened, that for a whole year they were gathered together with the assembly, and taught many people. The disciples were first called Christians in Antioch.

Acts 11:27 Now in these days, prophets came down from Jerusalem to Antioch.

Acts 11:28 One of them named Agabus stood up, and indicated by the Spirit that there should be a great famine all over the world, which also happened in the days of Claudius.

Acts 11:29 As any of the disciples had plenty, each determined to send relief to the brothers who lived in Judea;

Acts 11:30 which they also did, sending it to the elders by the hands of Barnabas and Saul.

Acts 12:1 Now about that time, Herod the king stretched out his hands to oppress some of the assembly.

Acts 12:2 He killed James, the brother of John, with the sword.

There is a interesting story in Church History of Eusebuis Book 2 about the one who led James to the Judgment seat confess Christ and was also killed with James and it states {"Now about that time" (it is clear that he means the time of Claudius) "Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword."And concerning this James, Clement, in the seventh book of his Hypotyposes, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian. They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, "Peace be with thee," and kissed him. And thus they were both beheaded at the same time."}

Acts 12:3 When he saw that it pleased the Jews, he proceeded to seize Peter also. This was during the days of unleavened bread.

Acts 12:4 When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover.

KJV wrongly states Easter which didn't exist as a holiday back then and if it would, Herod would of not celebrated it because he wasn't a christian. The Greek word for Passover is πάσχα (pascha) which could mean Paschal feast, paschal supper, paschal lamb,or the Hebrew "Passover" which is certainly in referance.

Acts 12:5 Peter therefore was kept in the prison, but constant prayer was made by the assembly to God for him.

Acts 12:6 The same night when Herod was about to bring him out, Peter was sleeping between 2 soldiers, bound with 2 chains. Guards in front of the door kept the prison.

Acts 12:7 And behold, an angel of the Lord stood by him, and a light shone in the cell. He struck Peter on the side, and woke him up, saying, "Stand up quickly!" His chains fell off from his hands.

Acts 12:8 The angel said to him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak, and follow me."

Acts 12:9 And he went out and followed him. He didn't know that what was being done by the angel was real, but thought he saw a vision.

Acts 12:10 When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

Acts 12:11 When Peter had come to himself, he said, "Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting."

Acts 12:12 Thinking about that, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together and were praying.

Acts 12:13 When Peter knocked at the door of the gate, a maid named Rhoda came to answer.

Acts 12:14 When she recognized Peter's voice, she didn't open the gate for joy, but ran in, and reported that Peter was standing in front of the gate.

Acts 12:15 They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his angel."

Acts 12:16 But Peter continued knocking. When they had opened, they saw him, and were amazed.

Acts 12:17 But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. He said, "Tell these things to James, and to the brothers." Then he departed, and went to another place.

Acts 12:18 Now as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

Acts 12:19 When Herod had sought for him, and didn't find him, he examined the guards, and commanded that they should be put to death. He went down from Judea to Caesarea, and stayed there.

Acts 12:20 Now Herod was very angry with the people of Tyre and Sidon. They came with one accord to him, and, having made Blastus, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food.

Acts 12:21 On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them.

Acts 12:22 The people shouted, "The voice of a god, and not of a man!"

Acts 12:23 Immediately an angel of the Lord struck him, because he didn't give God the glory, and he was eaten by worms and died.

an angel of the Lord ..... In the figure of an Owl according to Josephus

Josephus in Antiquities of the Jews-Book 19 Chapter 8 states {"When Agrippa had finished what I have related above at Berytus, he left for Tiberias, a city of Galilee. Now, he was in great esteem among other kings. Accordingly there came to him Antiochus, king of Commagene, Sampsigeramus, king of Emesa, and Cotys, who was king of the Lesser Armenia, and Polemo, who was king of Pontus, as also Herod his brother, who was king of Chalcis. All these he treated with agreeable entertainments, and after an obliging manner, and so as to exhibit the greatness of his mind, and so as to appear worthy of those respects which the kings paid to him, by coming thus to see him. However, while these kings stayed with him, Marcus, the governor of Syria, came there. So the king, in order to preserve the respect that was due to the Romans, went out of the city to meet him, as far as a mile. But this proved to be the beginning of a difference between him and Marcus; for he took with him in his chariot those other kings as his companions. But Marcus had a suspicion what the meaning could be of so great a friendship of these kings one with another, and did not think so close an agreement of so many potentates to be for the interest of the Romans. He therefore sent some of his domestics to everyone of them, and enjoined them to go their ways home without further delay. This was very ill taken by Agrippa, who after that became his enemy. And now he took the high priesthood away from Matthias, and made Elioneus, the son of Cantheras, high priest in his stead."

Now when Agrippa had reigned three years over all Judea, he came to the city of Caesarea, which was formerly called Strato's Tower; and there he held shows in honour of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. On the second day of these shows he put on a garment made wholly of silver, and of a texture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, (though not for his good) that he was a god; and they added, "Be merciful to us; for although we have hereto reverenced you only as a man, yet shall we henceforth own you as superior to mortal nature." Upon this the king did neither rebuke them, nor reject their impious flattery. But, as he presently afterward looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept what Providence allots, as it pleases God: for we have by no means lived ill, but in a splendid and happy manner." When he said this, his pain was become violent. Accordingly, he was carried into the palace; and the rumour went abroad everywhere that he would certainly die in a short time. But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now, the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign; for he reigned four years under Gaius Caesar, three of them were over Philip's tetrarchy only, and, on the fourth, he had that of Herod added to it; and he reigned, besides those, three years under the reign of Claudius Caesar: in which time he reigned over the before mentioned countries, and also had Judea added to them, as well as Samaria and Caesarea. The revenues that he received out of them were very great, no less than twelve millions of drachmas. Yet did he borrow great sums from others; for he was so very liberal that his expenses exceeded his incomes, and his generosity was boundless.

But before the multitude were made acquainted with Agrippa's death, Herod the king of Chalcis, and Helcias the master of his cavalry, and the king's friend, sent Aristo, one of the king's most faithful servants, and slew Silas, who had been their enemy, as if it had been done by the king's own command.}

Acts 12:24 But the word of God grew and multiplied.

Acts 12:25 Barnabas and Saul returned to Jerusalem, when they had fulfilled their service, also taking with them John whose surname was Mark.

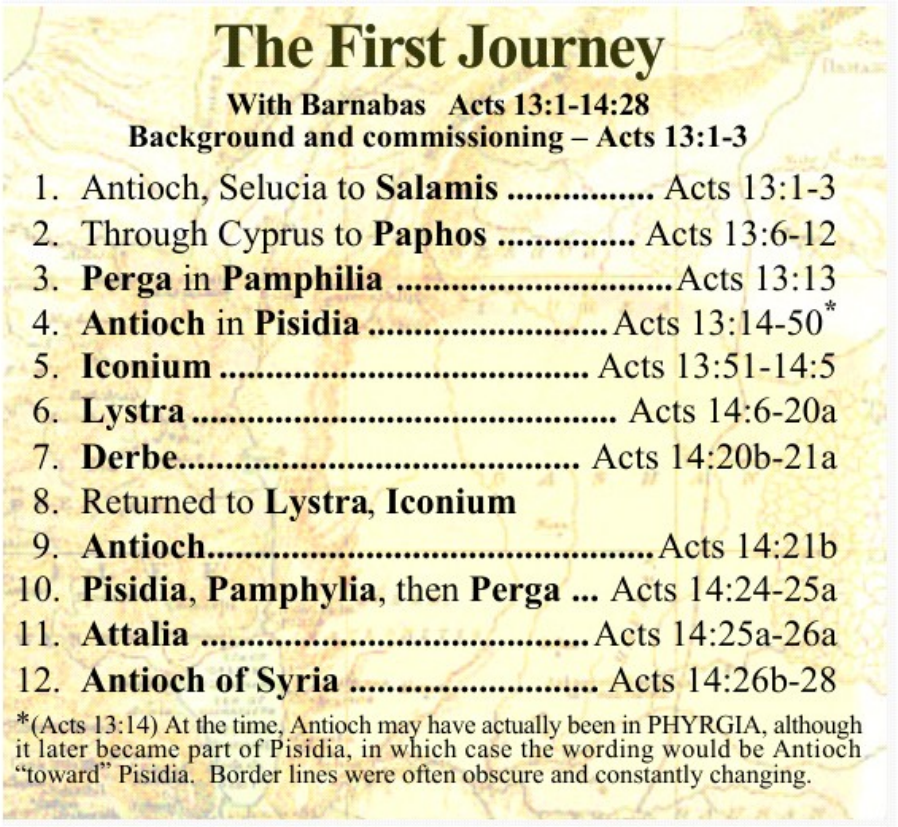
TR reads "from" instead of "to"

Acts 13:1 Now in the assembly that was at Antioch there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul.

Acts 13:2 As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them."

Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Acts 13:4 So, being sent out by the Holy Spirit, they went down to Seleucia. From there they sailed to Cyprus.


The First Journey
With Barnabas Acts 13:1-14:28
Background and commissioning – Acts 13:1-3
1. Antioch, Selucia to Salamis ..... Acts 13:1-3
2. Through Cyprus to Paphos ..... Acts 13:6-12
3. Perga in Pamphilia .....Acts 13:13
4. Antioch in Pisidia .....Acts 13:14-50*
5. Iconium ..... Acts 13:51-14:5
6. Lystra ..... Acts 14:6-20a
7. Derbe..... Acts 14:20b-21a
8. Returned to Lystra, Iconium
9. Antioch.....Acts 14:21b
10. Pisidia, Pamphylia, then Perga ... Acts 14:24-25a
11. Attalia .....Acts 14:25a-26a
12. Antioch of Syria ..... Acts 14:26b-28
*(Acts 13:14) At the time, Antioch may have actually been in PHYRGIA, although it later became part of Pisidia, in which case the wording would be Antioch "toward" Pisidia. Border lines were often obscure and constantly changing.

Acts 13:5 When they were at Salamis, they proclaimed the word of God in the Jewish synagogues. They had also John *Mark* as their attendant.

Acts 13:6 When they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus ,

"Bar Jesus" means son of Jesus or Joshua

Acts 13:7 who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word of God.

Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

"Elymas" means a magician, a corrupter

Acts 13:9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him,

Acts 13:10 and said, "Full of all deceit and all cunning, you son of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord?

Acts 13:11 Now, behold, the hand of the Lord is on you, and you will be blind, not seeing the sun for a season!" Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand.

Acts 13:12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Acts 13:13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John *Mark* departed from them and returned to Jerusalem.

Acts 13:14 But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down.

Acts 13:15 After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

Acts 13:16 Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen.

Acts 13:17 The God of this people which is Israel chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it.

Acts 13:18 For a period of about 40 years he put up with them in the wilderness.

Acts 13:19 When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about 450 years.

Acts 13:20 After these things he gave them judges until Samuel the prophet.

Acts 13:21 Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for 40 years.

Acts 13:22 When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.'

Acts 13:23 From this man's seed, God has brought a Savior, Jesus to Israel according to his promise,

Acts 13:24 before his coming, when John had 1st preached the baptism of repentance to all the people of Israel

Acts 13:25 As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.'

Paul refers to

(Matthew 3:11) "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

(Mark 1:7) And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

(Luke 3:16) John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

(John 1:20) He confessed, and did not deny, but confessed, "I am not the Christ."

(John 1:27) "It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

Acts 13:26 Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you.

Acts 13:27 For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him.

Acts 13:28 Though they found no cause for death, they still asked Pilate to have him killed.

Acts 13:29 When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb.

Acts 13:30 But God raised him from the dead,

Acts 13:31 and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

Acts 13:32 We bring you Gospel (good news) of the promise made to the fathers,

Acts 13:33 that God has fulfilled the same to us, their children, in that he raised up Jesus. As it is also written in the second psalm, 'You are my Son. Today I have become your father.'

Paul refers to

(Psalms 2:7) "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.

Acts 13:34 "Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.'

Paul refers to

(Isaiah 55:3) Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you-The sure mercies of David.

Acts 13:35 Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.'

Paul refers to

(Psalms 16:10) For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

Acts 13:36 For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay.

Paul refers to

(1 Kings 2:10) So David rested with his fathers, and was buried in the City of David.

Acts 13:37 But he whom God raised up saw no decay.

Acts 13:38 Be it known to you therefore, brothers , that through this man is proclaimed to you remission of sins,

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings"

Acts 13:39 and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses.

Acts 13:40 Beware therefore, lest that come on you which is spoken in the prophets:

Acts 13:41 'Behold, you scoffers, and wonder, and perish; for I work a work in your days, a work which you will in no way believe, if one declares it to you.'

Paul here refers to

(Habakkuk 1:5) "Look among the nations and watch-Be utterly astounded! For I will work a work in your days Which you would not believe, though it were told you.

Acts 13:42 So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.

Acts 13:43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace (unmerited favour) of God.

Acts 13:44 The next Sabbath almost the whole city was gathered together to hear the word of God.

Acts 13:45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

Acts 13:46 Paul and Barnabas spoke out boldly, and said, "It was necessary that God's word should be spoken to you first. Since indeed you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

Acts 13:47 For so has the Lord commanded us, saying, 'I have set you as a light for the Gentiles, that you should bring salvation to the uttermost parts of the earth.'"

Paul here refers to

(Isaiah 49:6) yes, he says, It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the nations, that you may be my salvation to the end of the earth. (WEB)

Acts 13:48 As the Gentiles heard this, they were glad, and glorified the word of God. As many as were appointed to eternal life believed.

Acts 13:49 The Lord's word was spread abroad throughout all the region.

Acts 13:50 But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders.

Acts 13:51 But they shook off the dust of their feet against them, and came to Iconium.

Acts 13:52 The disciples were filled with joy with the Holy Spirit.

Acts 14:1 It happened in Iconium that they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed.

Acts 14:2 But the rebellious (disobedient, disbelieving) Jews stirred up and made angry (embittered, poisoned) the persons (souls, minds) of the Gentiles against the brothers.

Acts 14:3 Therefore they stayed there a long time, speaking boldly in the Lord, who testified to the word of his grace, granting signs and wonders to be done by their hands.

Acts 14:4 But the multitude of the city was divided. Part sided with the Jews, and part with the apostles (ambassadors, messengers, those who are sent, delegates, commissioners)

Acts 14:5 When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them,

Acts 14:6 they became aware of it, and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region.

Acts 14:7 There they preached the Gospel (Good News) .

Codex Beazae adds {"The whole crowd was moved by their teaching. Now Paul and Barbnabas spent some time in Lystra."}

Acts 14:8 At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked.

Acts 14:9 He was listening to Paul speaking, who, fastening eyes on him, and seeing that he had faith to be made whole,

Acts 14:10 said with a loud voice, "Stand upright on your feet!" He leaped up and walked.

Acts 14:11 When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!"

Acts 14:12 They called Barnabas "Zeus" ("Jupiter") and Paul Hermes ("Mercury,") because he was the chief speaker (the one who spoke the most , took the lead in speaking) .

In the Greek Ζεύς, Δίς (zeus dis) Zeus , Zeus, which name means "shine, bright" was the supreme god of the Greeks answering to the Jupiter of the Romans.

In the Greek Ἑρμῆς (hermēs) Hermes, Hermes, which means [possibly] "rock, cairn" Hermes, or Mercury, son of Jupiter and Maia, the messenger and interpreter of the gods, and the patron of eloquence, learning but also who was the god of all secret dealings, cunning, and stratagem , bearing a golden rod , conductor of defunct spirits tutelary god of all arts, of traffic, markets, roads and of heralds.

Acts 14:13 The priest of Zeus (Jupiter) , whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes.

Acts 14:14 But when the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , Barnabas and Paul, heard of it, they tore their clothes, and sprang into the multitude, crying out,

Acts 14:15 "Men, why are you doing these things? We also are men of like passions with you, and bring you Gospel (good news) , that you should turn from these vain things to the living God, who made the sky and the earth and the sea, and all that is in them;

Acts 14:16 who in the generations gone by allowed all the nations to walk in their own ways.

Acts 14:17 Yet he didn't leave himself without witness, in that he did good and gave you {} rains from the sky and fruitful seasons, filling our hearts with food and gladness."

TR reads "us" instead of "you"

Acts 14:18 Even saying these things, they hardly stopped the multitudes from making a sacrifice to them.

Acts 14:19 But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

Acts 14:20 But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe.

Acts 14:21 When they had preached the Gospel (Good News) to that city, and had made many disciples, they returned to Lystra, Iconium, and Antioch,

Acts 14:22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into the Kingdom of God.

Acts 14:23 When they had appointed elders for them in every assembly, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

Acts 14:24 They passed through Pisidia, and came to Pamphylia.

Acts 14:25 When they had spoken the word in Perga, they went down to Attalia.

Acts 14:26 From there they sailed to Antioch, from where they had been committed to the grace of God for the work which they had fulfilled.

Acts 14:27 When they had arrived, and had gathered the assembly together, they reported all the things that God had done with them, and that he had opened a door of faith to the nations.

Acts 14:28 They stayed there with the disciples for a long time.

Acts 15:1 Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you can't be saved."

Acts 15:2 Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas,

and some others of them, to go up to Jerusalem to the apostles and elders about this question.

Acts 15:3 They, being sent on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers.

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 15:4 When they had come to Jerusalem, they were received by the assembly and the apostles and the elders, and they reported all things that God had done with them.

Acts 15:5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to charge them to keep the law of Moses."

Acts 15:6 The apostles and the elders were gathered together to see about this matter.

Acts 15:7 When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the nations should hear the word of the Gospel (Good News) , and believe.

Acts 15:8 God, who knows the heart, testified about them, giving them the Holy Spirit, just like he did to us.

Acts 15:9 He made no distinction between us and them, cleansing their hearts by faith.

Acts 15:10 Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

Acts 15:11 But we believe that we are saved through the grace of the Lord Jesus, {TR adds "Christ"} just as they are."

Acts 15:12 All the multitude kept silence, and they listened to Barnabas and Paul reporting what signs and wonders God had done among the nations through them.

Acts 15:13 After they were silent, James answered, "Brothers, listen to me.

Acts 15:14 Simeon has reported how God first visited the nations, to take out of them a people for his name.

Acts 15:15 This agrees with the words of the prophets. As it is written,

Acts 15:16 -17 After these things I will return. I will again build the tent of David, which has fallen. I will again build its ruins. I will set it up, That the rest of men may seek after the Lord; All the Gentiles who are called by my name, Says the Lord, who does all these things.

James is refering to

(Amos 9:11-12) In that day I will raise up the tent of David who is fallen, and close up its breaches, and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations who are called by my name," says Yahweh who does this. (WEB)

Acts 15:18 All his works are known to God from eternity.'

Acts 15:19-21 "Therefore my judgment is that we don't trouble those from among the Gentiles who turn to God, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. For Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath."

James is refering to

(Genesis 9:4) But flesh with the life of it, the blood of it, you shall not eat. (WEB)

(Genesis 35:2) Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. (WEB)

(Exodus 20:3) You shall have no other gods before me. (WEB)

(Exodus 34:15-16) Don't make a covenant with the inhabitants of the land, lest they play the prostitute after their gods, and sacrifice to their gods, and one call you and you eat of his sacrifice; and you take of their daughters to your sons, and their daughters play the prostitute after their gods, and make your sons play the prostitute after their gods. (WEB)

(Leviticus 3:17) "'It shall be a perpetual statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood.'" (WEB)

(Deuteronomy 12:16) Only you shall not eat the blood; you shall pour it out on the earth as water. (WEB)

(Deuteronomy 12:23) Only be sure that you don't eat the blood: for the blood is the life; and you shall not eat the life with the flesh. (WEB)

Acts 15:22 Then it seemed good to the apostles and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, chief men among the brothers.

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 15:23 They wrote these things by their hand: "The apostles, the elders, and the brothers, to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia: greetings.

Acts 15:24 Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law,' to whom we gave no commandment;

Acts 15:25 it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas and Paul,

Acts 15:26 men who have risked their lives for the name of our Lord Jesus Christ.

Acts 15:27 We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth.

Acts 15:28 For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things:

Acts 15:29 that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell."

Acts 15:30 So, when they were sent off, they came to Antioch. Having gathered the multitude together, they delivered the letter.

Acts 15:31 When they had read it, they rejoiced over the encouragement.

Acts 15:32 Judas and Silas, also being prophets themselves, encouraged the brothers with many words, and strengthened them.

Acts 15:33 After they had spent some time there, they were sent back with greetings from the brothers to the apostles.

Acts 15:34 But it seemed good to Silas to stay there

Codex Beazae states "But Silas decided to remain with them, while Judas continued on alone."

Acts 15:35 But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord, with many others also.

Acts 15:36 After some days Paul said to Barnabas, "Let's return now and visit our brothers in every city in which we proclaimed the word of the Lord, to see how they are doing."

Acts 15:37 Barnabas planned to take John, who was called Mark, with them also.

Acts 15:38 But Paul didn't think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and didn't go with them to do the work.

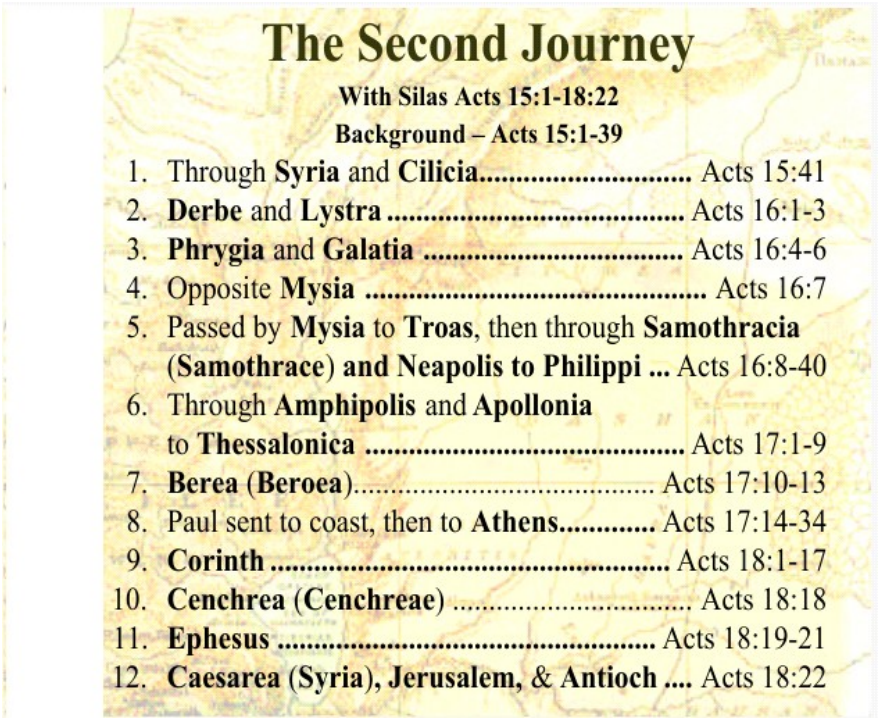
refering to

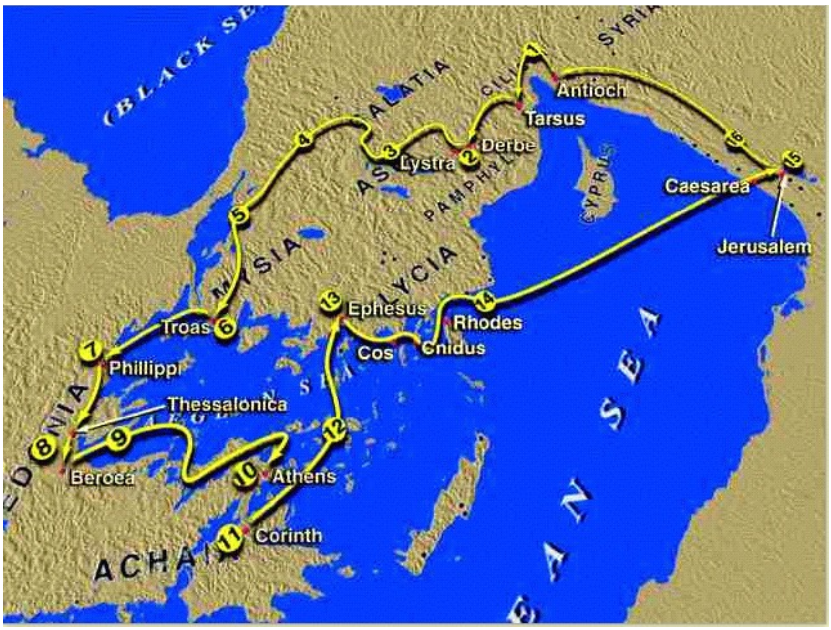
(Acts 13:13) Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem.

Acts 15:39 Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him, and sailed away to Cyprus,

Acts 15:40 but Paul chose Silas, and went out, being commended by the brothers to the grace of God.

Acts 15:41 He went through Syria and Cilicia, strengthening the assemblies.


The Second Journey
With Silas Acts 15:1-18:22
Background – Acts 15:1-39
1. Through Syria and Cilicia..... Acts 15:41
2. Derbe and Lystra ..... Acts 16:1-3
3. Phrygia and Galatia ..... Acts 16:4-6
4. Opposite Mysia ..... Acts 16:7
5. Passed by Mysia to Troas, then through Samothracia (Samothrace) and Neapolis to Philippi ... Acts 16:8-40
6. Through Amphipolis and Apollonia to Thessalonica ..... Acts 17:1-9
7. Berea (Beroea)..... Acts 17:10-13
8. Paul sent to coast, then to Athens..... Acts 17:14-34
9. Corinth ..... Acts 18:1-17
10. Cenchrea (Cenchreae) ..... Acts 18:18
11. Ephesus ..... Acts 18:19-21
12. Caesarea (Syria), Jerusalem, & Antioch .... Acts 18:22



Acts 16:1 He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy (Timotheos, Timotheus) , the son of a Jewish woman (Jewess) who believed; but his father was a Greek.

Timothy means dear to God

Acts 16:2 The brothers who were at Lystra and Iconium gave a good testimony about him.

Acts 16:3 Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek.

Acts 16:4 As they went on their way through the cities, they delivered the decrees to them to keep which had been ordained by the apostles and elders who were at Jerusalem.

Acts 16:5 So the churches (assemblies) were strengthened in the faith (trust) , and increased in number daily.

Acts 16:6 When they had gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia.

Acts 16:7 When they had come opposite Mysia, they tried to go into Bithynia, but the Spirit didn't allow them.

Acts 16:8 Passing by Mysia, they came down to Troas.

Acts 16:9 A vision appeared to Paul in the night. There was a man of Macedonia standing, begging him, and saying, "Come over into Macedonia and help us."

Acts 16:10 When he had seen the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to preach the Gospel (Good News) to them.

Acts 16:11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

Acts 16:12 and from there to Philippi, which is a city of Macedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

Acts 16:13 On the Sabbath day we went forth outside of the city by a riverside, where we supposed there was a place of prayer,

and we sat down, and spoke to the women who had come together.

Acts 16:14 A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us; whose heart the Lord opened to listen to the things which were spoken by Paul.

Acts 16:15 When she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come into my house, and stay." So she persuaded us.

Acts 16:16 It happened, as we were going to prayer, that a certain girl having a spirit of Python (divination) met us, who brought her masters much gain by fortune telling.

Spirit of divination in some transaltion is that of Python the greek word is Πύθων (puthōn). According to Encyclopedia Mythica {"[Greek] A monstrous serpent in Greek mythology, and the child of Gaia, the goddess earth. It was produced from the slime and mud that was left on the earth by the great flood of Deucalion. It lived in a cave and guarded the oracle of Delphi on mount Parnassus. No man dared to approach the beast and the people asked Apollo for help. He came down from Mount Olympus with his silver bow and golden arrows. With using only one arrow he killed the serpent and claimed the oracle for himself. After that, he was known as Pythian Apollo. In memory of this victory, Apollo started the Pythian games, which were held every four years. The old name of Delphi, Pytho, refers to the serpent. "} But this demon was all together alive and dwelling in this girl but was about to meet the power of Jesus who would drive it out never to come into her again.

Acts 16:17 Following Paul and us, she cried out, "These men are servants of the Most High God, who proclaim to us the way of salvation!"

Acts 16:18 She was doing this for many days. But Paul, becoming greatly annoyed, turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her!" It came out that very hour.

Acts 16:19 But when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace before the rulers.

Acts 16:20 When they had brought them to the magistrates, they said, "These men, being Jews, are agitating our city,

Acts 16:21 and set forth customs which it is not lawful for us to accept or to observe, being Romans."

Acts 16:22 The multitude rose up together against them, and the magistrates tore their clothes off of them, and commanded them to be beaten with rods.

Acts 16:23 When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them safely,

Acts 16:24 who, having received such a charge, threw them into the inner prison, and secured their feet in the stocks.

Acts 16:25 But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Acts 16:26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosened.

Acts 16:27 The jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

Acts 16:28 But Paul cried with a loud voice, saying, "Don't harm yourself, for we are all here!"

Acts 16:29 He called for lights and sprang in, and, fell down trembling before Paul and Silas,

Acts 16:30 and brought them out and said, "Sirs, what must I do to be saved?"

Acts 16:31 They said, "Believe (trust, have faith) in the Lord (Master) Jesus Christ, and you will be saved, you and your household."

Acts 16:32 They spoke the word of the Lord to him, and to all who were in his house.

Acts 16:33 He took them the same hour of the night, and washed their stripes, and was immediately baptized, he and all his household.

Acts 16:34 He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in God.

Acts 16:35 But when it was day, the magistrates sent the sergeants, saying, "Let those men go."

Acts 16:36 The jailer reported these words to Paul, saying, "The magistrates have sent to let you go; now therefore come out, and go in peace."

Acts 16:37 But Paul said to them, "They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!"

Acts 16:38 The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans,

Acts 16:39 and they came and begged them. When they had brought them out, they asked them to depart from the city.

Acts 16:40 They went out of the prison, and entered into Lydia's house. When they had seen the brothers, they encouraged them, and departed.

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

Acts 17:2 Paul, as was his custom, went in to them, and for 3 Sabbath days reasoned with them from the Scriptures,

Acts 17:3 explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ."

Acts 17:4 Some of them were persuaded, and joined Paul and Silas, of the devout Greeks a great multitude, and not a few of the chief women.

Acts 17:5 But the unpersuaded Jews took along some wicked men from the marketplace, and gathering a crowd, set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people.

TR reads "And the Jews who were unpersuaded, becoming envious and taking along" instead of "But the unpersuaded Jews took along"

Acts 17:6 When they didn't find them, they dragged Jason and certain brothers before the rulers of the city, crying, "These who have turned the world upside down have come here also,

The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

Acts 17:7 whom Jason has received. These all act contrary to the decrees of Caesar, saying that there is another king, Jesus!"

Acts 17:8 The multitude and the rulers of the city were troubled when they heard these things.

Acts 17:9 When they had taken security from Jason and the rest, they let them go.

Acts 17:10 The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

Acts 17:11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily to see whether these things were so.

Acts 17:12 Many of them therefore believed; also of the prominent Greek women, and not a few men.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Beroea also, they came there likewise, agitating the multitudes.

Acts 17:14 Then the brothers immediately sent out Paul to go as far as to the sea, and Silas and Timothy still stayed there.

Acts 17:15 But those who escorted Paul brought him as far as Athens. Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

Acts 17:16 Now while Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols.

Acts 17:17 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him.

Acts 17:18 Some of the Epicurean and Stoic philosophers also were conversing with him. Some said, "What does this babbler want to say?" Others said, "He seems to be advocating foreign deities," because he preached Jesus and the resurrection.

TR omits "also"

Acts 17:19 They took hold of him, and brought him to the Areopagus, saying, "May we know what this new teaching is, which is spoken by you?

Acts 17:20 For you bring certain strange things to our ears. We want to know therefore what these things mean."

Acts 17:21 Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell or to hear some new thing.

Acts 17:22 Paul stood in the middle of the Areopagus, and said, "You men of Athens, I perceive that you are very religious in all things.

Acts 17:23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I announce to you.

Acts 17:24 The God who made the world and all things in it, he, being Lord of heaven and earth, doesn't dwell in temples made with hands,

Acts 17:25 neither is he served by men's hands, as though he needed anything, seeing he himself gives to all life and breath, and all things.

Acts 17:26 He made from one blood every nation of men to dwell on all the surface of the earth, having determined appointed seasons, and the boundaries of their dwellings,

Acts 17:27 that they should seek the Lord, if perhaps they might reach out for him and find him, though he is not far from each one of us.

Acts 17:28 'For in him we live, and move, and have our being.' As some of your own poets have said, 'For we are also his offspring.'

Paul here refers to Aratus , Phainomeno (5) & Cleanthese the Stoic

Acts 17:29 Being then the offspring of God, we ought not to think that the Divine Nature is like gold, or silver, or stone, engraved by art and design of man.

Acts 17:30 The times of ignorance therefore God overlooked. But now he commands that all people everywhere should repent,

Acts 17:31 because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."

Acts 17:32 Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

Acts 17:33 Thus Paul went out from among them.

Acts 17:34 But certain men joined with him, and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth.

Acts 18:2 He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He came to them,

Acts 18:3 and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers.

Acts 18:4 He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

Acts 18:5 But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, testifying to the Jews that Jesus was the Christ.

Acts 18:6 When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

Acts 18:7 He departed there, and went into the house of a certain man named Justus, one who worshiped God, whose house was next door to the synagogue.

Acts 18:8 Crispus, the ruler of the synagogue, believed in the Lord with all his house. Many of the Corinthians, when they heard, believed and were baptized.

Acts 18:9 The Lord said to Paul in the night by a vision, "Don't be afraid, but speak and don't be silent;

Acts 18:10 for I am with you, and no one will attack you to harm you, for I have many people in this city."

Acts 18:11 He lived there a year and six months, teaching the word of God among them.

Acts 18:12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat,

Acts 18:13 saying, "This man persuades men to worship God contrary to the law."

Acts 18:14 But when Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you;

Acts 18:15 but if they are questions about words and names and your own law, look to it yourselves. For I don't want to be a judge of these matters."

Acts 18:16 He drove them from the judgment seat.

Acts 18:17 Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio didn't care about any of these things.

Acts 18:18 Paul, having stayed after this many more days, took his leave of the brothers, and sailed from there for Syria, together with Priscilla and Aquila. He shaved his head in Cenchreae, for he had a vow.

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

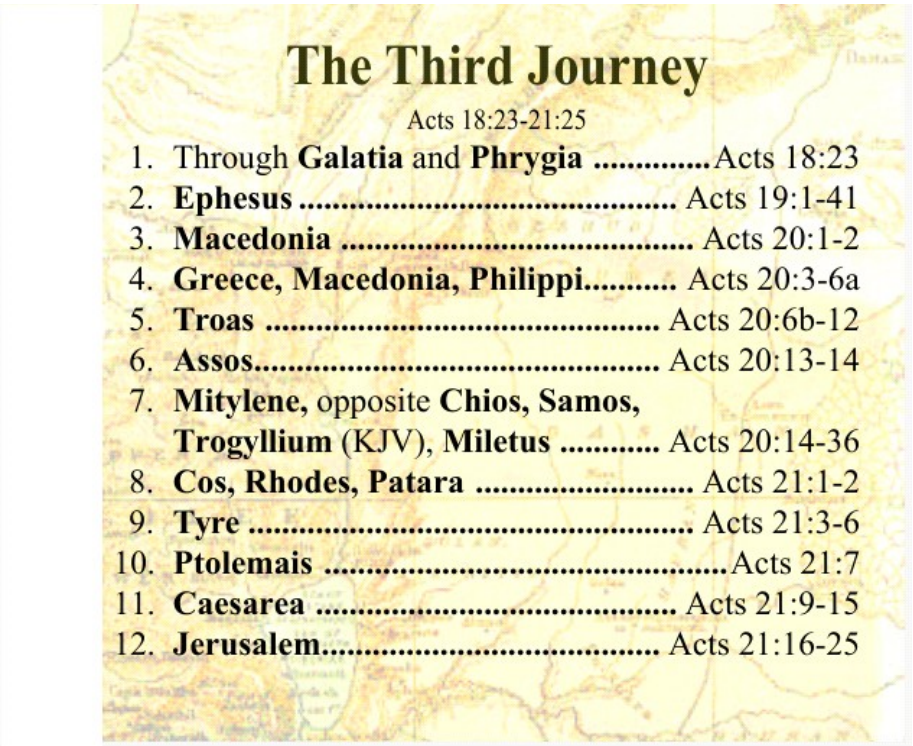
Acts 18:19 He came to Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Jews.

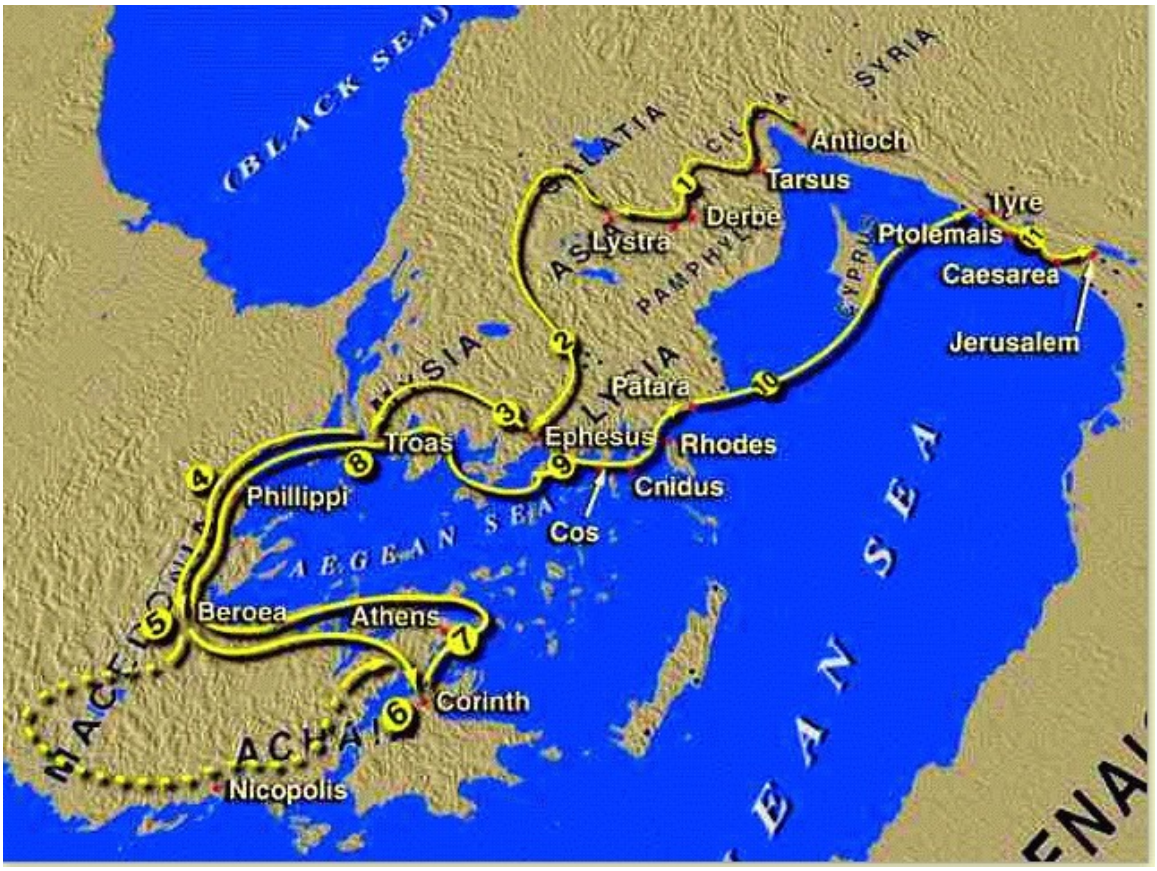
Acts 18:20 When they asked him to stay with them a longer time, he declined;

Acts 18:21 but taking his leave of them, and saying, "I must by all means keep this coming feast in Jerusalem, but I will return again to you if God wills," he set sail from Ephesus.

Acts 18:22 When he had landed at Caesarea, he went up and greeted the assembly, and went down to Antioch.

Acts 18:23 Having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.


The Third Journey
Acts 18:23-21:25
1. Through Galatia and Phrygia ..... Acts 18:23
2. Ephesus ..... Acts 19:1-41
3. Macedonia ..... Acts 20:1-2
4. Greece, Macedonia, Philippi..... Acts 20:3-6a
5. Troas ..... Acts 20:6b-12
6. Assos..... Acts 20:13-14
7. Mitylene, opposite Chios, Samos, Trogyllium (KJV), Miletus ..... Acts 20:14-36
8. Cos, Rhodes, Patara ..... Acts 21:1-2
9. Tyre ..... Acts 21:3-6
10. Ptolemais ..... Acts 21:7
11. Caesarea ..... Acts 21:9-15
12. Jerusalem..... Acts 21:16-25



Acts 18:24 Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus. He was mighty in the Scriptures.

Acts 18:25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, although he knew only the baptism of John.

Acts 18:26 He began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside, and explained to him the way of God more accurately.

Acts 18:27 When he had determined to pass over into Achaia, the brothers encouraged him, and wrote to the disciples to receive him. When he had come, he greatly helped those who had believed through grace;

Acts 18:28 for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

Acts 19:1 It happened that, while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found certain disciples.

Acts 19:2 He said to them, "Did you receive the Holy Spirit when you believed?" They said to him, "No, we haven't even heard that there is a Holy Spirit."

Acts 19:3 He said, "Into what then were you baptized?" They said, "Into John's baptism."

Acts 19:4 Paul said, "John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Jesus."

Acts 19:5 When they heard this, they were baptized in the name of the Lord Jesus.

Acts 19:6 When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with other languages and prophesied.

Acts 19:7 They were about twelve men in all.

Acts 19:8 He entered into the synagogue, and spoke boldly for a period of three months, reasoning and persuading about the things concerning the Kingdom of God.

Acts 19:9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

Acts 19:10 This continued for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Acts 19:11 God worked special miracles by the hands of Paul,

Acts 19:12 so that even handkerchiefs or aprons were carried away from his body to the sick, and the evil spirits went out.

Acts 19:13 But some of the itinerant Jews, exorcists, took on themselves to invoke over those who had the evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preaches."

Acts 19:14 There were seven sons of one Sceva, a Jewish chief priest, who did this.

Acts 19:15 The evil spirit answered, "Jesus I know, and Paul I know, but who are you?"

Acts 19:16 The man in whom the evil spirit was leaped on them, and overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

Acts 19:17 This became known to all, both Jews and Greeks, who lived at Ephesus. Fear fell on them all, and the name of the Lord Jesus was magnified.

Acts 19:18 Many also of those who had believed came, confessing, and declaring their deeds.

Acts 19:19 Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted the price of them, and found it to be fifty thousand pieces of silver.

The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the burned books was equivalent to about 160 man-years of wages for agricultural laborers

Acts 19:20 So the word of the Lord was growing and becoming mighty.

Acts 19:21 Now after these things had ended, Paul determined in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."

Acts 19:22 Having sent into Macedonia 2 of those who served him, Timothy and Erastus, he himself stayed in Asia for a while.

Acts 19:23 About that time there arose no small stir concerning the Way.

Acts 19:24 For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis (Diana) , brought no little business to the craftsmen,

Demetrius, a silversmith... Paul mentions him in his last epistle and says the following

Acts 19:25 whom he gathered together, with the workmen of like occupation, and said, "Sirs, you know that by this business we have our wealth.

Acts 19:26 You see and hear, that not at Ephesus alone, but almost throughout all Asia, this Paul has persuaded and turned away many people, saying that they are no gods, that are made with hands.

made with hands... The Bible time and time again calls them the work of men's hands

(Deuteronomy 4:28) There you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. (WEB)

(Psalms 115:4-8) Their idols are silver and gold, the work of men's hands. They have mouths, but they don't speak. They have eyes, but they don't see. They have ears, but they don't hear. They have noses, but they don't smell. They have hands, but they don't feel. They have feet, but they don't walk, neither do they speak through their throat. Those who make them will be like them; yes, everyone who trusts in them. (WEB)

(Psalms 135:15-17) The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they can't speak. They have eyes, but they can't see. They have ears, but they can't hear; neither is there any breath in their mouths. (WEB)

(Jeremiah 10:3-5) For the customs of the peoples are vanity; for one cuts a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it not move. They are like a palm tree, of turned work, and don't speak: they must be carried, because they can't go. Don't be afraid of them; for they can't do evil, neither is it in them to do good." (WEB)

Acts 19:27 Not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis (Diana) will be counted as nothing, and her majesty destroyed, whom all Asia and the world worships."

Acts 19:28 When they heard this they were filled with anger, and cried out, saying, "Great is Artemis (Diana) of the Ephesians!"

Acts 19:29 The whole city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

Acts 19:30 When Paul wanted to enter in to the people, the disciples didn't allow him.

Acts 19:31 Certain also of the Asiarchs, being his friends, sent to him and begged him not to venture into the theater.

Acts 19:32 Some therefore cried one thing, and some another, for the assembly was in confusion. Most of them didn't know why they had come together.

Acts 19:33 They brought Alexander out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and would have made a defense to the people.

Acts 19:34 But when they perceived that he was a Jew, all with one voice for a time of about two hours cried out, "Great is Artemis (Diana) of the Ephesians!"

Encyclopedia Mythica states on Artemis {"[Greek] The daughter of Leto and Zeus, and twin sister of Apollo. Artemis is the goddess of the wilderness, the hunt and wild animals, and fertility (she became a goddess of fertility and childbirth mainly in cities). She was often depicted with the crescent of the moon above her forehead and was sometimes identified with Selene (goddess of the moon). Artemis was one of the Olympians and a virgin goddess. Her main vocation was to roam mountain forests and uncultivated land with her nymphs in attendance hunting for lions, panthers, hinds and stags. Contradictory to the later, she helped in protecting and seeing to their well-being, also their safety and reproduction. She was armed with a bow and arrows which were made by Hephaestus and the Cyclopes....."}

Britannica Concise Encyclopedia states on Artemis {"In Greek religion, the goddess of wild animals, the hunt, vegetation, chastity, and childbirth.Artemis was the daughter of Zeus and Leto and the twin sister of Apollo. Accompanied by nymphs, she danced in mountains and forests. She both killed game and, as Mistress of Animals (see Master of the Animals), protected it. Stories of her nymphs' love affairs may originally have been told of the goddess herself, but poets after Homer stressed her chastity. She was known for her unpitying wrath when offended. Artemis may have developed out of Ishtar in the East. Her Roman counterpart was Diana. Artemis as a huntress, classical sculpture; in the Louvre"}

Behind every idol there is a demon

(1 Corinthians 10:19-20) What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons. (WEB)

(Psalms 106:37-38) Yes, they sacrificed their sons and their daughters to demons. They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan. The land was polluted with blood. (WEB)

Acts 19:35 When the town clerk had quieted the multitude, he said, "You men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great goddess Artemis (Diana) , and of the image which fell down from Zeus (Jupiter) ?

Acts 19:36 Seeing then that these things can't be denied, you ought to be quiet, and to do nothing rash.

Acts 19:37 For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess.

Acts 19:38 If therefore Demetrius and the craftsmen who are with him have a matter against anyone, the courts are open, and there are proconsuls. Let them press charges against one another.

Acts 19:39 But if you seek anything about other matters, it will be settled in the regular assembly.

Acts 19:40 For indeed we are in danger of being accused concerning this day's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion."

Acts 19:41 When he had thus spoken, he dismissed the crowd (assembly, those gathered) .

Acts 20:1 After the uproar had ceased, Paul sent for the disciples, took leave of them, and departed to go into Macedonia.

Acts 20:2 When he had gone through those parts, and had encouraged them with many words, he came into Greece.

Acts 20:3 When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia.

Acts 20:4 These accompanied him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia.

Acts 20:5 But these had gone ahead, and were waiting for us at Troas.

Acts 20:6 We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Acts 20:7 On the 1st day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight.

Acts 20:8 There were many lights in the upper chamber where we were gathered together.

TR reads "they" instead of "we"

Acts 20:9 A certain young man named Eutychus sat in the window, weighed down with deep sleep. As Paul spoke still longer, being weighed down by his sleep, he fell down from the third story, and was taken up dead.

Acts 20:10 Paul went down, and fell upon him, and embracing him said, "Don't be troubled, for his life is in him."

Acts 20:11 When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed.

Acts 20:12 They brought the boy in alive, and were greatly comforted.

Acts 20:13 But we who went ahead to the ship set sail for Assos, intending to take Paul aboard there, for he had so arranged, intending himself to go by land.

Acts 20:14 When he met us at Assos, we took him aboard, and came to Mitylene.

Acts 20:15 Sailing from there, we came the following day opposite Chios. The next day we touched at Samos and stayed at Trogyllium, and the day after we came to Miletus.

Acts 20:16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

Acts 20:17 From Miletus he sent to Ephesus, and called to himself the elders of the church (assembly) .

Acts 20:18 When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time,

Acts 20:19 serving the Lord with all humility, with many tears, and with trials which happened to me by the plots of the Jews;

Acts 20:20 how I didn't shrink from declaring to you anything that was profitable, teaching you publicly and from house to house,

Acts 20:21 testifying both to Jews and to Greeks repentance toward God, and faith (trust) toward our Lord Jesus Christ.

Acts 20:22 Now, behold, I go bound by the Spirit to Jerusalem, not knowing what will happen to me there;

Acts 20:23 except that the Holy Spirit testifies in every city, saying that bonds and afflictions wait for me.

Acts 20:24 But these things don't count; nor do I hold my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to fully testify to the Gospel (Good News) of the grace of God.

Acts 20:25 "Now, behold, I know that you all, among whom I went about preaching the Kingdom of God, will see my face no more.

Acts 20:26 Therefore I testify to you this day that I am clean from the blood of all men,

Acts 20:27 for I didn't shrink from declaring to you the whole counsel of God.

Acts 20:28 Take heed, therefore, to yourselves, and to all the flock, in which the Holy Spirit has made you overseers, to shepherd the assembly of the Lord and God which he purchased with his own blood.

TR, NU omit "the Lord and"

Acts 20:29 For I know that after my departure, vicious wolves will enter in among you, not sparing the flock.

Acts 20:30 Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them.

Acts 20:31 Therefore watch, remembering that for a period of three years I didn't cease to admonish everyone night and day with tears.

Acts 20:32 Now, brothers, I entrust you to God, and to the word of his grace, which is able to build up, and to give you the inheritance among all those who are sanctified.

The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 20:33 I coveted no one's silver, or gold, or clothing.

Acts 20:34 You yourselves know that these hands served my necessities, and those who were with me.

Acts 20:35 In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"

Acts 20:36 When he had spoken these things, he knelt down and prayed with them all.

Acts 20:37 They all wept a lot, and fell on Paul's neck and kissed him,

Acts 20:38 sorrowing most of all because of the word which he had spoken, that they should see his face no more. And they accompanied him to the ship.

Acts 21:1 When it happened that we had parted from them and had set sail, we came with a straight course to Cos, and the next day to Rhodes, and from there to Patara.

Acts 21:2 Having found a ship crossing over to Phoenicia, we went aboard, and set sail.

Acts 21:3 When we had come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre, for there the ship was to unload her cargo.

Acts 21:4 Having found disciples, we stayed there 7 days. These said to Paul through the Spirit, that he should not go up to Jerusalem.

Acts 21:5 When it happened that we had accomplished the days, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed.

Acts 21:6 After saying goodbye to each other, we went on board the ship, and they returned home again.

Acts 21:7 When we had finished the voyage from Tyre, we arrived at Ptolemais. We greeted the brothers, and stayed with them one day.

Acts 21:8 On the next day, we, who were Paul's companions, departed, and came to Caesarea. We entered into the house of Philip the evangelist, who was one of the 7, and stayed with him.

Acts 21:9 Now this man had 4 virgin daughters who prophesied.

Acts 21:10 As we stayed there some days, a certain prophet named Agabus came down from Judea.

Acts 21:11 Coming to us, and taking Paul's belt, he bound his own feet and hands, and said, "Thus says the Holy Spirit: 'So will the Jews at Jerusalem bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'"

Acts 21:12 When we heard these things, both we and they of that place begged him not to go up to Jerusalem.

Acts 21:13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

Acts 21:14 When he would not be persuaded, we ceased, saying, "The Lord's will be done."

Acts 21:15 After these days we took up our baggage and went up to Jerusalem.

Acts 21:16 Some of the disciples from Caesarea also went with us, bringing one Mnason of Cyprus, an early disciple, with whom we would stay.

Acts 21:17 When we had come to Jerusalem, the brothers received us gladly.

Acts 21:18 The day following, Paul went in with us to James; and all the elders were present.

Acts 21:19 When he had greeted them, he reported one by one the things which God had worked among the Gentiles through his ministry.

Acts 21:20 They, when they heard it, glorified God. They said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the law.

Acts 21:21 They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs.

Acts 21:22 What then? The assembly must certainly meet, for they will hear that you have come.

Acts 21:23 Therefore do what we tell you. We have four men who have taken a vow.

Acts 21:24 Take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the law.

Acts 21:25 But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality."

Acts 21:26 Then Paul took the men, and the next day, purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them.

Acts 21:27 When the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

Acts 21:28 crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!"

Acts 21:29 For they had seen Trophimus, the Ephesian, with him in the city, and they supposed that Paul had brought him into the temple.

Acts 21:30 All the city was moved, and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut.

Acts 21:31 As they were trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar.

Acts 21:32 Immediately he took soldiers and centurions, and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul.

Acts 21:33 Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done.

Acts 21:34 Some shouted one thing, and some another, among the crowd. When he couldn't find out the truth because of the noise, he commanded him to be brought into the barracks.

Acts 21:35 When he came to the stairs, it happened that he was carried by the soldiers because of the violence of the crowd;

Acts 21:36 for the multitude of the people followed after, crying out, "Away with him!"

Acts 21:37 As Paul was about to be brought into the barracks, he asked the commanding officer, "May I speak to you?" He said, "Do you know Greek?

Acts 21:38 Aren't you then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the 4,000 men of the Assassins?"

Acts 21:39 But Paul said, "I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

Acts 21:40 When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

Acts 22:1 "Brothers and fathers, listen to the defense which I now make to you."

Acts 22:2 When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said,

Acts 22:3 "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as you all are this day.

Acts 22:4 I persecuted this Way to the death, binding and delivering into prisons both men and women.

Acts 22:5 As also the high priest and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in bonds to be punished.

Acts 22:6 It happened that, as I made my journey, and came close to Damascus, about noon, suddenly there shone from the sky a great light around me.

Acts 22:7 I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

Acts 22:8 I answered, 'Who are you, Lord?' He said to me, 'I am Jesus of Nazareth, whom you persecute.'

Acts 22:9 "Those who were with me indeed saw the light and were afraid, but they didn't understand the voice of him who spoke to me.

Acts 22:10 I said, 'What shall I do, Lord?' The Lord said to me, 'Arise, and go into Damascus. There you will be told about all things which are appointed for you to do.'

Acts 22:11 When I couldn't see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

Acts 22:12 One Ananias, a devout man according to the law, well reported of by all the Jews who lived in Damascus,

Acts 22:13 came to me, and standing by me said to me, 'Brother Saul, receive your sight!' In that very hour I looked up at him.

Acts 22:14 He said, 'The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth.

Acts 22:15 For you will be a witness for him to all men of what you have seen and heard.

Acts 22:16 Now why do you wait? Arise, be baptized, and wash away your sins, calling on the name of the Lord.'

Acts 22:17 "It happened that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance,

Acts 22:18 and saw him saying to me, 'Hurry and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.'

Acts 22:19 I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue those who believed in you.

Acts 22:20 When the blood of Stephen, your witness, was shed, I also was standing by, and consenting to his death, and guarding the cloaks of those who killed him.'

Acts 22:21 "He said to me, 'Depart, for I will send you out far from here to the Gentiles.'"

Acts 22:22 They listened to him until he said that; then they lifted up their voice, and said, "Rid the earth of this fellow, for he isn't fit to live!"

Acts 22:23 As they cried out, and threw off their cloaks, and threw dust into the air,

Acts 22:24 the commanding officer commanded him to be brought into the barracks, ordering him to be examined by scourging, that he might know for what crime they shouted against him like that.

Acts 22:25 When they had tied him up with thongs, Paul asked the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and not found guilty?"

Acts 22:26 When the centurion heard it, he went to the commanding officer and told him, "Watch what you are about to do, for this man is a Roman!"

Acts 22:27 The commanding officer came and asked him, "Tell me, are you a Roman?" He said, "Yes."

Acts 22:28 The commanding officer answered, "I bought my citizenship for a great price." Paul said, "But I was born a Roman."

Acts 22:29 Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him.

Acts 22:30 But on the next day, desiring to know the truth about why he was accused by the Jews, he freed him from the bonds, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

Acts 23:1 Paul, looking steadfastly at the council, said, "Brothers, I have lived before God in all good conscience until this day."

Acts 23:2 The high priest, Ananias, commanded those who stood by him to strike him on the mouth.

Acts 23:3 Then Paul said to him, "God will strike you, you whitewashed wall! Do you sit to judge me according to the law, and command me to be struck contrary to the law?"

Paul is refering to

(Leviticus 19:35) "'You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. (WEB)

Acts 23:4 Those who stood by said, "Do you malign God's high priest?"

Acts 23:5 Paul said, "I didn't know, brothers, that he was high priest. For it is written, 'You shall not speak evil of a ruler of your people.'"

Paul here is refering to

(Exodus 22:28) "You shall not blaspheme God, nor curse a ruler of your people. (WEB)

Acts 23:6 But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

Acts 23:7 When he had said this, an argument arose between the Pharisees and Sadducees, and the assembly was divided.

Acts 23:8 For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these.

Acts 23:9 A great clamor arose, and some of the scribes of the Pharisees part stood up, and contended, saying, "We find no evil in this man. But if a spirit or angel has spoken to him, let's not fight against God!"

Acts 23:10 When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

Acts 23:11 The following night, the Lord stood by him, and said, "Cheer up, Paul, for as you have testified about me at Jerusalem, so you must testify also at Rome."

Acts 23:12 When it was day, some of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.

Acts 23:13 There were more than 40 people who had made this conspiracy.

Acts 23:14 They came to the chief priests and the elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

Acts 23:15 Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near."

Acts 23:16 But Paul's sister's son heard of their lying in wait, and he came and entered into the barracks and told Paul.

Acts 23:17 Paul summoned one of the centurions, and said, "Bring this young man to the commanding officer, for he has something to tell him."

centurion was a captian of a hundred soliders

Acts 23:18 So he took him, and brought him to the commanding officer, and said, "Paul, the prisoner, summoned me and asked me to bring this young man to you, who has something to tell you."

Acts 23:19 The commanding officer took him by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

Acts 23:20 He said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him.

Acts 23:21 Therefore don't yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have killed him. Now they are ready, looking for the promise from you."

Acts 23:22 So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me."

Acts 23:23 He called to himself 2 of the centurions, and said, "Prepare 200 soldiers to go as far as Caesarea, with seventy horsemen, and two hundred men armed with spears, at 9:00 PM ."

In the Greek the 3rd hour of the night which is 9:00 PM

Acts 23:24 He asked them to provide animals, that they might set Paul on one, and bring him safely to Felix the governor.

Acts 23:25 He wrote a letter like this:

Acts 23:26 "Claudius Lysias to the most excellent governor Felix: Greetings.

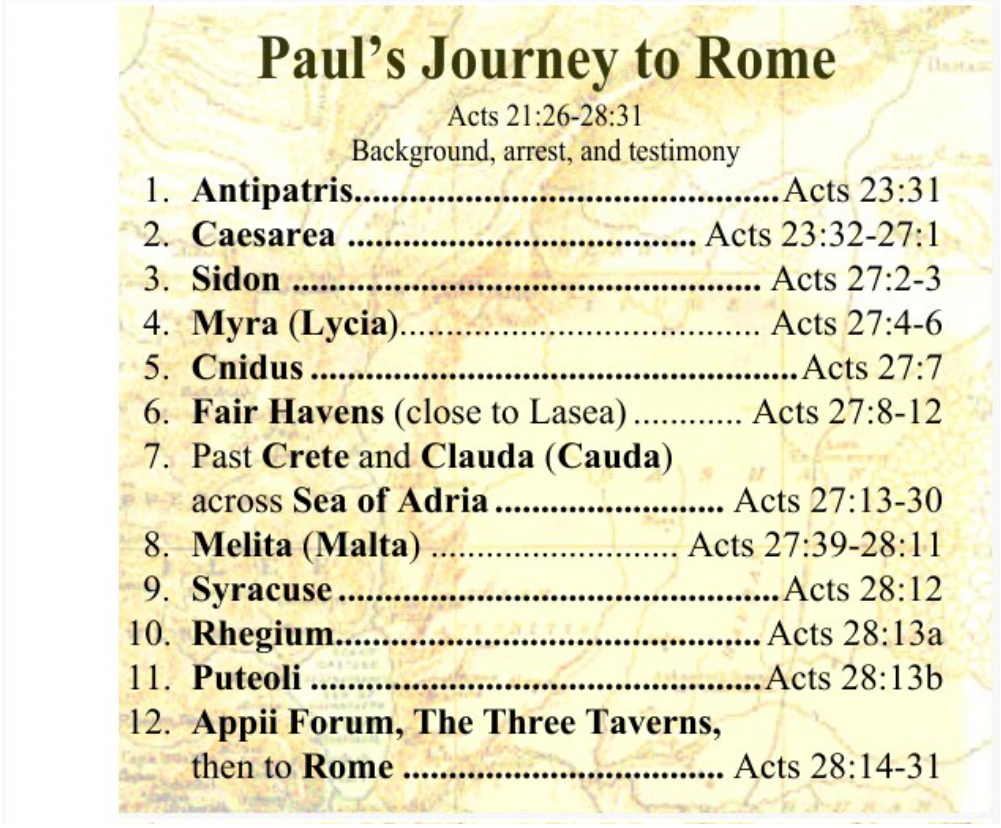
Acts 23:27 "This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman.

Acts 23:28 Desiring to know the cause why they accused him, I brought him down to their council.

Acts 23:29 I found him to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

Acts 23:30 When I was told that the Jews lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you. Farewell."

Acts 23:31 So the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris.


Paul's Journey to Rome
Acts 21:26-28:31
Background, arrest, and testimony
1. Antipatris..... Acts 23:31
2. Caesarea ..... Acts 23:32-27:1
3. Sidon ..... Acts 27:2-3
4. Myra (Lycia)..... Acts 27:4-6
5. Cnidus ..... Acts 27:7
6. Fair Havens (close to Lasea) ..... Acts 27:8-12
7. Past Crete and Clauda (Cauda)
across Sea of Adria ..... Acts 27:13-30
8. Melita (Malta) ..... Acts 27:39-28:11
9. Syracuse ..... Acts 28:12
10. Rhegium..... Acts 28:13a
11. Puteoli ..... Acts 28:13b
12. Appii Forum, The Three Taverns,
then to Rome ..... Acts 28:14-31

Acts 23:32 But on the next day they left the horsemen to go with him, and returned to the barracks.

Acts 23:33 When they came to Caesarea and delivered the letter to the governor, they also presented Paul to him.

Acts 23:34 When the governor had read it, he asked what province he was from. When he understood that he was from Cilicia, he said,

Acts 23:35 "I will hear you fully when your accusers also arrive." He commanded that he be kept in Herod's palace.

Acts 24:1 After five days, the high priest, Ananias, came down with certain elders and an orator, one Tertullus. They informed the governor against Paul.

Acts 24:2 When he was called, Tertullus began to accuse him, saying, "Seeing that by you we enjoy much peace, and that excellent measures are coming to this nation,

Acts 24:3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness.

Acts 24:4 But, that I don't delay you, I entreat you to bear with us and hear a few words.

Acts 24:5 For we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

Acts 24:6 He even tried to profane the temple, and we arrested him.We wanted to judge him according to our law,

Acts 24:7 but the commanding officer, Lysias, came by and with great violence took him out of our hands,

Acts 24:8 commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we

accuse him."

Acts 24:9 The Jews also joined in the attack, affirming that these things were so.

Acts 24:10 When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense,

Acts 24:11 seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem.

Acts 24:12 In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city.

Acts 24:13 Nor can they prove to you the things of which they now accuse me.

Acts 24:14 But this I confess to you, that after the Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets;

Acts 24:15 having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust.

Paul doesn't say that there will be a time when both the righteous and the unjust will be raised together. But he does say a resurrection of the dead , both of the just and the unjust. Unjust again is mention last as we see in other parts of the New Testament. Just is mention first. A resurrection of the just is expected and a resurrection of unjust is also expected but as we will continue to see both will not be at the same time.

We see the same in the Old Testament as we see in the New just like in the Book of Daniel we see those who go to everlasting life are the first to recieve it and those who go to shame and everlasting contempt are the last.

(Daniel 12:2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

Acts 24:16 Herein I also practice always having a conscience void of offense toward God and men.

Acts 24:17 Now after some years, I came to bring gifts for the needy to my nation, and offerings;

Acts 24:18 amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil.

Acts 24:19 They ought to have been here before you, and to make accusation, if they had anything against me.

Acts 24:20 Or else let these men themselves say what injustice they found in me when I stood before the council,

Acts 24:21 unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!'"

Acts 24:22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case."

Acts 24:23 He ordered the centurion that Paul should be kept in custody, and should have some privileges, and not to forbid any of his friends to serve him or to visit him.

Acts 24:24 But after some days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

Acts 24:25 As he reasoned about righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you."

Acts 24:26 Meanwhile, he also hoped that money would be given to him by Paul, that he might release him. Therefore also he sent for him more often, and talked with him.

Acts 24:27 But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul in bonds.

Acts 25:1 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea.

Acts 25:2 Then the high priest and the principal men of the Jews informed him against Paul, and they begged him,

Acts 25:3 asking a favor against him, that he would summon him to Jerusalem; plotting to kill him on the way.

Acts 25:4 However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly.

Acts 25:5 "Let them therefore," said he, "that are in power among you go down with me, and if there is anything wrong in the man, let them accuse him."

Acts 25:6 When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought.

Acts 25:7 When he had come, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they could not prove,

Acts 25:8 while he said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all."

Acts 25:9 But Festus, desiring to gain favor with the Jews, answered Paul and said, "Are you willing to go up to Jerusalem, and be judged by me there concerning these things?"

Acts 25:10 But Paul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no wrong to the Jews, as you also know very well.

Acts 25:11 For if I have done wrong, and have committed anything worthy of death, I don't refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

Acts 25:12 Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

Acts 25:13 Now when some days had passed, Agrippa the King and Bernice arrived at Caesarea, and greeted Festus.

Acts 25:14 As he stayed there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix;

Acts 25:15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for a sentence against him.

Acts 25:16 To whom I answered that it is not the custom of the Romans to give up any man to destruction, before the accused has met the accusers face to face, and has had opportunity to make his defense concerning the matter laid against him.

Acts 25:17 When therefore they had come together here, I didn't delay, but on the next day sat on the judgment seat, and commanded the man to be brought.

Acts 25:18 Concerning whom, when the accusers stood up, they brought no charge of such things as I supposed;

Acts 25:19 but had certain questions against him about their own religion, and about one Jesus, who was dead, whom Paul affirmed to be alive.

Acts 25:20 Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.

Acts 25:21 But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar."

Acts 25:22 Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."

Acts 25:23 So on the next day, when Agrippa and Bernice had come with great pomp, and they had entered into the place of hearing with the commanding officers and principal men of the city, at the command of Festus, Paul was brought in.

Acts 25:24 Festus said, "King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Jews petitioned me, both at Jerusalem and here, crying that he ought not to live any longer.

Acts 25:25 But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him.

Acts 25:26 Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and especially before you, King Agrippa, that, after examination, I may have something to write.

Acts 25:27 For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him."

Acts 26:1 Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand, and made his defense.

Acts 26:2 "I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Jews,

Acts 26:3 especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.

Acts 26:4 "Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem;

Acts 26:5 having known me from the 1st, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee.

Acts 26:6 Now I stand here to be judged for the hope of the promise made by God to our fathers,

Acts 26:7 which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa!

Acts 26:8 Why is it judged incredible with you, if God does raise the dead?

Acts 26:9 "I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth.

Acts 26:10 This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.

Acts 26:11 Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

Acts 26:12 "Whereupon as I traveled to Damascus with the authority and commission from the chief priests,

Acts 26:13 at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me.

Acts 26:14 When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

Acts 26:15 "I said, 'Who are you, Lord?' "He said, 'I am Jesus, whom you are persecuting.

Acts 26:16 But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness

both of the things which you have seen, and of the things which I will reveal to you;

Acts 26:17 delivering you from the people, and from the Gentiles, to whom I send you,

Acts 26:18 to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.'

Acts 26:19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Acts 26:20 but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

Acts 26:21 For this reason the Jews seized me in the temple, and tried to kill me.

Acts 26:22 Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen,

Acts 26:23 how the Christ must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles."

Acts 26:24 As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!"

Acts 26:25 But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness.

Acts 26:26 For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner.

Acts 26:27 King Agrippa, do you believe the prophets? I know that you believe."

Acts 26:28 Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?"

Acts 26:29 Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds."

Acts 26:30 The king rose up with the governor, and Bernice, and those who sat with them.

Acts 26:31 When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds."

Acts 26:32 Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

Acts 27:1 When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

Acts 27:2 Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us.

Acts 27:3 The next day, we touched at Sidon. Julius treated Paul kindly, and gave him permission to go to his friends and refresh himself.

Acts 27:4 Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary.

Acts 27:5 When we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

Acts 27:6 There the centurion found a ship of Alexandria sailing for Italy, and he put us on board.

Acts 27:7 When we had sailed slowly many days, and had come with difficulty opposite Cnidus, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone.

Acts 27:8 With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasea.

Acts 27:9 When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Paul admonished them,

Acts 27:10 and said to them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives."

Acts 27:11 But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul.

Acts 27:12 Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking northeast and southeast.

Acts 27:13 When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore.

Acts 27:14 But before long, a stormy wind beat down from shore, which is called Euroclydon. (a northeaster)

Acts 27:15 When the ship was caught, and couldn't face the wind, we gave way to it, and were driven along.

Acts 27:16 Running under the lee of a small island called Clauda, we were able, with difficulty, to secure the boat.

Acts 27:17 After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor, and so were driven along.

Acts 27:18 As we labored exceedingly with the storm, the next day they began to throw things overboard.

Acts 27:19 On the 3rd day, they threw out the ship's tackle with their own hands.

Acts 27:20 When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

Acts 27:21 When they had been long without food, Paul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete, and have gotten this injury and loss.

Acts 27:22 Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship.

Acts 27:23 For there stood by me this night an angel, belonging to the God whose I am and whom I serve,

Acts 27:24 saying, 'Don't be afraid, Paul. You must stand before Caesar. Behold, God has granted you all those who sail with you.'

Acts 27:25 Therefore, sirs, cheer up! For I believe God, that it will be just as it has been spoken to me.

Acts 27:26 But we must run aground on a certain island."

Acts 27:27 But when the 14th night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land.

Acts 27:28 They took soundings, and found 120 feet . After a little while, they took soundings again, and found 90 feet .

Literally 20 fathoms = 120 feet = 36.6 meters

Literally 15 fathoms = 90 feet = 27.4 meters

Acts 27:29 Fearing that we would run aground on rocky ground, they let go four anchors from the stern, and wished for daylight.

Acts 27:30 As the sailors were trying to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow,

Acts 27:31 Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you can't be saved."

Acts 27:32 Then the soldiers cut away the ropes of the boat, and let it fall off.

Acts 27:33 While the day was coming on, Paul begged them all to take some food, saying, "This day is the fourteenth day that you wait and continue fasting, having taken nothing.

Acts 27:34 Therefore I beg you to take some food, for this is for your safety; for not a hair will perish from any of your heads."

Acts 27:35 When he had said this, and had taken bread, he gave thanks to God in the presence of all, and he broke it, and began to eat.

Acts 27:36 Then they all cheered up, and they also took food.

Acts 27:37 In all, we were 276 souls on the ship.

Acts 27:38 When they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

Acts 27:39 When it was day, they didn't recognize the land, but they noticed a certain bay with a beach, and they decided to try to drive the ship onto it.

Acts 27:40 Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach.

Acts 27:41 But coming to a place where 2 seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves.

Acts 27:42 The soldiers' counsel was to kill the prisoners, so that none of them would swim out and escape.

Acts 27:43 But the centurion, desiring to save Paul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land;

Acts 27:44 and the rest should follow, some on planks, and some on other things from the ship. So it happened that they all escaped safely to the land.

Acts 28:1 When we had escaped, then they learned that the island was called Malta.

NU reads "we" instead of "they"

Acts 28:2 The natives showed us uncommon kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.

Acts 28:3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

Acts 28:4 When the natives saw the creature hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Justice has not allowed to live."

Acts 28:5 However he shook off the creature into the fire, and wasn't harmed.

Jesus said that those who believe will do such but there is a differance between what happen to Paul and a regular snake handler church , Paul wasn't tempting or testing God.

(Mark 16:17-18) These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover." (WEB)

(Matthew 4:7) Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'" {Deuteronomy 6:16} (WEB)

Acts 28:6 But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds, and said that he was a god.

Acts 28:7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and courteously entertained us for three days.

Acts 28:8 It happened that the father of Publius lay sick of fever and dysentery. Paul entered in to him, prayed, and laying his hands on him, healed him.

Acts 28:9 Then when this was done, the rest also who had diseases in the island came, and were cured.

Acts 28:10 They also honored us with many honors, and when we sailed, they put on board the things that we needed.

Acts 28:11 After 3 months, we set sail in a ship of Alexandria which had wintered in the island, whose sign was "The Twin

Brothers."(twin gods)

These Twin Brothers sign on the ship was Castor and Pollux, the Dioscuri, known as "sons of Zeus" in Roman terms sons of Jupiter by Leda, and patrons of sailors, They known as the constellation Gemini

Longman Dictionary of Contemporary English states {"in ancient Greek and Roman stories, two brothers who were twins (=two children born at the same time) , and who had many adventures. The group of stars known as Gemini or the Heavenly Twins is named after them."}

Random House Webster's Dictionary states {" (in Greek myth) twin sons of Leda and brothers of Helen, famous for their fraternal affection and regarded as the protectors of persons at sea; the Dioscuri."}

Of course these idols are demons

1 Corinthians 10:20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons.

Acts 28:12 Touching at Syracuse, we stayed there three days.

Acts 28:13 From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli,

Acts 28:14 where we found brothers, and were entreated to stay with them for seven days. So we came to Rome.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 28:15 From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God, and took courage.

Acts 28:16 When we entered into Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

Acts 28:17 It happened that after 3 days Paul called together those who were the leaders of the Jews. When they had come together, he said to them, "I, brothers, though I had done nothing against the people, or the customs of our fathers, still was delivered prisoner from Jerusalem into the hands of the Romans,

Acts 28:18 who, when they had examined me, desired to set me free, because there was no cause of death in me.

Acts 28:19 But when the Jews spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation.

Acts 28:20 For this cause therefore I asked to see you and to speak with you. For because of the hope of Israel I am bound with this chain."

Acts 28:21 They said to him, "We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you.

Acts 28:22 But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against."

Acts 28:23 When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about the Kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening.

Acts 28:24 Some believed the things which were spoken, and some disbelieved.

Acts 28:25-27 When they didn't agree among themselves, they departed after Paul had spoken one word, "The Holy Spirit spoke rightly through Isaiah, the prophet, to our fathers, saying, 'Go to this people, and say, in hearing, you will hear, but will in no way understand. In seeing, you will see, but will in no way perceive For this people's heart has grown callous. Their ears are dull of hearing. Their eyes they have closed. Lest they should see with their eyes, hear with their ears, understand with their heart, and would turn again, and I would heal them.' "Be it known therefore to you, that the salvation of God is sent to the nations. They will also listen."

Paul here refers to

(Isaiah 6:9-10) And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.' "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed."

Acts 28:29 When he had said these words, the Jews departed, having a great dispute among themselves.

Acts 28:30 Paul stayed 2 whole years in his own rented house, and received all who were coming to him,

Acts 28:31 preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

Author : Paul

The Muratorian Canon states about Paul's letters

{"The Epistles of Paul themselves, however, show to those, who wish to know, which [they are, from what place, and for what cause they were sent. First of all he wrote to the Corinthians, admonishing against schism ofheresy; there- upon to the Galatians [admonishing against] circumcision; to the Romans, however, [he wrote] rather lengthily pointing out with a series of Scripture quotations that Christ is their main theme also. [But] it is necessary that we have a discussion singly concerning these, since the blessed Apostle Paul himself, imitating the example of his predecessor, John, wrote to seven churches only by name [and] in this order: The first [Epistle] to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians. the sixth to the Thessalonians, and the seventh to the Romans. But, although he wrote twice to the Corinthians and to the Thessalonians, for reproof, nevertheless [it is evident that] one Church is made known to be diffused throughout the whole globe of the earth. For John also, though he wrote in the Apocalypse to seven churches, nevertheless he speaks to them all. But he [wrote] one fietter] to Philemon and one to Titus, but two to Timothy for the sake of affection and love. In honor of the General Church, however, they have been sanctified by an ordination of the ecclesiastical discipline."}

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle (ambassador, messenger, one who is sent, delegate, commissioner) , set apart for the Gospel (Good News) of God,

Romans 1:2 which he promised before through his prophets in the holy Scriptures,

Romans 1:3 concerning his Son, who was born of the seed of David according to the flesh,

Romans 1:4 who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,

Romans 1:5 through whom we received grace (unmerited favour) and apostleship, for obedience of faith among all the nations, for his name's sake;

Romans 1:6 among whom you are also called to belong to Jesus Christ;

Romans 1:7 to all who are in Rome, beloved of God, called to be saints: Grace (unmerited favour) to you and peace from God our Father and the Lord Jesus Christ.

Romans 1:8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.

Romans 1:9 For God is my witness, whom I serve in my spirit in the Gospel (Good News) of his Son, how unceasingly I make mention of you always in my prayers,

Romans 1:10 requesting, if by any means now at last I may be prospered by the will of God to come to you.

Romans 1:11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established;

Romans 1:12 that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

Romans 1:13 Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles.

Romans 1:14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.

Romans 1:15 So, as much as is in me, I am eager to preach the Gospel (Good News) to you also who are in Rome.

Romans 1:16 For I am not ashamed of the Gospel (Good News) of Christ, for it is the power of God for salvation for everyone who believes; for the Jew 1st, and also for the Greek.

Romans 1:17 For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."

Paul is refering

(Habakkuk 2:4) Behold, his soul is puffed up. It is not upright in him, but the righteous will live by his faith. (WEB)

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Romans 1:19 because that which is known of God is revealed in them, for God revealed it to them.

Romans 1:20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.

Romans 1:21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

Romans 1:22 Professing themselves to be wise, they became fools,

Romans 1:23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

Romans 1:24 Therefore God also handed them over (gave them up, deliver them, abandoned them, betray them, entrust, allowing them) in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,

Romans 1:25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Romans 1:26 For this reason, God handed them over (gave them up, deliver them, abandoned them, betray them, entrust, allowing them) to vile passions. For their women changed the natural function into that which is against nature.

Romans 1:27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.

Romans 1:28 Even as they refused to have God in their knowledge, God handed them over (gave them up, deliver them, abandoned them, betray them, entrust, allowing them) to a reprobate mind, to do those things which are not fitting;

Romans 1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers,

Romans 1:30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,

Romans 1:31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;

Romans 1:32 who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

Romans 2:1 Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.

Romans 2:2 We know that the judgment of God is according to truth against those who practice such things.

Romans 2:3 Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?

Romans 2:4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?

Romans 2:5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God;

Romans 2:6 who "will pay back to everyone according to their works:"

Paul here is refering to

(Psalms 62:12) Also to you, Lord, belongs loving kindness, for you reward every man according to his work. (WEB)

(Proverbs 24:12) If you say, "Behold, we didn't know this;" doesn't he who weighs the hearts consider it? He who keeps your soul, doesn't he know it? Shall he not render to every man according to his work? (WEB)

Romans 2:7 to those who by patience in well-doing seek for glory, honor, and incorruptibility, eternal life;

Romans 2:8 but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation,

Romans 2:9 oppression and anguish, on every soul of man who works evil, on the Jew first, and also on the Greek.

Romans 2:10 But glory, honor, and peace go to every man who works good, to the Jew first, and also to the Greek.

Romans 2:11 For there is no partiality with God.

Romans 2:12 For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law.

Romans 2:13 For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified

Romans 2:14 (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves,

Romans 2:15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)

Romans 2:16 in the day when God will judge the secrets of men, according to my Gospel (Good News) , by Jesus Christ.

Romans 2:17 Indeed you bear the name of a Jew, and rest on the law, and glory in God,

Romans 2:18 and know his will, and approve the things that are excellent, being instructed out of the law,

Romans 2:19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness,

Romans 2:20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.

Romans 2:21 You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?

Romans 2:22 You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

Romans 2:23 You who glory in the law, through your disobedience of the law do you dishonor God?

Romans 2:24 For "the name of God is blasphemed among the Gentiles because of you,"just as it is written.

Paul here refers to

(Isaiah 52:5) Now therefore, what do I here, says Yahweh, seeing that my people is taken away for nothing? those who rule over them do howl, says Yahweh, and my name continually all the day is blasphemed. (WEB)

(Ezekiel 36:20-22) When they came to the nations, where they went, they profaned my holy name; in that men said of them, These are the people of Yahweh, and are gone forth out of his land. But I had regard for my holy name, which the house of Israel had profaned among the nations, where they went. Therefore tell the house of Israel, Thus says the Lord Yahweh: I don't do this for your sake, house of Israel, but for my holy name, which you have profaned among the nations, where you went. (WEB)

Romans 2:25 For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision.

Romans 2:26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?

Romans 2:27 Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?

Romans 2:28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;

Romans 2:29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

Paul here refers to

(Deuteronomy 10:16) Circumcise therefore the foreskin of your heart, and be no more stiff-necked. (WEB)

(Deuteronomy 30:6) Yahweh your God will circumcise your heart, and the heart of your seed, to love Yahweh your God with all your heart, and with all your soul, that you may live. (WEB)

(Jeremiah 4:4) Circumcise yourselves to Yahweh, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings. (WEB)

Romans 3:1 Then what advantage does the Jew have? Or what is the profit of circumcision?

Romans 3:2 Much in every way! Because first of all, they were entrusted with the oracles of God.

Romans 3:3 For what if some were without faith? Will their lack of faith nullify the faithfulness of God?

Romans 3:4 May it never be! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, and might prevail when you come into judgment."

Paul here refers to

(Psalms 51:4) Against you, and you only, have I sinned, and done that which is evil in your sight; that you may be proved right when you speak, and justified when you judge. (WEB)

Romans 3:5 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.

Romans 3:6 May it never be! For then how will God judge the world?

Romans 3:7 For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?

Romans 3:8 Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.

Romans 3:9 What then? Are we better than they? No, in no way. For we previously charged both Jews and Greeks, that they are all under sin.

Romans 3:10-18 As it is written, "There is no one righteous; no, not one. There is no one who understands. There is no one who seeks after God. They have all turned aside. They have together become unprofitable. There is no one who does good, no, not, so much as one." "Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;" "Whose mouth is full of cursing and bitterness." "Their feet are swift to shed blood. Destruction and misery are in their ways. The way of peace, they haven't known." "There is no fear of God before their eyes."

Paul here qoutes from the Septuagint (Greek version of the Old Testament written around 250 BC

Psalms 14:3 They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

Romans 3:19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.

Romans 3:20 Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.

Romans 3:21 But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;

Romans 3:22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,

Romans 3:23 for all have sinned, and fall short of the glory of God;

Romans 3:24 being justified freely by his grace through the redemption that is in Christ Jesus;

Romans 3:25 whom God set forth to be a mercy seat (an atoning sacrifice , a propitiation) through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance;

Romans 3:26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

Romans 3:27 Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith.

Romans 3:28 We maintain therefore that a man is justified by faith apart from the works of the law.

Romans 3:29 Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,

Romans 3:30 since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith.

Romans 3:31 Do we then nullify the law through faith? May it never be! No, we establish the law.

Romans 4:1 What then will we say that Abraham, our forefather, has found according to the flesh?

Romans 4:2 For if Abraham was justified by works, he has something to boast about, but not toward God.

Romans 4:3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

Paul here refers to

(Genesis 15:6) He believed in Yahweh; and he reckoned it to him for righteousness. (WEB)

Romans 4:4 Now to him who works, the reward is not counted as grace, but as debt.

Romans 4:5 But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.

Romans 4:6-8 Even as David also pronounces blessing on the man to whom God counts righteousness apart from works, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man whom the Lord will by no means charge with sin."

Paul here refers to

(Psalms 32:1-2) <<By David. A contemplative psalm.>> Blessed is he whose disobedience is forgiven, whose sin is covered. Blessed is the man to whom Yahweh doesn't impute iniquity, in whose spirit there is no deceit. (WEB)

The Word Impute means acording to Collins Cobuild English Dictionary {"If you impute something such as blame or a crime to someone, you say that they are responsible for it or are the cause of it."} And we are told that those in Christ God will not impute iniquity. He will not say we are responsible for the sins done in the flesh.

In the Greek Version of the Old Testament which is qouted by Paul named the Septuagint this passage reads {"[LXXE] Psalms 32:1 On understanding. By David.

Happy they whose iniquities are forgiven, and whose sins are covered. 2 Happy the man, to whose account the Lord will not charge sin, and in whose mouth there is no guile."}

Romans 4:9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

Romans 4:10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Romans 4:11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them.

Romans 4:12 The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

Romans 4:13 For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith.

Romans 4:14 For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.

Romans 4:15 For the law works wrath, for where there is no law, neither is there disobedience.

Romans 4:16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the

seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

Romans 4:17 As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

Paul here refers to

(Genesis 17:5) Neither will your name any more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. (WEB)

Romans 4:18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."

Paul here refers to

(Genesis 15:5) Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be." (WEB)

Romans 4:19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.

Paul here refering to

(Genesis 17:17) Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" (WEB)

(Genesis 18:12) Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my lord being old also?" (WEB)

Romans 4:20 Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God,

grew strong through faith..... His faith grew , not that it was strong from the begining since it is very clear it wasn't.

(Genesis 17:17-19) Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" Abraham said to God, "Oh that Ishmael might live before you!" God said, "No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his seed after him. (WEB)

Romans 4:21 and being fully assured that what he had promised, he was able also to perform.

Romans 4:22 Therefore it also was "reckoned to him for righteousness."

Paul here refers to

(Genesis 15:6) He believed in Yahweh; and he reckoned it to him for righteousness. (WEB)

Romans 4:23 Now it was not written that it was accounted to him for his sake alone,

Romans 4:24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,

Romans 4:25 who was delivered up for our sins (trespasses, our missing the mark of holiness) , and was raised for our justification (right standing with God) .

Romans 5:1 Being therefore justified by faith (trust) , we have peace with God through our Lord Jesus Christ;

Romans 5:2 through whom we also have our access by faith (trust) into this grace in which we stand. We rejoice in hope of the glory of God.

Romans 5:3-5 Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; and perseverance, proven character; and proven character, hope (expectation) : and hope (expectation) doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

Romans 5:6 For while we were yet weak, at the right time Christ died for the ungodly.

Romans 5:7 For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die.

Romans 5:8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

Romans 5:9 Much more then, being now justified by his blood, we will be saved from God's wrath through him.

Romans 5:10 For if, while we were enemies, we were reconciled (made friends) to God through the death of his Son, much more, being reconciled (made friends) , we will be saved (rescued, delivered) by his life.

Romans 5:11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (our change from enemies to friends with God) .

Romans 5:12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.

Romans 5:13 For until the law, sin was in the world; but sin is not charged when there is no law.

Romans 5:14 Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.

Romans 5:15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

Romans 5:16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.

Romans 5:17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

Romans 5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

Romans 5:19 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

Romans 5:20 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;

Romans 5:21 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:2 May it never be! We who died to sin, how could we live in it any longer?

Romans 6:3 Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?

Romans 6:4 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

Romans 6:5 For if we have become united with him in the likeness of his death, we will also be part of his resurrection;

Romans 6:6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.

Romans 6:7 For he who has died has been freed from sin.

Romans 6:8 But if we died with Christ, we believe that we will also live with him;

Romans 6:9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!

Romans 6:10 For the death that he died, he died to sin one time; but the life that he lives, he lives to God.

Romans 6:11 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

Romans 6:12 Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.

Romans 6:13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.

Romans 6:14 For sin will not have dominion over you. For you are not under law, but under grace.

Romans 6:15 What then? Shall we sin, because we are not under law, but under grace? May it never be!

Romans 6:16 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

Romans 6:17 But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered.

Romans 6:18 Being made free from sin, you became bondservants of righteousness.

Romans 6:19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.

Romans 6:20 For when you were servants of sin, you were free in regard to righteousness.

Romans 6:21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.

Romans 6:22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.

Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 7:1 Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Romans 7:2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.

Romans 7:3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

Romans 7:4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.

Romans 7:5 For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death.

Romans 7:6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

Romans 7:7 What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."

Paul here refers to

(Exodus 20:17) "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." (WEB)

(Deuteronomy 5:21) "Neither shall you covet your neighbor's wife; neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's." (WEB)

Romans 7:8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.

Romans 7:9 I was alive apart from the law once, but when the commandment came, sin revived, and I died.

Romans 7:10 The commandment, which was for life, this I found to be for death;

Romans 7:11 for sin, finding occasion through the commandment, deceived me, and through it killed me.

Romans 7:12 Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

Romans 7:13 Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful.

Romans 7:14 For we know that the law is spiritual, but I am fleshly, sold under sin.

Romans 7:15 For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.

Romans 7:16 But if what I don't desire, that I do, I consent to the law that it is good.

Romans 7:17 So now it is no more I that do it, but sin which dwells in me.

Romans 7:18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.

Romans 7:19 For the good which I desire, I don't do; but the evil which I don't desire, that I practice.

Romans 7:20 But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.

According to Romans 7 and 1 John 3 our inner man or the New Man in Christ Jesus is not responsible for the sins which the flesh has done . For this inner man does not sin. He is sinless.

(1 John 3:9) Whoever is born of God doesn't commit sin, because his seed remains in him; and he can't sin, because he is born of God. (WEB)

CHARLES H.SPURGEON (1834-1892) Famous Baptist Preacher in his EXPOSITIONS on PSALM 51. AND ROMANS 7:7-25 states {"Now then it is no more I that do it, The real “I,” the true “I,” the new-born “ego.” Thank God for that—to have a will to do good, to have a strong, passionate desire to be holy. “To will is present with me.”"}

In a Collection of writtings written around the second century named The Shepherd which was thought to be written by a Roman Christian to whom Paul sends greetings in Romans 16: 14 and was very close of being part of our New Testament because it was

read in many of the churches states

The Shepherd Hermas 2nd Book Commandments , Commandment 6 chapter 2 {"{".... There are two angels with a man one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I do not know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity"}

Imagen for a other minute the following Scene :

A House Where a New baby (the seed , the New Man in Christ) was just born into . (This house is Your body) This house has a Person who already was occupying it. He was ruling its members and he won't let go his position with out a Fight . He is called the Old Man , Old Nature , Sinful nature . He runs the House without rules , without order, He dirties the place . Though the Baby is not strong enough to put him out . But He has strength to ruin many of his plans .In matter of fact he is even stronger than the one who is in the world because The Holy Spirit dwells in this lad . When this baby prays , Fast, sing hymes, breaks night, fellowship, reads the word .Things begin to happen. Those of the House listen except for the Old Man who many times resists or steps out for a smoke. But when this Old Man Tells dirty jokes , smokes, drink beer , lust and kills, those who are in the House listen except for the baby who tries with all his strength to resist him.One day the baby grows up just a little and defeats this old man and this old man seems to have died . This is the day by day battles which we seem to be victorious over sin, when a christian overcome a temptation for a day or a time. But this old devilish man can't die till the day when the house which belongs to the New Man in Christ is rebuild . Which the Brother (Jesus) of the New Man promise it will . So the Old Man recieves strength again . And take his rulership again. And at times binds the baby with chains of steal. So he can't move but begins to cry out as the sins are comited in his house. This we could say when after a long time of victory over sin we fall into the old habits of sin again. And as we do them we are very grieve in heart . So on and on the battle continues for rulership . The Flesh against the Spirit . And the Spirit against the Flesh . So those of the house does what they do not want to .One wants holiness .The other sin. When one make progress in holiness , the relapse comes again. The House even begins to cry out who will deliver me from this body of death . When the house is dirty it is not the Baby , the seed, the New Man. It is the Old Man who is our Old Nature. And when the house is clean ,it is not Old Man , the Sinful Nature, it is the baby . This is the Christian's daily life. Two are born into this house and the older will serve the younger. And that is what the older does not want. He wants to remain king of the house but his time will come to a end and we can joyfully say at the Christian's future judgement all this will take place. Even if the house is destroyed it will rise again . This old man is like a cancer who has life as long as the person is alive but once the person dies this old man dies with it just like a cancer who does this aswell. But this house will rise again when the older brother of the New Man comes to rebuild houses and restore the baby to his own house . The old man will die for good and loose his power forever over the house and the Baby will be King over his own house . Where only Holiness will be the rule of the House.

Romans 7:21 I find then the law, that, to me, while I desire to do good, evil is present.

Romans 7:22 For I delight in God's law after the inward man,

Romans 7:23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

Romans 7:24 What a wretched man I am! Who will deliver me out of the body of this death?

H.A. Ironside states {"Almost convinced that the struggle must go on during the entire course of his earthly existence he cried in anguish, "O wretched man that I am! who shall deliver me from the body of this death?" (24) He is like a living man chained to a polluted, corrupt, corpse, and unable to snap the chains. He cannot make the corpse clean and subject, no matter how he tries. It is the cry of hopelessness so far as self-effort is concerned. He is brought to the end of human resources. In a moment he gets a vision by faith of the risen Christ. He alone is the deliverer from sin's power, as well as the Savior from the penalty of guilt. "I thank God," he cries, "through Jesus Christ our Lord"! He has found the way out. Not the law but Christ in glory is the rule of life for the Christian."}

Adam Clarke states {"Verse 24. O wretched man that I am, &c.] This affecting account is finished more impressively by the groans of the wounded captive. Having long maintained a useless conflict against innumerable hosts and irresistible might, he is at last wounded and taken prisoner; and to render his state more miserable, is not only encompassed by the slaughtered, but chained to a dead body; for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life! Virgil paints this in all its horrors, in the account he gives of the tyrant Mezentius. AEneid, lib. viii. ver. 485. "}

Romans 7:25 I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

Romans 8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.

NU omits "who don't walk according to the flesh, but according to the Spirit" due to the fact that it is repeated in verse 4 so they see it as being added by a scribe

Romans 8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

Romans 8:3 For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh;

Romans 8:4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

Romans 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace;

Romans 8:7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.

Romans 8:8 Those who are in the flesh can't please God.

Romans 8:9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.

Romans 8:10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.

Romans 8:11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Romans 8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh.

Romans 8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.

Romans 8:14 For as many as are led by the Spirit of God, these are children of God.

Romans 8:15 For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba ! Father!"

Abba is a Chaldee word for father or daddy, often used affectionately and respectfully in prayer to our Father in heaven.

Romans 8:16 The Spirit himself testifies with our spirit that we are children of God;

Romans 8:17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.

Romans 8:19 For the creation waits with eager expectation for the children of God to be revealed.

Romans 8:20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope (expectation)

Romans 8:21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.

Romans 8:22 For we know that the whole creation groans and travails in pain together until now.

Romans 8:23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.

Romans 8:24 For we were saved in hope (expectation) , but hope (expectation) that is seen is not hope (expectation) . For who hopes (has expectation) for that which he sees?

King James Version, Montgomery's New Testament, The Bible In Basic English translates it "by hope" instead of "in hope"

Romans 8:25 But if we hope (have expectation) for that which we don't see, we wait for it with patience.

Romans 8:26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.

Romans 8:27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

Romans 8:28 We know that all things work together for good for those who love God, to those who are called according to his purpose.

Romans 8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Romans 8:30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

Romans 8:31 What then shall we say about these things? If God is for us, who can be against us?

Romans 8:32 He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?

Romans 8:33 Who could bring a charge against God's chosen ones? It is God who justifies.

Romans 8:34 Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand

of God, who also makes intercession for us.

Romans 8:35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:36 Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."

Paul here refers to

(Psalms 44:22) Yes, for your sake we are killed all day long. We are regarded as sheep for the slaughter. (WEB)

Romans 8:37 No, in all these things, we are more than conquerors through him who loved us.

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

Romans 8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9:1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,

Romans 9:2 that I have great sorrow and unceasing pain in my heart.

Romans 9:3 For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh,

Romans 9:4 who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;

Romans 9:5 Of whom are the fathers, and from whom is Christ as concerning the flesh, who is *the* blessed God over all forever. Amen.

Romans 9:6 But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.

Romans 9:7 Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called."

Paul refers to

(Genesis 21:12) God said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your handmaid. In all that Sarah says to you, listen to her voice. For from Isaac will your seed be called. (WEB)

Romans 9:8 That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed.

Romans 9:9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."

Paul here refers to

(Genesis 18:10-14) He said, "I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son." Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, well advanced in age. It had ceased to be with Sarah after the manner of women. Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my lord being old also?" Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Will I really bear a child, yet I am old?' Is anything too hard for Yahweh? At the set time I will return to you, when the season comes round, and Sarah will have a son." (WEB)

Romans 9:10-12 Not only so, but Rebecca also conceived by one, by our father Isaac. For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls, it was said to her, "The elder will serve the younger."

Paul here refers to

(Genesis 25:22-23) The children struggled together within her. She said, "If it be so, why do I live?" She went to inquire of Yahweh. Yahweh said to her, Two nations are in your womb. Two peoples will be separated from your body. The one people will be stronger than the other people. The elder will serve the younger. (WEB)

Romans 9:13 Even as it is written, "Jacob I loved, but Esau I hated."

Paul here refers to

(Malachi 1:2-3) "I have loved you," says Yahweh. Yet you say, "How have you loved us?" "Wasn't Esau Jacob's brother?" says Yahweh, "Yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." (WEB)

Romans 9:14 What shall we say then? Is there unrighteousness with God? May it never be!

Romans 9:15 For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

Paul here refers to

(Exodus 33:19) Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

Romans 9:16 So then it is not of him who wills, nor of him who runs, but of God who has mercy.

Romans 9:17 For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."

Paul here refers to

(Exodus 9:16) "But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.

Romans 9:18 So then, he has mercy on whom he desires, and he hardens whom he desires.

Romans 9:19 You will say then to me, "Why does he still find fault? For who withstands his will?"

Romans 9:20 But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?"

Paul here refers to

(Isaiah 29:16) Surely you have things turned around! Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, "He did not make me"? Or shall the thing formed say of him who formed it, "He has no understanding"?

(Isaiah 45:9) "Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay say to him who forms it, 'What are you making?' Or shall your handiwork say, 'He has no hands'?

Romans 9:21 Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?

Romans 9:22 What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction,

Romans 9:23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,

Romans 9:24 us, whom he also called, not from the Jews only, but also from the Gentiles?

Romans 9:25 As he says also in Hosea, "I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved."

Paul is refering to

(Hosea 2:23) I will sow her to me in the earth; and I will have mercy on her who had not obtained mercy; and I will tell those who were not my people, 'You are my people;' and they will say, 'My God!'" (WEB)

Romans 9:26 "It will be that in the place where it was said to them, 'You are not my people,' There they will be called 'children of the living God.'"

Paul is refering to

(Hosea 1:10) Yet the number of the children of Israel will be as the sand of the sea, which can't be measured nor numbered; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.' (WEB)

Romans 9:27 Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, it is the remnant who will be saved;

Romans 9:28 for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth."

Paul is refering to

(Isaiah 10:22-23) For though your people, Israel, are like the sand of the sea, only a remnant of them will return. A destruction is determined, overflowing with righteousness. For the Lord, Yahweh of Armies, will make a full end, and that determined, in the midst of all the earth. (WEB)

Romans 9:29 As Isaiah has said before, "Unless the Lord of Armies had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."

Armies or host in Greek: Sabaoth

Paul is refering to

(Isaiah 1:9) Unless Yahweh of Armies had left to us a very small remnant, we would have been as Sodom; we would have been like Gomorrah. (WEB)

Romans 9:30 What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;

Romans 9:31 but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.

Romans 9:32 Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;

Romans 9:33 even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."

Paul here refers to

(Isaiah 8:14) He will be a sanctuary, but for both houses of Israel, he will be a trap and a snare for the inhabitants of Jerusalem. (WEB)

(Isaiah 28:16) Therefore thus says the Lord Yahweh, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation. He who believes shall not act hastily. (WEB)

Romans 10:1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.

Romans 10:2 For I testify about them that they have a zeal for God, but not according to knowledge.

Romans 10:3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God.

Romans 10:4 For Christ is the fulfillment (goal , completion, end) of the law for righteousness to everyone who believes.

Romans 10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them."

Paul here refers to

(Leviticus 18:5) You shall therefore keep my statutes and my ordinances; which if a man does, he shall live in them: I am Yahweh. (WEB)

Romans 10:6-8 But the righteousness which is of faith says this, "Don't say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); or, 'Who will descend into the abyss (the deep , the underworld, the abode of the dead) ?' (that is, to bring Christ up from the dead.)" But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach:

Paul here refers to

(Deuteronomy 30:12-14) It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, and make us to hear it, that we may do it? Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, and make us to hear it, that we may do it? But the word is very near to you, in your mouth, and in your heart, that you may do it. (WEB)

Romans 10:9 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.

Romans 10:10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:11 For the Scripture says, "Whoever believes in him will not be disappointed."

Paul here refers to

(Isaiah 28:16) Therefore thus says the Lord Yahweh, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation. He who believes shall not act hastily. (WEB)

Romans 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.

Romans 10:13 For, "Whoever will call on the name of the Lord will be saved."

Paul here refers to

(Joel 2:32) It will happen that whoever will call on the name of Yahweh shall be saved; for in Mount Zion and in Jerusalem there will be those who escape, as Yahweh has said, and among the remnant, those whom Yahweh calls. (WEB)

Romans 10:14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?

Romans 10:15 And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach

the Gospel (Good News) of peace, who bring glad tidings of good things!"

Paul here refers to

(Isaiah 52:7) How beautiful on the mountains are the feet of him who brings good news, who publishes peace, who brings good news of good, who publishes salvation, who says to Zion, Your God reigns! (WEB)

Romans 10:16 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"

Paul here refers to

(Isaiah 53:1) Who has believed our message? and to whom has the arm of Yahweh been revealed? (WEB)

Romans 10:17 So faith (trust) comes by hearing, and hearing by the word of God.

Romans 10:18 But I say, didn't they hear? Yes, most certainly, "Their sound went out into all the earth, their words to the ends of the world."

Paul here refers to

(Psalms 19:4) Their voice has gone out through all the earth, their words to the end of the world. In them he has set a tent for the sun, (WEB)

Romans 10:19 But I ask, didn't Israel know? 1st Moses says, "I will provoke you to jealousy with that which is no nation, with a nation void of understanding I will make you angry."

Paul here refers to

(Deuteronomy 32:21) They have moved me to jealousy with that which is not God. They have provoked me to anger with their vanities. I will move them to jealousy with those who are not a people. I will provoke them to anger with a foolish nation. (WEB)

(Hosea 2:23) I will sow her to me in the earth; and I will have mercy on her who had not obtained mercy; and I will tell those who were not my people, 'You are my people;' and they will say, 'My God!'" (WEB)

Romans 10:20-21 Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me." But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."

Paul refers to

(Isaiah 65:1-2) I am inquired of by those who didn't ask; I am found by those who didn't seek me: I said, See me, see me, to a nation that was not called by my name. I have spread out my hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts; (WEB)

Romans 11:1 I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

Paul makes referance also that he is from the tribe of Benjamin also in

(Philippians 3:5) circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; (WEB)

Romans 11:2-4 God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life." But how does God answer him? "I have reserved for myself 7,000 persons , who have not bowed the knee to Baal."

Paul refers to

(1 Kings 19:10-18) So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?" And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria. "Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place. "It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. "Yet I have reserved 7,000 in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Romans 11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

Romans 11:7 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened.

Romans 11:8 According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."

Paul here refers to

(Deuteronomy 29:4) but Yahweh has not given you a heart to know, and eyes to see, and ears to hear, to this day. (WEB)

(Isaiah 29:10) For Yahweh has poured out on you a spirit of deep sleep, and has closed your eyes, the prophets; and he has covered your heads, the seers. (WEB)

Romans 11:9 David says, "Let their table be made a snare, and a trap, a stumbling block, and a retribution to them.

Romans 11:10 Let their eyes be darkened, that they may not see. Bow down their back always."

Paul here refers to

(Psalms 69:22-23) Let their table before them become a snare. May it become a retribution and a trap. Let their eyes be darkened, so that they can't see. Let their backs be continually bent. (WEB)

Romans 11:11 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.

Romans 11:12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

Romans 11:13 For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;

Romans 11:14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them.

Romans 11:15 For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?

Romans 11:16 If the first fruit is holy, so is the lump. If the root is holy, so are the branches.

Romans 11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree;

Romans 11:18 don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you.

Romans 11:19 You will say then, "Branches were broken off, that I might be grafted in."

Romans 11:20 True; by their unbelief (distrust, feelings of doubt) they were broken off, and you stand by your faith. Don't be conceited, but fear;

Romans 11:21 for if God didn't spare the natural branches, neither will he spare you.

Romans 11:22 See then the goodness and sharpness in punishment (severity, strictness) of God. Toward those who fell, sharpness in punishment (severity, strictness) ; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.

Romans 11:23 Moreover , if they don't continue in their unbelief (distrust, feelings of doubt) , will be grafted in, for God is able to graft them in again.

Romans 11:24 For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

Romans 11:25-27 For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles (nations) has come in, and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob. This is my covenant to them, when I will take away their sins."

Paul here refers to

(Isaiah 59:20-21) "The Redeemer will come to Zion, And to those who turn from transgression in Jacob," Says the LORD. "As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

(Isaiah 27:9) Therefore by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand.

(Jeremiah 31:33-34) "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

Romans 11:28 Concerning the Gospel (Good News) , they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake.

Romans 11:29 For the gifts and the calling of God are enduring (irrevocable, not to be repented of, without regret) .

Romans 11:30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,

Romans 11:31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.

Romans 11:32 For God has shut up all to disobedience, that he might have mercy on all.

Romans 11:33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

Romans 11:34 "For who has known the mind of the Lord? Or who has been his counselor?"

Paul here refers to

(Isaiah 40:13) Who has directed the Spirit of Yahweh, or has taught him as his counselor? (WEB)

Romans 11:35 "Or who has first given to him, and it will be repaid to him again?"

Paul here refers to

(Job 41:11) Who has first given to me, that I should repay him? Everything under the heavens is mine. (WEB)

Romans 11:36 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

Romans 12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

Romans 12:2 Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

Romans 12:3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

Romans 12:4 For even as we have many members in one body, and all the members don't have the same function,

Romans 12:5 so we, who are many, are one body in Christ, and individually members one of another.

Romans 12:6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;

Romans 12:7 or service, let us give ourselves to service; or he who teaches, to his teaching;

Romans 12:8 or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

Romans 12:9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

Romans 12:10 In love of the brothers be tenderly affectionate one to another; in honor preferring one another;

Romans 12:11 not lagging in diligence; fervent in spirit; serving the Lord;

Romans 12:12 rejoicing in hope; enduring in troubles; continuing steadfastly in prayer;

Romans 12:13 contributing to the needs of the saints; given to hospitality.

Romans 12:14 Bless those who persecute you; bless, and don't curse.

Romans 12:15 Rejoice with those who rejoice. Weep with those who weep.

Romans 12:16 Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.

Romans 12:17 Repay no one evil for evil. Respect what is honorable in the sight of all men.

Romans 12:18 If it is possible, as much as it is up to you, be at peace with all men.

Romans 12:19 Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."

Paul here is reffering to

(Deuteronomy 32:35) Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.' (NKJV)

Romans 12:20 Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head."

Paul here is reffering to

(Proverbs 25:21-22) If your enemy is hungry, give him bread to eat; And if he is thirsty, give him water to drink; For so you will heap coals of fire on his head, And the LORD will reward you. (NKJV)

Romans 12:21 Don't be overcome by evil, but overcome evil with good.

Romans 13:1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.

Romans 13:2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

Romans 13:3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,

Romans 13:4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil.

Romans 13:5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.

Romans 13:6 For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing.

Romans 13:7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.

Romans 13:8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

Romans 13:9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," You shall not give false testimony," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

Paul here refers to

(Exodus 20:13-17) "You shall not murder. "You shall not commit adultery. "You shall not steal. "You shall not give false testimony against your neighbor. "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." (WEB)

(Deuteronomy 5:17-21) "You shall not murder. "Neither shall you commit adultery. "Neither shall you steal. "Neither shall you give false testimony against your neighbor. "Neither shall you covet your neighbor's wife; neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's." (WEB)

(Leviticus 19:18) "'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh. (WEB)

Romans 13:10 Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.

Romans 13:11 Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed.

Romans 13:12 The night is far gone, and the day is near. Let's therefore throw off the works of darkness, and let's put on the armor of light.

Romans 13:13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.

Romans 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

Romans 14:1 Now accept one who is weak in faith, but not for disputes over opinions.

Romans 14:2 One man has faith to eat all things, but he who is weak eats only vegetables.

Romans 14:3 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him.

Romans 14:4 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

Romans 14:5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind.

Romans 14:6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.

Romans 14:7 For none of us lives to himself, and none dies to himself.

Romans 14:8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.

Romans 14:9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

Romans 14:10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.

Romans 14:11 For it is written, "'As I live,' says the Lord, 'to me every knee will bow. Every tongue will confess to God.'"

Paul here refers to

(Isaiah 45:23) By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear. (WEB)

Romans 14:12 So then each one of us will give account of himself to God.

Romans 14:13 Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.

Romans 14:14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.

Romans 14:15 Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.

Romans 14:16 Then don't let your good be slandered,

Romans 14:17 for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.

Romans 14:18 For he who serves Christ in these things is acceptable to God and approved by men.

Romans 14:19 So then, let us follow after things which make for peace, and things by which we may build one another up.

Romans 14:20 Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

Romans 14:21 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

Romans 14:22 Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.

Romans 14:23-26 But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin. Now to him who is able to establish you according to my Gospel (Good News) and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

TR places verses 24-26 after Romans 16:24 as verses 25-27.

Romans 15:1 Now we who are strong should (ought) to bear the weaknesses of the weak, and not to please ourselves.

Romans 15:2 Let each one of us please his neighbor for that which is good, to be building him up.

Romans 15:3 For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."

Paul refers to

(Psalms 69:9) Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

Romans 15:4 For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope.

Romans 15:5 Now the God of patience and of encouragement grant you to be of the same mind one with another according to Christ Jesus,

Romans 15:6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Romans 15:7 Therefore accept one another, even as Christ also accepted you, to the glory of God.

TR reads "us" instead of "you"

Romans 15:8 Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers,

Romans 15:9 and that the Gentiles (Nations , non Jews) might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles (Nations , non Jews) , and sing to your name."

Paul here refers to

(2 Samuel 22:50) Therefore I will give thanks to you, Yahweh, among the nations. Will sing praises to your name. (WEB)

(Psalms 18:49) Therefore I will give thanks to you, Yahweh, among the nations, and will sing praises to your name. (WEB)

Romans 15:10 Again he says, "Rejoice, you Gentiles, with his people."

Paul here refers to

(Deuteronomy 32:43) Rejoice, you nations, with his people, for he will avenge the blood of his servants. He will render vengeance to his adversaries, And will make expiation for his land, for his people. (WEB)

Romans 15:11 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."

Paul here refers to

(Psalms 117:1) Praise Yahweh, all you nations! Extol him, all you peoples! (WEB)

Romans 15:12 Again, Isaiah says, "There will be the root of Jesse, he who arises to rule over the Gentiles; in him the Gentiles will hope."

Paul here refers to

(Isaiah 11:10) It will happen in that day that the nations will seek the root of Jesse, who stands as a banner of the peoples; and his resting place will be glorious. (WEB)

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

Romans 15:14 I myself am also persuaded about you, my brothers , that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Romans 15:15 But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God,

Romans 15:16 that I should be a slave (servant) of Christ Jesus to the Gentiles, serving as a priest the Gospel (Good News) of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit.

Romans 15:17 I have therefore my boasting in Christ Jesus in things pertaining to God.

Romans 15:18 For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,

Romans 15:19 in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Gospel (Good News) of Christ;

Romans 15:20 yes, making it my aim to preach the Gospel (Good News) , not where Christ was already named, that I might not build on another's foundation.

Romans 15:21 But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand."

Paul here refers to Septuagint version of the Old Testament

Isaiah 52:15 so many nations will express admiration at him; and kings will shut their mouths, because they, to whom no publication was made concerning him, shall see; and they, who had not heard, will understand.

Romans 15:22 Therefore also I was hindered these many times from coming to you,

Romans 15:23 but now, no longer having any place in these regions, and having these many years a longing to come to you,

Romans 15:24 whenever I journey to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

Romans 15:25 But now, I say, I am going to Jerusalem, serving the saints.

Romans 15:26 For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.

Romans 15:27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.

For if the Gentiles have been made partakers of their spiritual things....

1) The Scriptures ... Almost all the writers of the Bible were Jews

2) The Messiah ... Jesus came from the Jews

(Romans 9:1-5) I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

3) Our Salvation... Salvation of the Gentiles came as a result of the Jewish rejection

(John 4:22) "You worship what you do not know; we know what we worship, for salvation is of the Jews.

(Romans 11:25-27) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins."

Romans 15:28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain.

Romans 15:29 I know that, when I come to you, I will come in the fullness of the blessing of the Gospel (Good News) of Christ.

Romans 15:30 Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,

Romans 15:31 that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;

Romans 15:32 that I may come to you in joy through the will of God, and together with you, find rest.

Romans 15:33 Now the God of peace be with you all. Amen.

Romans 16:1 I commend to you Phoebe, our sister, who is a deacon (servant) of the assembly that is at Cenchreae,

Deacon athough the word could mean servant, Women deacons did exist in the 1st & 2nd century of Christianity a example of this could be seen in the following:

The letter of Piny the Younger to the Emperor Trajan in 106 AD

(" Even this practice, however, they had abandoned after the publication of my edict, by which, according to your orders, I had forbidden political associations. I therefore judged it so much more the necessary to extract the real truth, with the assistance of torture, from two female slaves, who were styled deaconesses: but I could discover nothing more than depraved and excessive superstition. ")

Romans 16:2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

Romans 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

Romans 16:4 who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.

Romans 16:5 Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia to Christ.

Romans 16:6 Greet Mary, who labored much for us.

Romans 16:7 Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also were in Christ before me.

Romans 16:8 Greet Amplias, my beloved in the Lord.

Romans 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

Romans 16:10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

Romans 16:11 Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.

Romans 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.

Romans 16:13 Greet Rufus, the chosen in the Lord, and his mother and mine.

Rufus was the son of Simon who carried the cross for Christ who after that event converted

(Mark 15:21) They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross. (WEB)

Romans 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

{The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."}

Romans 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Romans 16:16 Greet one another with a holy kiss. The churches (assemblies) of Christ greet you.

holy kiss... 4 times this phrase is used in the New Testament

(Romans 16:16) Greet one another with a holy kiss. The churches of Christ greet you.

(1 Corinthians 16:20) All the brothers greet you. Greet one another with a holy kiss. (WEB)

(2 Corinthians 13:12) Greet one another with a holy kiss. (WEB)

(1 Thessalonians 5:26) Greet all the brothers with a holy kiss. (WEB)

And it was done by the early church but did have it's stop

John Chrysostom in his 32 Homliy on Romans states {""“Salute one another with an holy kiss.” To cast out of them, by this salutation, all arguing that confused them, and all grounds for little pride; that neither the great might despise the little, nor the little grudge at the greater, but that haughtiness and envy might be more driven away, when this kiss soothed down and leveled every one. And therefore he not only bids them salute in this way, but sends in like manner to them the greeting from the Churches. For “there salute you,” he says, not this or that person individually, but all of you in common,"}

Justin the Martyr in his 1st Apology chapter 65 states this was done after prayer in service {"Having ended the prayers, we salute one another with a kiss."}

Early Church Father Ignatius also used this kind of greeting to the church at Tarsus in Tarsians chapter 10 he states {""“Salute ye one another with a holy kiss.” I salute you all, both male and female, who are in Christ. Fare ye well in body, and soul, and in one

Spirit; and do not ye forget me. The Lord be with you!"}

Cyprian ON THE LAPSED states {"We look with glad countenances upon confessors illustrious with the heraldry of a good name, and glorious with the praises of virtue and of faith; clinging to them with holy kisses, we embrace them long desired with insatiable eagerness. "}

Also known as the kiss of Peace

Tertullian On Prayer chapter 18{"OF THE KISS OF PEACE

Another custom has now become prevalent. Such as are fasting withhold the kiss of peace, which is the seal of prayer, after prayer made with brethren. But when is peace more to be concluded with brethren than when, at the time of some religious observance, our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching their own peace? What prayer is complete if divorced from the “holy kiss?” Whom does peace impede when rendering service to his Lord? What kind of sacrifice is that from which men depart without peace? Whatever our prayer be, it will not be better than the observance of the precept by which we are bidden to conceal our fasts; for now, by abstinence from the kiss, we are known to be fasting. But even if there be some reason for this practice, still, lest you offend against this precept, you may perhaps defer your “peace” at home, where it is not possible for your fast to be entirely kept secret. But wherever else you can conceal your observance, you ought to remember the precept: thus you may satisfy the requirements of Discipline abroad and of custom at home. So, too, on the day of the passover, when the religious observance of a fast is general, and as it were public, we justly forego the kiss, caring nothing to conceal anything which we do in common with all."}

There where those who ruin this tradition for the rest of Christian church

Clement of Alexandria in The Instructor Book 3 chapter 11 stated {"And if we are called to the kingdom of God, let us walk worthy of the kingdom, loving God and our neighbor. But love is not proved by a kiss, but by kindly feeling. But there are those, that do nothing but make the churches resound with a kiss, not having love itself within. For this very thing, the shameless use of a kiss, which ought to be mystic, occasions foul suspicions and evil reports. The apostle calls the kiss holy.

When the kingdom is worthily tested, we dispense the affection of the soul by a chaste and closed mouth, by which chiefly gentle manners are expressed.

But there is another unholy kiss, full of poison, counterfeiting sanctity. Do you not know that spiders, merely by touching the mouth, afflict men with pain? And often kisses inject the poison of licentiousness. It is then very manifest to us, that a kiss is not love. For the love meant is the love of God. “And this is the love of God,” says John, “that we keep His commandments;” not that we stroke each other on the mouth. “And His commandments are not grievous.” But salutations of beloved ones in the ways, full as they are of foolish boldness, are characteristic of those who wish to be conspicuous to those without, and have not the least particle of grace. For if it is proper mystically “in the closet” to pray to God, it will follow that we are also to greet mystically our neighbor, whom we are commanded to love second similarly to God, within doors, “redeeming the time.” “For we are the salt of the earth.” “Whosoever shall bless his friend early in the, morning with a loud voice, shall be regarded not to differ from cursing.”"}

Romans 16:17 Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.

Romans 16:18 For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.

Romans 16:19 For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil.

Romans 16:20 And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Paul here refers to

(Genesis 3:15) I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel." (WEB)

Romans 16:21 Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.

Romans 16:22 I, Tertius, who write the letter, greet you in the Lord.

Scholars would at times write for the Apostles a other example of this could be found in 1 Peter

1 Peter 5:12 By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

Romans 16:23 Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

Romans 16:24 The grace of our Lord Jesus Christ be with you all! Amen.

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Romans 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

1611 KJV note Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

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1 Corinthians 1:1 Paul, called to be an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Jesus Christ through the will of God, and our brother Sosthenes,

Sosthenes this man was once a enemy of Paul and the gospel but ended up converted

(Acts 18:11-17) He lived there a year and six months, teaching the word of God among them. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, saying, "This man persuades men to worship God contrary to the law." But when Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you; but if they are questions about words and names and your own law, look to it yourselves. For I don't want to be a judge of these matters." He drove them from the judgment seat. Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio didn't care about any of these things. (WEB)

1 Corinthians 1:2 to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:

1 Corinthians 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Corinthians 1:4 I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;

1 Corinthians 1:5 that in everything you were enriched in him, in all speech and all knowledge;

1 Corinthians 1:6 even as the testimony of Christ was confirmed in you:

1 Corinthians 1:7 so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;

1 Corinthians 1:8 who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.

1 Corinthians 1:9 God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

1 Corinthians 1:10 Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

1 Corinthians 1:11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.

1 Corinthians 1:12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."

1 Corinthians 1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

1 Corinthians 1:14 I thank God that I baptized none of you, except Crispus and Gaius,

1 Corinthians 1:15 so that no one should say that I had baptized you into my own name.

1 Corinthians 1:16 (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)

1 Corinthians 1:17 For Christ sent me not to baptize, but to preach the Good News--not in wisdom of words, so that the cross of Christ wouldn't be made void.

1 Corinthians 1:18 For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.

1 Corinthians 1:19 For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."

Paul here refers to

(Isaiah 29:14) Therefore, behold, I will again do a marvelous work Among this people, A marvelous work and a wonder; For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hidden."

1 Corinthians 1:20 Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?

1 Corinthians 1:21 For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the what is being preached (message preached) to save those who believe.

1 Corinthians 1:22 For Jews ask for signs, Greeks seek after wisdom,

For Jews ask for signs.... Examples of this one can see in the following verses

(Matthew 12:38) Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you." (WEB)

(Matthew 16:1) The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. (WEB)

(Luke 11:16) Others, testing him, sought from him a sign from heaven. (WEB)

(John 2:18) The Jews therefore answered him, "What sign do you show us, seeing that you do these things?" (WEB)

1 Corinthians 1:23 but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,

1 Corinthians 1:24 but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

1 Corinthians 1:25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Corinthians 1:26 For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;

1 Corinthians 1:27 but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;

1 Corinthians 1:28 and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:

1 Corinthians 1:29 that no flesh should boast before God.

1 Corinthians 1:30 But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:

1 Corinthians 1:31 that, according as it is written, "He who boasts, let him boast in the Lord." {Jeremiah 9:24}

Paul here refers to

(Jeremiah 9:24) But let him who glories glory in this, That he understands and knows Me, That I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD.

1 Corinthians 2:1 When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.

1 Corinthians 2:2 For I determined not to know anything *in referance to preaching and teaching I did* among you, except Jesus Christ, and him crucified.

1 Corinthians 2:3 I was with you in weakness, in fear, and in much trembling.

1 Corinthians 2:4 My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,

1 Corinthians 2:5 that your faith wouldn't stand in the wisdom of men, but in the power of God.

1 Corinthians 2:6 We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.

1 Corinthians 2:7 But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory,

1 Corinthians 2:8 which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.

1 Corinthians 2:9 But as it is written, "Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."

Paul refers to

(Isaiah 64:4) For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.

1 Corinthians 2:10 But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.

1 Corinthians 2:11 For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit.

1 Corinthians 2:12 But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.

1 Corinthians 2:13 Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.

1 Corinthians 2:14 Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.

1 Corinthians 2:15 But he who is spiritual discerns all things, and he himself is judged by no one.

1 Corinthians 2:16 "For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.

Paul refers to

(Isaiah 40:13) Who has directed the Spirit of the LORD, Or as His counselor has taught Him?

1 Corinthians 3:1 Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ.

1 Corinthians 3:2 I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready,

1 Corinthians 3:3 for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?

1 Corinthians 3:4 For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?

1 Corinthians 3:5 Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?

1 Corinthians 3:6 I planted. Apollos watered. But God gave the increase.

1 Corinthians 3:7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

1 Corinthians 3:8 Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.

1 Corinthians 3:9 For we are God's fellow workers. You are God's farming, God's building.

1 Corinthians 3:10 According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.

1 Corinthians 3:11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ.

1 Corinthians 3:12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;

1 Corinthians 3:13 each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is.

1 Corinthians 3:14 If any man's work remains which he built on it, he will receive a reward.

1 Corinthians 3:15 If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

1 Corinthians 3:16 Don't you know that you are a temple of God, and that God's Spirit lives in you?

1 Corinthians 3:17 If anyone destroys the temple of God, God will destroy him; for God's temple is holy, which you are.

1 Corinthians 3:18 Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.

1 Corinthians 3:19 For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."

Paul here refers to

(Job 5:13) He takes the wise in their own craftiness; the counsel of the cunning is carried headlong. (WEB)

(Isaiah 44:25) who frustrates the signs of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish; (WEB)

1 Corinthians 3:20 And again, "The Lord knows the reasoning of the wise, that it is worthless."

Paul here refers to

(Psalms 94:11) Yahweh knows the thoughts of man, that they are futile. (WEB)

1 Corinthians 3:21 Therefore let no one boast in men. For all things are yours,

1 Corinthians 3:22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,

1 Corinthians 3:23 and you are Christ's, and Christ is God's.

1 Corinthians 4:1 So let a man think of us as Christ's ministers (servants) , and stewards (managers, trustees, administrators) of God's mysteries (secrets) .

ὑπηρέτης (hupēretēs) also means servants, attendants, helpers, ministers, officers

1 Corinthians 4:2 Here, moreover, it is required of stewards (managers, trustees, administrators) , that they be found faithful (trustworthy, reliable, believing) .

1 Corinthians 4:3 But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self.

1 Corinthians 4:4 For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.

1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

1 Corinthians 4:6 Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.

1 Corinthians 4:7 For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

1 Corinthians 4:8 You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.

1 Corinthians 4:9 For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.

1 Corinthians 4:10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.

1 Corinthians 4:11 Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.

1 Corinthians 4:12 We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure.

1 Corinthians 4:13 Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

1 Corinthians 4:14 I don't write these things to shame you, but to admonish you as my beloved children.

1 Corinthians 4:15 For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the Gospel (Good News) .

1 Corinthians 4:16 I beg you therefore, be imitators (followers) of me.

1 Corinthians 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.

1 Corinthians 4:18 Now some are puffed up, as though I were not coming to you.

1 Corinthians 4:19 But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.

1 Corinthians 4:20 For the Kingdom of God is not in word, but in power.

1 Corinthians 4:21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

1 Corinthians 5:1 It is actually reported that there is fornication (sexual immorality) among you, and such sexual immorality as is not even named among the Gentiles (nations) , that one has his father's wife.

πορνεία (porneia) means sexual immorality, fornication, marital unfaithfulness, prostitution, adultery, a generic term for sexual sin of any kind

1 Corinthians 5:2 You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.

1 Corinthians 5:3 For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.

1 Corinthians 5:4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,

1 Corinthians 5:5 are to deliver (give up) such a person (one) to Satan (the devil) for the destruction of the flesh, that the soul (spirit) may be saved in the day of the Lord Jesus.

Athough the word spirit is used in the greek which is the word pneuma the soul is refered in the passage, at times soul and spirit are used interchangably even athough there is a diferance between them.

(Hebrews 4:12) For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

The Spirit is the breathe of life and returns to God after one is dead

(Genesis 2:7) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath (Spirit) of life; and man became a living being.

(Ecclesiastes 12:7) Then the dust will return to the earth as it was, And the spirit will return to God who gave it.

The Soul is your person who goes to Heaven or Hell after one is dead and is united to the body at the reurrection

(Matthew 10:28) Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna. (WEB)

(Mark 8:36) For what does it profit a man, to gain the whole world, and forfeit his life? (WEB)

See Note in 1 Timothy 1:20 for information on Giving someone up to Satan

1 Corinthians 5:6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump?

1 Corinthians 5:7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.

1 Corinthians 5:8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Corinthians 5:9 I wrote to you in my letter to have no company with sexual sinners;

1 Corinthians 5:10 yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world.

1 Corinthians 5:11 But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person.

1 Corinthians 5:12 For what have I to do with also judging those who are outside? Don't you judge those who are within?

1 Corinthians 5:13 But those who are outside, God judges. "Put away the wicked man from among yourselves."

Paul here refers to

(Deuteronomy 17:7) The hand of the witnesses shall be first on him to put him to death, and afterward the hand of all the people. So you shall put away the evil from the midst of you. (WEB)

(Deuteronomy 19:19) then shall you do to him, as he had thought to do to his brother: so shall you put away the evil from the midst of you. (WEB)

(Deuteronomy 21:21) All the men of his city shall stone him to death with stones: so shall you put away the evil from the midst of you; and all Israel shall hear, and fear. (WEB)

(Deuteronomy 22:21) then they shall bring out the young lady to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done folly in Israel, to play the prostitute in her father's house: so shall you put away the evil from the midst of you. (WEB)

(Deuteronomy 24:7) If a man be found stealing any of his brothers of the children of Israel, and he deal with him as a slave, or sell him; then that thief shall die: so shall you put away the evil from the midst of you. (WEB)

1 Corinthians 6:1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?

1 Corinthians 6:2 Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?

1 Corinthians 6:3 Don't you know that we will judge angels? How much more, things that pertain to this life?

1 Corinthians 6:4 If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?

1 Corinthians 6:5 I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers?

1 Corinthians 6:6 But brother goes to law with brother, and that before unbelievers!

1 Corinthians 6:7 Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be

wronged? Why not rather be defrauded?

1 Corinthians 6:8 No, but you yourselves do wrong, and defraud, and that against your brothers.

1 Corinthians 6:9 Or don't you know that the unrighteous will not inherit the Kingdom of God? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,

1 Corinthians 6:10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the Kingdom of God.

1 Corinthians 6:11 Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.

1 Corinthians 6:12 "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.

1 Corinthians 6:13 "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.

1 Corinthians 6:14 Now God raised up the Lord, and will also raise us up by his power.

1 Corinthians 6:15 Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be!

1 Corinthians 6:16 Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."

Paul here refers to

(Genesis 2:24) Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

1 Corinthians 6:17 But he who is joined to the Lord is one spirit.

1 Corinthians 6:18 Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.

1 Corinthians 6:19 Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,

1 Corinthians 6:20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

1 Corinthians 7:1 Now concerning the things about which you wrote to me: it is good for a man not to touch a woman.

1 Corinthians 7:2 But, because of forincation (sexual immoralities, whoredom , harlotry, porn, idolatry, incest) *all ready being active among you* , let each man have his own wife, and let each woman have her own husband.

1 Corinthians 7:3 Let the husband render to his wife the affection owed her, and likewise also the wife to her husband.

1 Corinthians 7:4 The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife.

1 Corinthians 7:5 Don't deprive one another, unless it is by consent for a time (season) , that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.

1 Corinthians 7:6 But this I say *on giving my* opinion *on the matter* (concession, allowance, forbearance, fellow knowledge, permission) , not as *giving you a* commandment.

1 Corinthians 7:7 Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

Jesus said not all men has that gift or ablity to remain single

(Matthew 19:12) For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it." (WEB)

1 Corinthians 7:8 But I say to the unmarried and to widows, it is good for them if they remain even as I am.

At that time Paul was single or a widower but later on he did get married

1 Corinthians 7:9 But if they don't have self-restraint (self-control , chastity, temperance) , let them marry. For it's better to marry than to burn with passion.

1 Corinthians 7:10 But to the married I command--not I, but the Lord--that the wife not leave her husband

1 Corinthians 7:11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

1 Corinthians 7:12 But to the rest I--not the Lord--say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.

1 Corinthians 7:13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.

1 Corinthians 7:14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy.

1 Corinthians 7:15 Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.

1 Corinthians 7:16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

1 Corinthians 7:17 Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.

1 Corinthians 7:18 Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised.

1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

1 Corinthians 7:20 Let each man stay in that calling in which he was called.

1 Corinthians 7:21 Were you called being a slave (bondservant) ? Don't let that bother you, but if you get an opportunity to become free, use it.

1 Corinthians 7:22 For he who was called in the Lord being a slave (bondservant) is the Lord's free man. Likewise he who was called being free is Christ's bondservant.

1 Corinthians 7:23 You were bought with a price. Don't become bondservants of men.

1 Corinthians 7:24 Brothers, let each man, in whatever condition he was called, stay in that condition with God.

1 Corinthians 7:25 Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.

1 Corinthians 7:26 I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is.

1 Corinthians 7:27 Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.

1 Corinthians 7:28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.

1 Corinthians 7:29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none;

1 Corinthians 7:30 and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;

1 Corinthians 7:31 and those who use the world, as not using it to the fullest. For the mode of this world passes away.

1 Corinthians 7:32 But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;

1 Corinthians 7:33 but he who is married is concerned about the things of the world, how he may please his wife.

1 Corinthians 7:34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world--how she may please her husband.

1 Corinthians 7:35 This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction.

1 Corinthians 7:36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.

1 Corinthians 7:37 But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, does well.

1 Corinthians 7:38 So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.

1 Corinthians 7:39 A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord.

1 Corinthians 7:40 But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

1 Corinthians 8:1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

1 Corinthians 8:2 But if anyone thinks that he knows anything, he doesn't yet know as he ought to know.

1 Corinthians 8:3 But if anyone loves God, the same is known by him.

1 Corinthians 8:4 Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.

1 Corinthians 8:5 For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;"

1 Corinthians 8:6 Yet to us there is *but* one God, who is the Father, all things are through him ,and we are *existing* in him; and one Lord, Jesus Christ, all things are through him , and we live through him.

Paul is here saying the Lord God in Deuteromony 6:4 is Jesus and the Father which would of course also incude the Holy Spirit since he is the Spirit of the Father and the Son.

(Deuteronomy 6:4) "Hear, O Israel: The LORD our God, the LORD is one!

(Matthew 10:20) "for it is not you who speak, but the Spirit of your Father who speaks in you.

(Galatians 4:6) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

1 Corinthians 8:7 However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.

1 Corinthians 8:8 But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.

1 Corinthians 8:9 But be careful that by no means does this liberty of yours become a stumbling block to the weak.

1 Corinthians 8:10 For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

1 Corinthians 8:11 And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.

1 Corinthians 8:12 Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.

1 Corinthians 8:13 Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.

1 Corinthians 9:1 Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?

1 Corinthians 9:2 If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.

1 Corinthians 9:3 My defense to those who examine me is this.

1 Corinthians 9:4 Have we no right to eat and to drink?

1 Corinthians 9:5 Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?

The Apostles had Wives and later on Paul had a wife.

Church History of Eusebius Book 3 chapter 30 {"CLEMENT, indeed, whose words we have just quoted, after the above-mentioned facts gives a statement, on account of those who rejected marriage, of the apostles that had wives. “Or will they,” says he, “reject even the apostles? For Peter and Philip begat children; and Philip also gave his daughters in marriage. And Paul does not hesitate, in one of his epistles, to greet his wife, whom he did not take about with him, that he might not be inconvenienced in his ministry.” And since we have mentioned this subject it is not improper to subjoin another account which is given by the same author and which is worth reading. In the seventh book of his Stromata he writes as follows: “They say, accordingly, that when the blessed Peter saw his own wife led out to die, he rejoiced because of her summons and her return home, and called to her very encouragingly and comfortingly, addressing her by name, and saying, ‘Oh thou, remember the Lord.’ Such was the marriage of the blessed, and their perfect disposition toward those dearest to them.” This account being in keeping with the subject in hand, I have related here in its proper place."}

1 Corinthians 9:6 Or have only Barnabas and I no right to not work?

1 Corinthians 9:7 What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?

1 Corinthians 9:8 Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?

1 Corinthians 9:9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God cares,

Paul here refers to

(Deuteronomy 25:4) You shall not muzzle the ox when he treads out the grain. (WEB)

1 Corinthians 9:10 or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope (expectation) , and he who threshes in hope should partake of his hope.

1 Corinthians 9:11 If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?

1 Corinthians 9:12 If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Gospel (Good News) of Christ.

1 Corinthians 9:13 Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?

1 Corinthians 9:14 Even so the Lord ordained that those who proclaim the Gospel (Good News) should live from the Gospel (Good News) .

1 Corinthians 9:15 But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.

1 Corinthians 9:16 For if I preach the Gospel (Good News) , I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Gospel (Good News) .

1 Corinthians 9:17 For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.

1 Corinthians 9:18 What then is my reward? That, when I preach the Gospel (Good News) , I may present the Good News of Christ without charge, so as not to abuse my authority in the Gospel (Good News) .

1 Corinthians 9:19 For though I was free from all, I brought myself under bondage to all, that I might gain the more.

1 Corinthians 9:20 To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;

1 Corinthians 9:21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.

1 Corinthians 9:22 To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.

1 Corinthians 9:23 Now I do this for the sake of the Gospel (Good News) , that I may be a joint partaker of it.

1 Corinthians 9:24 Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.

1 Corinthians 9:25 Every man who strives in the games exercises temperance (self-control) in all things. Now they do it to receive a corruptible crown (wreath, victory garland) , but we an incorruptible.

1 Corinthians 9:26 I therefore run like that, as not uncertainly. I fight like that, as not beating the air,

1 Corinthians 9:27 but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.

1 Corinthians 10:1 Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;

1 Corinthians 10:2 and were all baptized into Moses in the cloud and in the sea;

1 Corinthians 10:3 and all ate the same spiritual food;

1 Corinthians 10:4 and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.

1 Corinthians 10:5 However with most of them, God was not well pleased, for they were overthrown in the wilderness.

1 Corinthians 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1 Corinthians 10:7 Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."

Paul here refers to

(Exodus 32:6) They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (WEB)

1 Corinthians 10:8 Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.

Paul here refers to

(Numbers 25:1-9) Israel abode in Shittim; and the people began to play the prostitute with the daughters of Moab: for they called the people to the sacrifices of their gods; and the people ate, and bowed down to their gods. Israel joined himself to Baal Peor: and the anger of Yahweh was kindled against Israel. Yahweh said to Moses, Take all the chiefs of the people, and hang them up to Yahweh before the sun, that the fierce anger of Yahweh may turn away from Israel. Moses said to the judges of Israel, Kill you everyone his men who have joined themselves to Baal Peor. Behold, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting. When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stayed from the children of Israel. Those who died by the plague were twenty-four thousand. (WEB)

It was **23,000** or 24,000 often times the writers of the event of the Bible rounds off the number to the nearest thousand or hundred as we see in the following :

Take for example the number of years Israel was in Egypt was it 400 or 430 years? The answer is 430 years but at times the author just gives us a round number of 400 years .

(Genesis 15:13) He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. (WEB)

(Exodus 12:40-41) Now the time that the children of Israel lived in Egypt was four hundred thirty years. It happened at the end of four hundred thirty years, even the same day it happened, that all the armies of Yahweh went out from the land of Egypt. (WEB)

(Acts 7:6) God spoke in this way: that his seed would live as aliens in a strange land, and that they would be enslaved and mistreated for four hundred years. (WEB)

Other example are as follows : How many baths could the sea a large Basin in Solomon Temple could hold was it 2,000 or 3,000

(1 Kings 7:26) It was a handbreadth thick: and the brim of it was worked like the brim of a cup, like the flower of a lily: it held two thousand baths. (WEB)

(2 Chronicles 4:5) It was a handbreadth thick; and the brim of it was worked like the brim of a cup, like the flower of a lily: it

received and held three thousand baths. (WEB)

It is important when reading this understand that this is a scribal practice of rounding off the number and not a contradiction helps us deal with the passage .

1 Corinthians 10:9 Neither let us test the Lord, as some of them tested, and perished by the serpents.

1 Corinthians 10:10 Neither grumble, as some of them also grumbled, and perished by the destroyer.

1 Corinthians 10:11 Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

1 Corinthians 10:12 Therefore let him who thinks he stands be careful that he doesn't fall.

1 Corinthians 10:13 No temptation (trial, test) has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.

1 Corinthians 10:14 Therefore, my beloved, flee from idolatry.

1 Corinthians 10:15 I speak as to wise men. Judge what I say.

1 Corinthians 10:16 The cup of blessing which we bless, isn't it a communion of the blood of Christ? The bread which we break, isn't it a communion of the body of Christ?

1 Corinthians 10:17 Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread.

1 Corinthians 10:18 Consider Israel according to the flesh. Don't those who eat the sacrifices have communion with the altar?

1 Corinthians 10:19 What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?

1 Corinthians 10:20 But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have communion with demons.

Example of this could be seen in the following verses from the Old Testament Which clearly calls idols demons

(Psalms 106:37-38) Yes, they sacrificed their sons and their daughters to demons. They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan. The land was polluted with blood. (WEB)

(Deuteronomy 32:17) They sacrificed to demons, which were no God, to gods that they didn't know, to new gods that came up of late, which your fathers didn't dread. (WEB)

1 Corinthians 10:21 You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.

1 Corinthians 10:22 Or do we provoke the Lord to jealousy? Are we stronger than he?

1 Corinthians 10:23 "All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up.

1 Corinthians 10:24 Let no one seek his own, but each one his neighbor's good.

1 Corinthians 10:25 Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,

1 Corinthians 10:26 for "the earth is the Lord's, and its fullness."

Paul here refers to

(Psalms 24:1) <<A Psalm by David.>> The earth is Yahweh's, with its fullness; the world, and those who dwell therein. (WEB)

1 Corinthians 10:27 But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.

1 Corinthians 10:28 But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."

1 Corinthians 10:29 Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience?

1 Corinthians 10:30 If I partake with thankfulness, why am I denounced for that for which I give thanks?

1 Corinthians 10:31 Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.

1 Corinthians 10:32 Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;

1 Corinthians 10:33 even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

1 Corinthians 11:1 Be imitators of me, even as I also am of Christ.

1 Corinthians 11:2 Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.

1 Corinthians 11:3 But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.

1 Corinthians 11:4 Every man praying or prophesying, having his head covered, dishonors his head.

1 Corinthians 11:5 But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved.

Women are allow to prophesy in church it is clear from this verse, Philip the evangelist had four daughther who did just that.

(Acts 21:8-9) On the next day, we, who were Paul's companions, departed, and came to Caesarea. We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. (WEB)

1 Corinthians 11:6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

1 Corinthians 11:7 For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

1 Corinthians 11:8 For man is not from woman, but woman from man;

1 Corinthians 11:9 for neither was man created for the woman, but woman for the man.

1 Corinthians 11:10 For this cause the woman ought to have authority on her head, because of the angels.

1 Corinthians 11:11 Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.

1 Corinthians 11:12 For as woman came from man, so a man also comes through a woman; but all things are from God.

1 Corinthians 11:13 Judge for yourselves. Is it appropriate that a woman pray to God unveiled?

1 Corinthians 11:14 Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?

1 Corinthians 11:15 But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.

1 Corinthians 11:16 But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

1 Corinthians 11:17 But in giving you this command, I don't praise you, that you come together not for the better but for the worse.

1 Corinthians 11:18 For 1st of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.

1 Corinthians 11:19 For there also must be factions among you, that those who are approved may be revealed among you.

1 Corinthians 11:20 When therefore you assemble yourselves together, it is not the Lord's supper that you eat.

1 Corinthians 11:21 For in your eating each one takes his own supper first. One is hungry, and another is drunken.

1 Corinthians 11:22 What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What shall I tell you? Shall I praise you? In this I don't praise you.

1 Corinthians 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.

1 Corinthians 11:24 When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."

1 Corinthians 11:25 In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."

1 Corinthians 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

1 Corinthians 11:27 Therefore whoever eats this bread or drinks the Lord's cup in a manner unworthy of the Lord will be guilty of the body and the blood of the Lord.

1 Corinthians 11:28 But let a man examine himself, and so let him eat of the bread, and drink of the cup.

1 Corinthians 11:29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body.

1 Corinthians 11:30 For this cause many among you are weak and sickly, and not a few sleep.

1 Corinthians 11:31 For if we discerned ourselves, we wouldn't be judged.

1 Corinthians 11:32 But when we are judged, we are punished by the Lord, that we may not be condemned with the world.

1 Corinthians 11:33 Therefore, my brothers, when you come together to eat, wait one for another.

1 Corinthians 11:34 But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

1 Corinthians 12:1 Now concerning spiritual things, brothers, I don't want you to be ignorant.

1 Corinthians 12:2 You know that when you were heathen (Gentiles, of the nations) , you were led away to those mute idols, however you might be led.

1 Corinthians 12:3 Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.

1 Corinthians 12:4 Now there are various kinds of gifts, but the same Spirit.

1 Corinthians 12:5 There are various kinds of service, and the same Lord.

1 Corinthians 12:6 There are various kinds of workings, but the same God, who works all things in all.

1 Corinthians 12:7 But to each one is given the manifestation of the Spirit for the profit of all.

1 Corinthians 12:8 For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;

1 Corinthians 12:9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;

1 Corinthians 12:10 and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of tongues (languages) ; and to another the interpretation of tongues (languages) .

1 Corinthians 12:11 But the one and the same Spirit works all of these, distributing to each one separately as he desires.

1 Corinthians 12:12 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.

1 Corinthians 12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit.

1 Corinthians 12:14 For the body is not one member, but many.

1 Corinthians 12:15 If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.

1 Corinthians 12:16 If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.

1 Corinthians 12:17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?

1 Corinthians 12:18 But now God has set the members, each one of them, in the body, just as he desired.

1 Corinthians 12:19 If they were all one member, where would the body be?

1 Corinthians 12:20 But now they are many members, but one body.

1 Corinthians 12:21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."

1 Corinthians 12:22 No, much rather, those members of the body which seem to be weaker are necessary.

1 Corinthians 12:23 Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety;

1 Corinthians 12:24 whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,

1 Corinthians 12:25 that there should be no division in the body, but that the members should have the same care for one another.

1 Corinthians 12:26 When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

1 Corinthians 12:27 Now you are the body of Christ, and members individually.

1 Corinthians 12:28 God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of tongues (languages) .

1 Corinthians 12:29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?

1 Corinthians 12:30 Do all have gifts of healings? Do all speak with various tongues (languages) ? Do all interpret?

1 Corinthians 12:31 But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

1 Corinthians 13:1 If I speak with the tongues (languages) of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal.

The Bible speaks of two different kinds of tongues one of men and the other one of angels. The one of angels is in reference to a prayer tongue this gift of tongues is the most seen in our time. This gift is rarely seen in our time. Which revival of the gifts of tongues started in the 1830's and in 1906 Azusa St revival which was led by William Joseph Seymour which in many respects bought a bigger publication of the gift of tongues in our times. Even though there where a few cases before that the gift of tongues where heard. Many took those gifts of tongues to see if it would work in other nations so the Gospel could be preached and was greatly disappointed.

S. C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India expecting to preach to the natives in those countries in their own tongue and found that by their own admission no single instance have [they] been able to do so. As these and other missionaries returned in disappointment and failure, Pentecostals were compelled to rethink their original view of speaking in tongues. (Robert M. Anderson, Vision of the Disinherited, 90-91)

So the gift of tongues that is used now is more of a prayer language than other nations native language. It was needed back to start the foundation of the church but it is not needed in our time that is why the Lord has not permitted to be in our time .

1 Corinthians 13:2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing.

1 Corinthians 13:3 If I give out of all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.

1 Corinthians 13:4 Love is patient (suffers long, long-suffering, able to withstand for a long time) and is kind; love doesn't envy. Love doesn't brag, is not proud,

1 Corinthians 13:5 doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;

1 Corinthians 13:6 doesn't rejoice in unrighteousness, but rejoices with the truth;

1 Corinthians 13:7 bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:8 Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.

1 Corinthians 13:9 For we know in part, and we prophesy in part;

1 Corinthians 13:10 but when the perfect (that which is complete, that which is perfect , when perfection has come ,) has come, then that which is in part will be done away with.

the perfect has come..... a referance to Christ Jesus 2nd coming . which means when he returns the spiritaul gifts would not be needed or in use

1 Corinthians 13:11 When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.

1 Corinthians 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully,

even as I was also fully known.

1 Corinthians 13:13 But now faith, hope, and love remain--these 3. The greatest of these is love.

1 Corinthians 14:1 Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.

1 Corinthians 14:2 For he who speaks in another tongue (language) speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries.

1 Corinthians 14:3 But he who prophesies speaks to men for their edification, exhortation, and consolation.

1 Corinthians 14:4 He who speaks in another tongues (languages) edifies himself, but he who prophesies edifies the assembly.

1 Corinthians 14:5 Now I desire to have you all speak with other tongues (languages) , but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

Notice Paul acknowledges those who prophesize in comparison to those who speaks in tongues. Not everyone who prophesies speaks in tongues and not everyone who speaks in tongues prophecies. But there are some who does both.

1 Corinthians 14:6 But now, brothers, if I come to you speaking with other tongues (languages) , what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

1 Corinthians 14:7 Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?

1 Corinthians 14:8 For if the trumpet gave an uncertain sound, who would prepare himself for war?

1 Corinthians 14:9 So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.

1 Corinthians 14:10 There are, it may be, so many kinds of sounds in the world, and none of them is without meaning.

1 Corinthians 14:11 If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me.

1 Corinthians 14:12 So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.

1 Corinthians 14:13 Therefore let him who speaks in another language pray that he may interpret.

1 Corinthians 14:14 For if I pray in another language, my spirit prays, but my understanding is unfruitful.

1 Corinthians 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.

1 Corinthians 14:16 Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?

1 Corinthians 14:17 For you most certainly give thanks well, but the other person is not built up.

1 Corinthians 14:18 I thank my God, I speak with in tongues (other languages) more than you all.

1 Corinthians 14:19 However in the assembly I would rather speak 5 words with my understanding, that I might instruct others also, than mulitude of words without number in a another tongue (language).

Mulitude of without number in the greek is μύριοι (murioi) myriad which means a uncountable number

1 Corinthians 14:20 Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature.

1 Corinthians 14:21 In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."

Paul here refers to

(Isaiah 28:11-12) But he will speak to this nation with stammering lips and in another language; to whom he said, "This is the resting place. Give rest to weary;" and "This is the refreshing;" yet they would not hear. (WEB)

1 Corinthians 14:22 Therefore other tongues (languages) are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.

1 Corinthians 14:23 If therefore the whole church (assembly) is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?

1 Corinthians 14:24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all.

1 Corinthians 14:25 And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

1 Corinthians 14:26 What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.

1 Corinthians 14:27 If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.

1 Corinthians 14:28 But if there is no interpreter, *they should* keep silent in the church (assembly) , and *if they* speak , *it should be* to themselves, and to God.

Should be translated litterally himself since it is singlur but I translated it themselves since it could include male or female

Women are allowed to prophesy

(1 Corinthians 11:5) But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved. (WEB)

(Acts 21:8-9) On the next day, we, who were Paul's companions, departed, and came to Caesarea. We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. (WEB)

1 Corinthians 14:29 Let the prophets speak, 2 or 3, and let the others discern.

1 Corinthians 14:30 But if a revelation is made to another sitting by, let the first keep silent.

1 Corinthians 14:31 For you all can prophesy one by one, that all may learn, and all may be exhorted.

1 Corinthians 14:32 The spirits of the prophets are subject to the prophets.

1 Corinthians 14:33-38 For God is not a God of confusion, but of peace. As in all the assemblies of the saints, let your wives keep silent in the assemblies, for it has not been permitted for them to speak; but let them be in subjection, as the law also says. If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly. What? Was it from you that the word of God went out? Or did it come to you alone? If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord. But if anyone wants to be ignorant *on this matter* , he will be disregarded (not recognized) .

Paul reasons in 1 Corinthians why a woman should not teach men or have authority over men in the church

• 1) God is not the author of confusions.

• 2) Law says it, It is a commandment of the Lord

• 3) The one who does not recognizes this commandment is not recognize by God.

Lets look at the first reason confusion , It brings confusion in the church .

Lets look at the meaning of the word confusion .

Collins Cobuild English Dictionary states {"1. If there is confusion about something, it is not clear what the true situation is, especially because people believe different things. There's still confusion about the number of casualties...Omissions in my recent article must have caused confusion. 2. Confusion is a situation in which everything is in disorder, especially because there are lots of things happening at the same time."}

Looking at the meaning of confusion makes us understand what God is not. So a women should not sheperd a man or be a teacher to a man in the church because it goes against the character of God. God's character is not confusion. We don't have a God who changes his mind, which states one thing at a time and then changes his mind to the next.

James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

1Samuel 15:29 "Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."

Numbers 23:19 "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and

will He not do it? Or has He spoken, and will He not make it good?

Mal 3:6 "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed.

Or a God with a plan B, C, D. If the man doesn't take the calling then he calls women to do the job. With God there is always a plan A. Which leads us to the second reason Law says it, It is a commandment of the Lord . You might ask when was this commandment first establish and the answer is found in Genesis 3:16.

Genesis 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

Yet your desire will be for your husband, And he will rule over you."

The word disire is also found in the next chapter as to give us more understanding to the passage which we are looking at .

Genesis 4:6-7 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

It means desire as in a sense of trying to master. The woman would desire to master her husband but God gave her the command that he will master her. This statement means not just in the church but in the home the man is the head of the house. He is the one to have the final say. Now lets look at the third reason in this chapter the one who does not acknowgle this commandment is not acknowlge by God himslelf. Could this be in term of salvation or in term of a shepherd . But what ever this may mean it is serious for we all disire to be acknowlge by the Lord . The worst thing which could ever happen to us is to hear the words I never knew you.

Mt 7:21-23 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' "And then I will declare to them, 'I never knew you; DEPART

FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

Jesus said

John 15:14 "You are My friends if you do what I command you.

The ones who are truely saved are the ones who obey him.

Hebrews 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Is one thing to be overcome by a sin and repent of it for this one can call on the blood to cleanse you from all those kind of sins but to purpose to go against the Bible and try to say God doesn't really mean it is a other. This is what the Bible warns us against.

Deut 4:2 "You shall not add to the word which I am commanding you, nor take away from it, that you may

keep the commandments of the LORD your God which I command you.

Deut 12:32 "Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

Proverbs 30:6 Do not add to His words Or He will reprove you, and you will be proved a liar.

Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

1 Corinthians 14:39 Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.

1 Corinthians 14:40 Let all things be done decently and in order.

1 Corinthians 15:1 Now I declare to you, brothers, the Gospel (Good News) which I preached to you, which also you received, in which you also stand,

1 Corinthians 15:2 by which also you are saved, if you hold firmly the word which I preached to you--unless you believed in vain.

1 Corinthians 15:3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

1 Corinthians 15:4 that he was buried, that he was raised on the 3rd day according to the Scriptures,

1 Corinthians 15:5 and that he appeared to Cephas, then to the twelve *apostles*.

There was only 11 at that moment but twelve is mention because they are known as the Twelve Apostles

1 Corinthians 15:6 Then he appeared to over 500 brothers at once, most of whom remain until now, but some have also fallen asleep.

1 Corinthians 15:7 Then he appeared to James, then to all the apostles,

1 Corinthians 15:8 and last of all, as to the child born at the wrong time, he appeared to me also.

1 Corinthians 15:9 For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the church (assembly) of God.

1 Corinthians 15:10 But by the grace of God I am what I am. His grace which was bestowed on me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me.

1 Corinthians 15:11 Whether then it is I or they, so we preach, and so you believed.

1 Corinthians 15:12 Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

Resurrection of the dead ... a other name for the rapture which will occur after the Tribulation

(Revelation 20:4-5) I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived, and reigned with Christ for the thousand years. The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. (WEB)

1 Corinthians 15:13 But if there is no resurrection of the dead, neither has Christ been raised.

1 Corinthians 15:14 If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.

1 Corinthians 15:15 Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.

1 Corinthians 15:16 For if the dead aren't raised, neither has Christ been raised.

1 Corinthians 15:17 If Christ has not been raised, your faith is vain; you are still in your sins.

1 Corinthians 15:18 Then they also who are fallen asleep in Christ have perished.

1 Corinthians 15:19 If we have only hoped in Christ in this life, we are of all men most pitiable.

1 Corinthians 15:20 But now Christ has been raised from the dead. He became the first fruits of those who are asleep.

1 Corinthians 15:21 For since death came by man, the resurrection of the dead also came by man.

1 Corinthians 15:22 For as in Adam all die, so also in Christ all will be made alive.

1 Corinthians 15:23 But each in his own order: Christ the first fruits, then those who are Christ's, at his coming.

1 Corinthians 15:24 Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power.

1 Corinthians 15:25 For he must reign until he has put all his enemies under his feet.

1 Corinthians 15:26 The last enemy that will be abolished is death.

1 Corinthians 15:27 For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him.

Paul here refers to

(Psalms 8:6) You have made him to have dominion over the works of Your hands; You have put all things under his feet,

1 Corinthians 15:28 When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.

In the Son subjecting to the Father doesn't make him less of a God just like a wife subjecting to her husband makes her doesn't of a less human. There are differant positions within the Trinity just like in wife and husband.

(1 Corinthians 11:3) But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

1 Corinthians 15:29 Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?

1 Corinthians 15:30 Why do we also stand in jeopardy every hour?

1 Corinthians 15:31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

1 Corinthians 15:32 If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."

Paul here refers to

(Isaiah 22:13) and behold, joy and gladness, killing oxen and killing sheep, eating flesh and drinking wine: "Let us eat and drink, for tomorrow we will die." (WEB)

1 Corinthians 15:33 Don't be deceived! "Evil companionships corrupt good morals."

Paul here refers to Menander, Thais (218)

1 Corinthians 15:34 Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.

1 Corinthians 15:35 But someone will say, "How are the dead raised?" and, "With what kind of body do they come?"

1 Corinthians 15:36 You foolish one (ignorant person) , that which you yourself sow is not made alive unless it dies.

1 Corinthians 15:37 That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.

1 Corinthians 15:38 But God gives it a body even as it pleased him, and to each seed a body of its own.

1 Corinthians 15:39 All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.

1 Corinthians 15:40 There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.

1 Corinthians 15:41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

1 Corinthians 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

1 Corinthians 15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

1 Corinthians 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

1 Corinthians 15:45 So also it is written, "The 1st man, Adam, became a living soul." The last Adam became a life-giving spirit.

Paul here refers to

(Genesis 2:7) Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (WEB)

1 Corinthians 15:46 However that which is spiritual isn't first, but that which is natural, then that which is spiritual.

1 Corinthians 15:47 The 1st man is of the earth, made of dust. The 2nd man is the Lord from heaven.

1 Corinthians 15:48 As is the 1 made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.

1 Corinthians 15:49 As we have borne the image of those made of dust, let's also bear the image of the heavenly.

NU, TR read "we will" instead of "let's"

1 Corinthians 15:50 Now I say this, brothers, that flesh and blood can't inherit the Kingdom of God; neither does corruption inherit incorruption.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

1 Corinthians 15:51 Behold, I tell you a mystery. We will not all sleep, but we will all be changed,

1 Corinthians 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

the last trumpet.... in referance to the seven trumpet in Revelation

(Revelation 8:2) I saw the seven angels who stand before God, and seven trumpets were given to them. (WEB)

(Revelation 10:7) but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants, the prophets. (WEB)

(Revelation 11:15-19) The seventh angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Lord, and of his Christ. He will reign forever and ever!" The twenty-four elders, who sit on their thrones before God's throne, fell on their faces and worshiped God, saying: "We give you thanks, Lord God, the Almighty, the one who is and who was {TR adds "and who is coming"}; because you have taken your great power, and reigned. The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints, and those who fear your name, to the small and the great; and to destroy those who destroy the earth." God's temple that is in heaven was opened, and the ark of the Lord's covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed. (WEB)

1 Corinthians 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Corinthians 15:54 But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."

Paul here refers to

(Isaiah 25:8) He has swallowed up death forever! The Lord Yahweh will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for Yahweh has spoken it. (WEB)

What is interesting on this referance it is right in Isaiah's little apocalypse which is from Chapter 24 to 25 and reading it in context one reads and sees the Lamb wedding Banquet as coming after and not before the Tribulation

(Isaiah 25:6-8) In this mountain, Yahweh of Armies will make all peoples a feast of fat things, a feast of choice wines, of fat things full of marrow, of well refined choice wines. He will destroy in this mountain the surface of the covering that covers all peoples, and the veil that is spread over all nations. He has swallowed up death forever! The Lord Yahweh will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for Yahweh has spoken it. (WEB)

1 Corinthians 15:55 "Death, where is your sting? Hell (Hades) where is your victory?"

Paul here refers to

(Hosea 13:14) I will ransom them from the power of Sheol. I will redeem them from death! Death, where are your plagues? Sheol, where is your destruction? "Compassion will be hidden from my eyes. (WEB)

1 Corinthians 15:56 The sting of death is sin, and the power of sin is the law.

1 Corinthians 15:57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

1 Corinthians 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

1 Corinthians 16:1 Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.

1 Corinthians 16:2 On the 1st day of the week *Sunday* , let each one of you save, as he may prosper, that no collections be made when I come.

1 Corinthians 16:3 When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.

1 Corinthians 16:4 If it is appropriate for me to go also, they will go with me.

1 Corinthians 16:5 But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.

1 Corinthians 16:6 But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.

1 Corinthians 16:7 For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.

1 Corinthians 16:8 But I will stay at Ephesus until Pentecost,

1 Corinthians 16:9 for a great and effective door has opened to me, and there are many adversaries.

1 Corinthians 16:10 Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.

1 Corinthians 16:11 Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

1 Corinthians 16:12 Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

1 Corinthians 16:13 Watch! Stand firm in the faith! Be courageous! Be strong!

1 Corinthians 16:14 Let all that you do be done in love.

1 Corinthians 16:15 Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints),

1 Corinthians 16:16 that you also be in subjection to such, and to everyone who helps in the work and labors

1 Corinthians 16:17 I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.

1 Corinthians 16:18 For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

1 Corinthians 16:19 The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the church (assembly) that is in their house.

1 Corinthians 16:20 All the brothers greet you. Greet one another with a holy kiss.

1 Corinthians 16:21 This greeting is by me, Paul, with my own hand.

1 Corinthians 16:22 If any man doesn't love the Lord Jesus Christ, let him be accursed Come, Lord!

{accursed in Greek: anathema.} {Lord come is Aramaic: Maranatha!}

1 Corinthians 16:23 The grace of the Lord Jesus Christ be with you.

1 Corinthians 16:24 My love to all of you in Christ Jesus. Amen.

2 Corinthians 1:1 Paul, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia:

2 Corinthians 1:2 Grace (unmerited favour) to you and peace from God our Father and the Lord Jesus Christ.

2 Corinthians 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

2 Corinthians 1:4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

2 Corinthians 1:5 For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

2 Corinthians 1:6 Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation.

2 Corinthians 1:7 And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.

2 Corinthians 1:8 For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.

2 Corinthians 1:9 Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,

2 Corinthians 1:10 who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,

2 Corinthians 1:11 you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.

2 Corinthians 1:12 For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.

2 Corinthians 1:13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end

2 Corinthians 1:14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.

2 Corinthians 1:15 And in this confidence I intended to come to you before, that you might have a second benefit--

2 Corinthians 1:16 to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.

2 Corinthians 1:17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?

2 Corinthians 1:18 But as God is faithful, our word to you was not Yes and No.

2 Corinthians 1:19 For the Son of God, Jesus Christ, who was preached among you by us--by me, Silvanus, and Timothy--was not Yes and No, but in Him was Yes.

2 Corinthians 1:20 For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.

2 Corinthians 1:21 Now He who establishes us with you in Christ and has anointed us is God,

2 Corinthians 1:22 who also has sealed us and given us the Spirit in our hearts as a guarantee.

2 Corinthians 1:23 Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

2 Corinthians 1:24 Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

2 Corinthians 2:1 But I determined this within myself, that I would not come again to you in sorrow.

2 Corinthians 2:2 For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

2 Corinthians 2:3 And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.

2 Corinthians 2:4 For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

2 Corinthians 2:5 But if anyone has caused grief, he has not grieved me, but all of you to some extent--not to be too severe.

2 Corinthians 2:6 This punishment which was inflicted by the majority is sufficient for such a man,

2 Corinthians 2:7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.

2 Corinthians 2:8 Therefore I urge you to reaffirm your love to him.

2 Corinthians 2:9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

2 Corinthians 2:10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

2 Corinthians 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.

2 Corinthians 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord,

2 Corinthians 2:13 I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

2 Corinthians 2:14 Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

2 Corinthians 2:15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

2 Corinthians 2:16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?

2 Corinthians 2:17 For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

2 Corinthians 3:1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

2 Corinthians 3:2 You are our epistle written in our hearts, known and read by all men;

2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.

2 Corinthians 3:4 And we have such trust through Christ toward God.

2 Corinthians 3:5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is

from God,

2 Corinthians 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Corinthians 3:7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

Paul here refers to

(Exodus 34:1) Yahweh said to Moses, "Chisel two stone tablets like the first: and I will write on the tablets the words that were on the first tablets, which you broke. (WEB)

(Exodus 34:28-35) He was there with Yahweh forty days and forty nights; he neither ate bread, nor drank water. He wrote on the tablets the words of the covenant, the ten commandments. It happened, when Moses came down from Mount Sinai with the two tablets of the testimony in Moses' hand, when he came down from the mountain, that Moses didn't know that the skin of his face shone by reason of his speaking with him. When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses spoke to them. Afterward all the children of Israel came near, and he gave them all of the commandments that Yahweh had spoken with him on Mount Sinai. When Moses was done speaking with them, he put a veil on his face. But when Moses went in before Yahweh to speak with him, he took the veil off, until he came out; and he came out, and spoke to the children of Israel that which he was commanded. The children of Israel saw Moses' face, that the skin of Moses' face shone: and Moses put the veil on his face again, until he went in to speak with him. (WEB)

2 Corinthians 3:8 how will the ministry of the Spirit not be more glorious?

2 Corinthians 3:9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

2 Corinthians 3:10 For even what was made glorious had no glory in this respect, because of the glory that excels.

2 Corinthians 3:11 For if what is passing away was glorious, what remains is much more glorious.

2 Corinthians 3:12 Therefore, since we have such hope, we use great boldness of speech--

2 Corinthians 3:13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

2 Corinthians 3:14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.

2 Corinthians 3:15 But even to this day, when Moses is read, a veil lies on their heart.

2 Corinthians 3:16 Nevertheless when one turns to the Lord, the veil is taken away.

2 Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

2 Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2 Corinthians 4:1 Therefore, since we have this ministry, as we have received mercy, we do not lose heart.

2 Corinthians 4:2 But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Corinthians 4:3 But even if our gospel (good news) is veiled, it is veiled to those who are perishing,

2 Corinthians 4:4 whose minds the God of this world (age) has blinded, those do not believe, lest the light of the gospel of the

glory of Christ, who is the image of God, should shine on them.

The God of this world is not Satan but God himself , who can blind people spiritaully as he could do phyically those who do not want to believe so they can stay in unbelief to be judged.

Exodus 4:11 So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD?

(Isaiah 6:8-10) Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me." And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.' "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed."

Isaiah 29:10 For the LORD has poured out on you The spirit of deep sleep, And has closed your eyes, namely, the prophets; And He has covered your heads, namely, the seers

(Romans 11:8) Just as it is written: "God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."

Bible calls God "the God of the Earth"

Genesis 24:3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

Revelation 11:4 These are the two olive trees and the two lampstands standing before the God of the earth.

Bible calls God "the God of Heaven and Earth"

Ezra 5:11 And thus they returned us an answer, saying: "We are the servants of the God of heaven and earth, and we are rebuilding the temple that was built many years ago, which a great king of Israel built and completed.

The Early Church Fathers rightly believed this doctrine which todays preachers as so far wondered from the truth.

John Chrysostom (347-407 AD) in his 8 sermon of Homilies of 2 Corinthians "But we assert of this passage that it is spoken neither of the devil nor of another creator, but of the God of the Universe, and that it is to be read thus; “God hath blinded the minds of the unbelievers of this world.” For the world to come hath no unbelievers; but the present only. But if any one should read it even otherwise, as, for instance, “the God of this world;” neither doth this afford any handle, for this doth not show Him to be the God of this world only. For He is called “the God of Heaven,” (Psalm 136:26. etc.) yet is He not the God of Heaven only; and we say, ‘God of the present day;’ yet we say this not as limiting His power to it alone. And moreover He is called the “God of Abraham, and the God of Isaac, and the God of Jacob;” (Exodus 3:6. etc.) and yet He is not the God of them alone. And one may find many other like testimonies in the Scriptures. How then “hath” He “blinded” them? Not by working unto this end; away with the thought! but by suffering and allowing it. For it is usual with the Scripture so to speak, as when it saith, “God gave them up unto a reprobate mind.” For when they themselves first disbelieved, and rendered themselves unworthy to see the mysteries; He Himself also thereafter permitted it. But what did it behoove Him to do? To draw them by force, and reveal to those who would not see? ...."

2 Corinthians 4:5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

2 Corinthians 4:6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:7 But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

2 Corinthians 4:8 We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;

2 Corinthians 4:9 persecuted, but not forsaken; struck down, but not destroyed--

2 Corinthians 4:10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

2 Corinthians 4:11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

2 Corinthians 4:12 So then death is working in us, but life in you.

2 Corinthians 4:13 And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,

2 Corinthians 4:14 knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.

2 Corinthians 4:15 For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

2 Corinthians 4:16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

2 Corinthians 4:17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

2 Corinthians 4:18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

2 Corinthians 5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

2 Corinthians 5:2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

2 Corinthians 5:3 if indeed, having been clothed, we shall not be found naked.

2 Corinthians 5:4 For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

2 Corinthians 5:5 Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

2 Corinthians 5:6 So we are always confident, knowing that while we are at home in the body we are absent from the Lord.

2 Corinthians 5:7 For we walk by faith, not by sight.

2 Corinthians 5:8 We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

2 Corinthians 5:9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

2 Corinthians 5:11 Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

2 Corinthians 5:12 For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.

2 Corinthians 5:13 For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.

2 Corinthians 5:14 For the love of Christ controls (compels, constrains, overmasters, urges) us, because we judge thus: that if One died for all, then all died;

2 Corinthians 5:15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

2 Corinthians 5:16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.

2 Corinthians 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

2 Corinthians 5:18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

2 Corinthians 5:19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation (being restored to favor) .

2 Corinthians 5:20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

2 Corinthians 5:21 For He made Him who knew no sin to be treated *as if he was* sin for us, that we might become the righteousness of God in Him.

Jesus did not become sin but was treated as if he was sin

2 Corinthians 6:1 We then, as workers together with Him also plead with you not to receive the grace of God in vain.

2 Corinthians 6:2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

2 Corinthians 6:3 We give no offense in anything, that our ministry may not be blamed.

2 Corinthians 6:4 But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

2 Corinthians 6:5 in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

2 Corinthians 6:6 by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

2 Corinthians 6:7 by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

2 Corinthians 6:8 by honor and dishonor, by evil report and good report; as deceivers, and yet true;

2 Corinthians 6:9 as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed;

2 Corinthians 6:10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

2 Corinthians 6:11 O Corinthians! We have spoken openly to you, our heart is wide open.

2 Corinthians 6:12 You are not restricted by us, but you are restricted by your own affections.

2 Corinthians 6:13 Now in return for the same (I speak as to children), you also be open.

2 Corinthians 6:14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

2 Corinthians 6:15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

2 Corinthians 6:16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has

said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."

Paul here refers to

(Leviticus 26:12) I will walk among you, and will be your God, and you will be my people. (WEB)

(Jeremiah 32:38) and they shall be my people, and I will be their God: (WEB)

(Ezekiel 37:27) My tent also shall be with them; and I will be their God, and they shall be my people. (WEB)

2 Corinthians 6:17 Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."

Paul here refers to

(Isaiah 52:11) Depart you, depart you, go you out from there, touch no unclean thing; go you out of the midst of her; cleanse yourselves, you who bear the vessels of Yahweh. (WEB)

2 Corinthians 6:18 "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty."

Paul here refers to

(2 Samuel 7:14) I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; (WEB)

(Jeremiah 31:9) They shall come with weeping; and with petitions will I lead them: I will cause them to walk by rivers of waters, in a straight way in which they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn. (WEB)

2 Corinthians 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 7:2 Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

2 Corinthians 7:3 I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together.

2 Corinthians 7:4 Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

2 Corinthians 7:5 For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.

2 Corinthians 7:6 Nevertheless God, who comforts the downcast, comforted us by the coming of Titus,

2 Corinthians 7:7 and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

2 Corinthians 7:8 For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

2 Corinthians 7:9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

2 Corinthians 7:10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

2 Corinthians 7:11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved

yourselves to be clear in this matter.

2 Corinthians 7:12 Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

2 Corinthians 7:13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

2 Corinthians 7:14 For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

2 Corinthians 7:15 And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.

2 Corinthians 7:16 Therefore I rejoice that I have confidence in you in everything.

2 Corinthians 8:1 Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:

2 Corinthians 8:2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

2 Corinthians 8:3 For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing,

2 Corinthians 8:4 imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

2 Corinthians 8:5 And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God.

2 Corinthians 8:6 So we urged Titus, that as he had begun, so he would also complete this grace in you as well.

2 Corinthians 8:7 But as you abound in everything--in faith, in speech, in knowledge, in all diligence, and in your love for us--see that you abound in this grace also.

2 Corinthians 8:8 I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

2 Corinthians 8:10 And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;

2 Corinthians 8:11 but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have.

2 Corinthians 8:12 For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.

2 Corinthians 8:13 For I do not mean that others should be eased and you burdened;

2 Corinthians 8:14 but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack--that there may be equality.

2 Corinthians 8:15 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

Paul here refers to

(Exodus 16:18) When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack. They gathered every man according to his eating. (WEB)

2 Corinthians 8:16 But thanks be to God who puts the same earnest care for you into the heart of Titus.

2 Corinthians 8:17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

2 Corinthians 8:18 And we have sent with him the brother whose praise is in the gospel (Good News) throughout all the churches,

2 Corinthians 8:19 and not only that, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind,

2 Corinthians 8:20 avoiding this: that anyone should blame us in this lavish gift which is administered by us--

2 Corinthians 8:21 providing honorable things, not only in the sight of the Lord, but also in the sight of men.

2 Corinthians 8:22 And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which we have in you.

2 Corinthians 8:23 If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ.

2 Corinthians 8:24 Therefore show to them, and before the churches the proof of your love and of our boasting on your behalf.

2 Corinthians 9:1 Now concerning the ministering to the saints, it is superfluous for me to write to you;

2 Corinthians 9:2 for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority.

2 Corinthians 9:3 Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;

2 Corinthians 9:4 lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.

2 Corinthians 9:5 Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.

2 Corinthians 9:6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

2 Corinthians 9:7 So let each one give as he purposes in his heart, *not if it will be a* cause of grief, (grudgingly, reluctantly) or if you are in need (necessity, compulsion, not if you are being force to give, constraint) ; for God loves a cheerful giver.

2 Corinthians 9:8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

2 Corinthians 9:9 As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

2 Corinthians 9:10 Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,

2 Corinthians 9:11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

2 Corinthians 9:12 For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God,

2 Corinthians 9:13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel

of Christ, and for your liberal sharing with them and all men,

2 Corinthians 9:14 and by their prayer for you, who long for you because of the exceeding grace of God in you.

2 Corinthians 9:15 Thanks be to God for His indescribable (unutterable, inexpressible) gift!

ἀνεκδιήγητος (anekdiēgētos) which means indescribable is only used once in the New Testament

2 Corinthians 10:1 Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ--who in presence am lowly among you, but being absent am bold toward you.

2 Corinthians 10:2 But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

2 Corinthians 10:3 For though we walk in the flesh, we do not war according to the flesh.

2 Corinthians 10:4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

2 Corinthians 10:5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

2 Corinthians 10:6 and being ready to punish all disobedience when your obedience is fulfilled.

2 Corinthians 10:7 Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's.

2 Corinthians 10:8 For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed--

2 Corinthians 10:9 lest I seem to terrify you by letters.

2 Corinthians 10:10 "For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible."

2 Corinthians 10:11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present.

2 Corinthians 10:12 For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2 Corinthians 10:13 We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us--a sphere which especially includes you.

2 Corinthians 10:14 For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of Christ;

2 Corinthians 10:15 not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

2 Corinthians 10:16 to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

2 Corinthians 10:17 But "he who glories, let him glory in the LORD."

2 Corinthians 10:18 For not he who commends himself is approved, but whom the Lord commends.

2 Corinthians 11:1 Oh, that you would bear with me in a little folly--and indeed you do bear with me.

2 Corinthians 11:2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

2 Corinthians 11:3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

the serpent deceived Eve by his craftiness....

(Genesis 3:1-5) Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You shall not eat of any tree of the garden?'" The woman said to the serpent, "Of the fruit of the trees of the garden we may eat, but of the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.'" The serpent said to the woman, "You won't surely die, for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil." (WEB)

(Genesis 3:13) Yahweh God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." (WEB)

2 Corinthians 11:4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted--you may well put up with it!

2 Corinthians 11:5 For I consider that I am not at all inferior to the most eminent apostles.

2 Corinthians 11:6 Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things.

2 Corinthians 11:7 Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge?

2 Corinthians 11:8 I robbed other churches, taking wages from them to minister to you.

2 Corinthians 11:9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.

2 Corinthians 11:10 As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.

2 Corinthians 11:11 Why? Because I do not love you? God knows!

2 Corinthians 11:12 But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

2 Corinthians 11:14 And no wonder! For Satan himself masquerades (disguises, transforms) himself into an angel (messenger) of light.

2 Corinthians 11:15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

2 Corinthians 11:16 I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

2 Corinthians 11:17 What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.

2 Corinthians 11:18 Seeing that many boast according to the flesh, I also will boast.

2 Corinthians 11:19 For you put up with fools gladly, since you yourselves are wise!

2 Corinthians 11:20 For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

2 Corinthians 11:21 To our shame, I say that we were too weak for that! But in whatever anyone is bold--I speak foolishly--I am bold also.

2 Corinthians 11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

2 Corinthians 11:23 Are they ministers of Christ? --I speak as a fool--I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

2 Corinthians 11:24 From the Jews 5 times I received 40 stripes minus 1.

The Jews had a custom of punishing with a wip which they would strike the person with 39 times athough they was commanded by the law to hit them 40 times .

(Deuteronomy 25:1-3) If there be a controversy between men, and they come to judgment, and the judges judge them; then they shall justify the righteous, and condemn the wicked; and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then your brother should seem vile to you. (WEB)

The Mishna states {"[Mishna] Makkot 3:10-16 How many times do they flog him? `Forty stripes less one, `as it is said, By number, forty [Dt. 25:2,3]— a number near [but less than] forty. `R. Judah says, "He is flogged a full forty times," `And where does the additional one fall? `Between the shoulders. A. They make an estimate of his capacity to take the flogging [without being irreparably injured or killed] only by a number divisible by three.`I [If] they estimated him as able to take forty, [if] he then received part of the flogging, and they said that he cannot take all forty, he is exempt. `II [If] they estimated him as able to take eighteen, [and] once he has received the flogging [of eighteen], they said that he can take all forty, he [still] is exempt from the rest. `III [If] he committed a transgression on which he is liable on two counts of violating negative commandments, and they make a single estimate [of what he can take, covering both sets], `he is flogged and exempt [from the other]. `And if not, he is flogged and allowed to heal, and then goes and is flogged again. How do they flog him? `One ties his two hands on either side of a pillar, `and the minister of the community grabs his clothing— `if it is torn, it is torn, and if it is ripped to pieces, it is ripped to pieces— `until he bares his chest. `A stone is set down behind him, on which the minister of the community stands. `And a strap of cowhide is in his hand, doubled and redoubled, with two straps that rise and fall [fastened] to it. Its handle is a handbreadth long and a handbreadth wide, `and its end must reach to his belly button. `And he hits him with a third of the stripes in front and two-thirds behind. `And he does not hit [the victim] while he is either standing or sitting, but bending low, `as it is said, And the judge will cause him to lie down Dt. 25:2. `And he who hits him hits with one hand, with all his might. And a reader reads: If you will not observe to do . . . the Lord will have your stripes pronounced, and the stripes of your seed Dt. 28:58ff. and he goes back to the beginning of the passage. And you will observe the words of this covenant Dt. 29:9, and he finishes with, But he is full of compassion and forgave their iniquity Ps. 78:38, and he goes back to the beginning of the passage. `And if the victim dies under the hand of the one who does the flogging, the latter is exempt from punishment. `[But if] he added even a single stripe and the victim died, lo, this one goes into exile on his account. `If the victim dirtied himself, whether with excrement or urine, he is exempt [from further blows]. `R. Judah says, "In the case of man, with excrement; and in the case of a woman, with urine." "All those who are liable to extirpation who have been flogged are exempt from their liability to extirpation, `"as it is said, And your brother seem vile to you Dt. 25:3— `"once he has been flogged, lo, he is tantamount to your brother," the words of R. Hananiah b. Gamaliel. `Said R. Hananiah b. Gamaliel, "Now if one who does a single transgression— [Heaven] takes his soul on that account, "he who performs a single religious duty— how much the more so that his soul will be saved for [handed over to] him on that account!" `R. Simeon says, "From its own passage we may learn that, `"for it is written, Even the souls that do them shall be cut off Lev. 18:29. `"And it is said, Which if a man do he shall live by them Lev. 18:4. `"Lo, whoever sits and does no transgression— they give him a reward like that which goes to one who [goes and] does a religious duty." `R. Simeon b. Rabbi says, "Lo, it says, Only be sure that you do not eat the blood, for the blood is the life Dt. 12:23. `"Now if blood, which the soul of man despises— he who keeps away from it receives a reward, `"robbery and fornication, which the soul of a man desires and after which he lusts— he who keeps away from them how much the more will attain `merit— `"for him, and for his descendants, and for the descendants of his descendants, to the end of all generations!" R. Hananiah b. Aqashia says, "The Holy One, blessed be he, wanted to give merit to Israel. `"Therefore he gave them abundant Torah and numerous commandments, `"as it is said, It pleased the Lord for his righteousness`sake to magnify the Torah and give honor to it Is. 42:21.""}

2 Corinthians 11:25 3 times I was beaten with rods; 1 time I was stoned; 3 times I was shipwrecked; a night and a day I have been in the deep;

2 Corinthians 11:26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

2 Corinthians 11:27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness--

2 Corinthians 11:28 besides the other things, what comes upon me daily: my deep concern for all the churches.

2 Corinthians 11:29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

2 Corinthians 11:30 If I must boast, I will boast in the things which concern my infirmity.

2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

God the Father is known as the Father and God of Jesus

(John 20:17) Jesus said to her, "Don't touch me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" (WEB)

Just as Jesus is known as the God of the Father

(Hebrews 1:8) But of the Son he says, "Your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your Kingdom. (WEB)

2 Corinthians 11:32 In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;

2 Corinthians 11:33 but I was let down in a basket through a window in the wall, and escaped from his hands.

2 Corinthians 12:1 It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord:

2 Corinthians 12:2 I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the 3rd heaven.

3rd Heaven.... is God's dwelling , 1st heaven is the sky, 2nd Heaven is space , 3rd Heaven is where the angels and God dwell known also as the heaven of heavens in the Old Testament.

(1 Kings 8:27) But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens can't contain you; how much less this house that I have built! (WEB)

(2 Chronicles 2:6) But who is able to build him a house, seeing heaven and the heaven of heavens can't contain him? who am I then, that I should build him a house, save only to burn incense before him? (WEB)

(2 Chronicles 6:18) But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens can't contain you; how much less this house which I have built! (WEB)

(Nehemiah 9:6) You are Yahweh, even you alone; you have made heaven, the heaven of heavens, with all their army, the earth and all things that are thereon, the seas and all that is in them, and you preserve them all; and the army of heaven worships you. (WEB)

(Psalms 68:33) To him who rides on the heaven of heavens, which are of old; behold, he utters his voice, a mighty voice. (WEB)

2 Corinthians 12:3 And I know such a man--whether in the body or out of the body I do not know, God knows--

2 Corinthians 12:4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

2 Corinthians 12:5 Of such a one I will boast; yet of myself I will not boast, except in my infirmities.

2 Corinthians 12:6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone

should think of me above what he sees me to be or hears from me.

2 Corinthians 12:7 And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

a messenger of Satan.... could be problems with his eye sight

He states the church of Galatians recieved him regardless of his physical infirmity

(Galatians 4:13-14) but you know that because of weakness of the flesh I preached the Good News to you the first time. That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus. (WEB)

And he mentions about if possible of them giving him thier eyes and he talks about writting with big letters

(Galatians 4:15) What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. (WEB)

(Galatians 6:11) See with what large letters I write to you with my own hand. (WEB)

2 Corinthians 12:8 Concerning this thing I pleaded with the Lord three times that it might depart from me.

2 Corinthians 12:9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 12:10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

2 Corinthians 12:11 I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing.

2 Corinthians 12:12 Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

2 Corinthians 12:13 For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

2 Corinthians 12:14 Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

2 Corinthians 12:15 And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

2 Corinthians 12:16 But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you by cunning!

2 Corinthians 12:17 Did I take advantage of you by any of those whom I sent to you?

2 Corinthians 12:18 I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

2 Corinthians 12:19 Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification.

2 Corinthians 12:20 For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions , backbitings, whisperings, conceits, tumults;

2 Corinthians 12:21 lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

2 Corinthians 13:1 This will be the 3rd time I am coming to you. "By the mouth of 2 or 3 witnesses every word shall be established."

Paul here refers to :

(Numbers 35:30) Whoever kills any person, the murderer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. (WEB)

(Deuteronomy 17:6) At the mouth of two witnesses, or three witnesses, shall he who is to die be put to death; at the mouth of one witness he shall not be put to death. (WEB)

(Deuteronomy 19:15) One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. (WEB)

This will be the 3rd time I am coming to you. "By the mouth of 2 or 3 witnesses... Either Paul is counting himself as a differant wittness everytime he visits them or is refering that in him visiting them being told by those of Chloe's household there are more than one wittness

(1 Corinthians 1:11) For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you. (WEB)

2 Corinthians 13:2 I have told you before, and foretell as if I were present the 2nd time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare--

2 Corinthians 13:3 since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you.

2 Corinthians 13:4 For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

2 Corinthians 13:5 Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? --unless indeed you are disqualified.

2 Corinthians 13:6 But I trust that you will know that we are not disqualified.

2 Corinthians 13:7 Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

2 Corinthians 13:8 For we can do nothing against the truth, but for the truth.

2 Corinthians 13:9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

2 Corinthians 13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.

2 Corinthians 13:11 Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

2 Corinthians 13:12 Greet one another with a holy kiss.

2 Corinthians 13:13 All the saints greet you.

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God *the Father*, and the fellowship (communion) of the Holy Spirit be with you all. Amen.

Galatians 1:1 Paul, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

Galatians 1:2 and all the brethren who are with me, To the churches of Galatia:

Galatians 1:3 Grace (unmerited favour) to you and peace from God the Father and our Lord Jesus Christ,

Galatians 1:4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

Galatians 1:5 to whom be glory forever and ever. Amen.

Galatians 1:6 I marvel that you are turning away so soon from Him who called you in the grace (unmerited favour) of Christ, to a different gospel,

Galatians 1:7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

Galatians 1:8 But even if we, or an angel (messenger) from heaven, preach any other (foreign, strange) gospel to you than what we have preached to you, let him be accursed.

Galatians 1:9 As we have said before, so now I say again, if anyone preaches any other (foreign, strange) gospel to you than what you have received, let him be accursed.

Galatians 1:10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Galatians 1:11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.

Galatians 1:12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

Galatians 1:13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

Galatians 1:14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

Galatians 1:15 But when it pleased God, who separated me from my mother's womb and called me through His grace,

Galatians 1:16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

Galatians 1:17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

Galatians 1:19 But I saw none of the other apostles except James, the Lord's brother.

Jerome 383AD THE PERPETUAL VIRGINITY OF BLESSED MARY {"And that you may not suppose this James to be the son of Zebedee, you have only to read the Acts of the Apostles, and you will find that the latter had already been slain by Herod. The only conclusion is that the Mary who is described as the mother of James the less was the wife of Alphaeus and sister of Mary the Lord's mother, the one who is called by John the Evangelist "Mary of Clopas," whether after her father, or kindred, or for some other reason. But if you think they are two persons because elsewhere we read, "Mary the mother of James the less," and here, "Mary of Clopas," you have still to learn that it is customary in Scripture for the same individual to bear different names. Raguel, Moses' father-in-law, is also called Jethro. "}

This I would disagree with due for a number of reasons because it clear that James is called the Lord's brother. And we read in Matthew of Joseph having sexaul relationship Mary after she gave birth to Jesus

(Matthew 1:25) and didn't know her sexually until she had brought forth her firstborn son. He named him Jesus. (WEB)

The until is clear that it means the time came where they did.

Galatians 1:20 (Now concerning the things which I write to you, indeed, before God, I do not lie.)

Galatians 1:21 Afterward I went into the regions of Syria and Cilicia.

Galatians 1:22 And I was unknown by face to the churches of Judea which were in Christ.

Galatians 1:23 But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy."

Galatians 1:24 And they glorified God in me.

Galatians 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.

Galatians 2:2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

Galatians 2:3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.

Galatians 2:4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),

Galatians 2:5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

Galatians 2:6 But from those who seemed to be something--whatever they were, it makes no difference to me; God shows personal favoritism to no man--for those who seemed to be something added nothing to me.

Galatians 2:7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter

Galatians 2:8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

Galatians 2:9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

Galatians 2:10 They desired only that we should remember the poor, the very thing which I also was eager to do.

Galatians 2:11-12 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

Some early church Fathers taught that this Peter or Cephas was one of the 70 which means a differant person from the Apostle Peter.

Church History of Eusebius Book 1 Chapter 12 {"THE names of the apostles of our Savior are known to every one from the Gospels. But there exists no catalogue of the seventy disciples. Barnabas, indeed, is said to have been one of them, of whom the Acts of the apostles makes mention in various places, and especially Paul in his Epistle to the Galatians. They say that Sosthenes also, who wrote to the Corinthians with Paul, was one of them. This is the account of Clement in the fifth book of his Hypotyposes, in which he also says that Cephas was one of the seventy disciples, a man who bore the same name as the apostle Peter, and the one concerning whom Paul says, “When Cephas came to Antioch I withstood him to his face.” "}

But I would disagree and not every early church Leaders thought the same as John Chrysostom

John Chrysostom in his Homilies of Galatians Chapter 2 :11-12{"Many, on a superficial reading of this part of the Epistle, suppose that Paul accused Peter of hypocrisy. But this is not so, indeed it is not, far from it; we shall discover great wisdom, both of Paul and Peter, concealed herein for the benefit of their hearers. But first a word must be said about Peter's freedom in speech, and how it was ever his way to outstrip the other disciples. Indeed it was upon one such occasion that he gained his name from the unbending and impregnable character of his faith. For when all were interrogated in common, he stepped before the others and answered, "Thou art the Christ, the Son of the living God." (Matthew 16:16.) This was when the keys of heaven were committed to him. So too, he appears to have been the only speaker on the Mount; (Matthew 17:4.) and when Christ spoke of His crucifixion, and the others kept silence, he said, "Be it far from Thee." (Matthew 16:22.) These words evince, if not a cautious temper, at least a fervent love; and in all instances we find him more vehement than the others, and rushing forward into danger. So when Christ was seen on the beach, and the others were pushing the boat in, he was too impatient to wait for its coming to land. (John 21:7.) And after the Resurrection, when the Jews were murderous and maddened, and sought to tear the Apostles in pieces, he first dared to come forward, and to declare, that the Crucified was taken up into heaven. (Acts 2:14, 36.) It is a greater thing to open a closed door, and to commence an action, than to be free- spoken afterwards. How could he ever dissemble who had exposed his life to such a populace? He who when scourged and bound would not bate a jot of his courage, and this at the beginning of his mission, and in the heart of the chief city where there was so much danger, — how could he, long afterwards in Antioch, where no danger was at hand, and his character had received luster from the testimony of his actions, feel any apprehension of the believing Jews? How could he, I say, who at the very first and in their chief city feared not the Jews while Jews, after a long time and in a foreign city, fear those of them who had been converted? Paul therefore does not speak this against Peter, but with the same meaning in which he said, "for they who were reputed to be somewhat, whatsoever they were, it maketh no matter to me." But to remove any doubt on this point, we must unfold the reason of these expressions. The Apostles, as I said before, permitted circumcision at Jerusalem, an abrupt severance from the law not being practicable; but when they come to Antioch, they no longer continued this observance, but lived indiscriminately with the believing Gentiles which thing Peter also was at that time doing. But when some came from Jerusalem who had heard the doctrine he delivered there, he no longer did so fearing to perplex them, but he changed his course, with two objects secretly in view, both to avoid offending those Jews, and to give Paul a reasonable pretext for rebuking him. For had he, having allowed circumcision when preaching at Jerusalem, changed his course at Antioch, his conduct would have appeared to those Jews to proceed from fear of Paul, and his disciples would have condemned his excess of pliancy. And this would have created no small offense; but in Paul, who was well acquainted with all the facts, his withdrawal would have raised no such suspicion, as knowing the intention with which he acted. Wherefore Paul rebukes, and Peter submits, that when the master is blamed, yet keeps silence, the disciples may more readily come over. Without this occurrence Paul's exhortation would have had little effect, but the occasion hereby afforded of delivering a severe reproof, impressed Peter's disciples with a more lively fear. Had Peter disputed Paul's sentence, he might justly have been blamed as upsetting the plan, but now that the one reproves and the other keeps silence, the Jewish party are filled with serious alarm; and this is why he used Peter so severely. Observe too Paul's careful choice of expressions, whereby he points out to the discerning, that he uses them in pursuance of the plan, (ojiconomi>av) and not from anger. His words are, "When Cephas came to Antioch, I resisted him to the face, because he stood condemned; "that is, not by me but by others; had he himself condemned him, he would not have shrunk from saying so. And the words, "I resisted him to the face," imply a scheme for had their discussion been real, they would not have rebuked each other in the presence of the disciples, for it would have been a great stumblingblock to them. But now this apparent contest was much to their advantage; as Paul had yielded to the Apostles at Jerusalem, so in turn they yield to him at Antioch. The cause of censure is this, "For before that certain came from James," who was the teacher at Jerusalem, "he did eat with the Gentiles, but when they came he drew back and separated himself, fearing them that were of the Circumcision:" his cause of fear was not his own danger, (for if he feared not in the beginning, much less would he do so then,) but their defection. As Paul himself says to the Galatians, "I am afraid of you, lest by any means I have bestowed labor upon you in vain:" (Galatians 4:11.) and again, "I fear lest by any means as the serpent beguiled Eve,... so your minds should be corrupted." (2 Corinthians 11:3.) Thus the fear of death they knew not, but the fear lest their disciples should perish, agitated their inmost soul. "}

Galatians 2:13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

Galatians 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?

Galatians 2:15 "We who are Jews by nature, and not sinners of the Gentiles,

Galatians 2:16 "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Galatians 2:17 "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!

Galatians 2:18 "For if I build again those things which I destroyed, I make myself a transgressor.

Galatians 2:19 "For I through the law died to the law that I might live to God.

Galatians 2:20 "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 2:21 "I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

Galatians 3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

Galatians 3:2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

Galatians 3:4 Have you suffered so many things in vain--if indeed it was in vain?

Galatians 3:5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? --

Galatians 3:6 just as Abraham "believed God, and it was accounted to him for righteousness."

Paul here refers to

(Genesis 15:6) And he believed in the LORD, and He accounted it to him for righteousness.

Galatians 3:7 Therefore know that only those who are of faith are sons of Abraham.

Galatians 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

Paul here refers to

(Genesis 12:3) I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

(Genesis 18:18) "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

(Genesis 22:18) "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Galatians 3:9 So then those who are of faith are blessed with believing Abraham.

Galatians 3:10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the scroll of the law, to do them."

Paul here refers to

(Deuteronomy 27:26) Cursed be he who doesn't confirm the words of this law to do them. All the people shall say, Amen. (WEB)

(Jeremiah 11:3-4) and say you to them, Thus says Yahweh, the God of Israel: Cursed be the man who doesn't hear the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall you be my people, and I will be your God; (WEB)

Galatians 3:11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

Paul here refers to

(Habakkuk 2:4) Behold, his soul is puffed up. It is not upright in him, but the righteous will live by his faith. (WEB)

Galatians 3:12 Yet the law is not of faith, but "the man who does them shall live by them."

Paul here refers to

(Leviticus 18:5) You shall therefore keep my statutes and my ordinances; which if a man does, he shall live in them: I am Yahweh. (WEB)

(Ezekiel 20:11) I gave them my statutes, and shown them my ordinances, which if a man do, he shall live in them. (WEB)

(Ezekiel 20:13) But the house of Israel rebelled against me in the wilderness: they didn't walk in my statutes, and they rejected my ordinances, which if a man keep, he shall live in them; and my Sabbaths they greatly profaned. Then I said I would pour out my wrath on them in the wilderness, to consume them. (WEB)

(Ezekiel 20:21) But the children rebelled against me; they didn't walk in my statutes, neither kept my ordinances to do them, which if a man do, he shall live in them; they profaned my Sabbaths. Then I said I would pour out my wrath on them, to accomplish my anger against them in the wilderness. (WEB)

Galatians 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who is hanged (hangs) on a tree"),

Paul here refers to

(Deuteronomy 21:23) his body shall not remain all night on the tree, but you shall surely bury him the same day; for he who is hanged is accursed of God; that you don't defile your land which Yahweh your God gives you for an inheritance. (WEB)

Galatians 3:14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Galatians 3:15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.

Galatians 3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

Galatians 3:17 And this I say, that the law, which was 430 years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

Galatians 3:18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

Galatians 3:19 What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.

Galatians 3:20 Now a mediator does not mediate for one only, but God is one.

Galatians 3:21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

Galatians 3:22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

Galatians 3:23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

Galatians 3:24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

Galatians 3:25 But after faith has come, we are no longer under a tutor.

Galatians 3:26 For you are all sons of God through faith in Christ Jesus.

Galatians 3:27 For as many of you as were baptized into Christ have put on Christ.

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Galatians 3:29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Galatians 4:1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

Galatians 4:2 but is under guardians and stewards until the time appointed by the father.

Galatians 4:3 Even so we, when we were children, were in bondage under the elements of the world.

Galatians 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

Galatians 4:5 to redeem those who were under the law, that we might receive the adoption as sons.

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

Galatians 4:7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Galatians 4:8 But then, indeed, when you did not know God, you served those which by nature are not gods.

Galatians 4:9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

Galatians 4:10 You observe days and months and seasons and years.

Galatians 4:11 I am afraid for you, lest I have labored for you in vain.

Galatians 4:12 Brethren, I urge you to become like me, for I became like you. You have not injured me at all.

Galatians 4:13 You know that because of physical infirmity I preached the gospel to you at the first.

Galatians 4:14 And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.

Galatians 4:15 What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

Galatians 4:16 Have I therefore become your enemy because I tell you the truth?

Galatians 4:17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.

Galatians 4:18 But it is good to be zealous in a good thing always, and not only when I am present with you.

Galatians 4:19 My little children, for whom I labor in birth again until Christ is formed in you,

Galatians 4:20 I would like to be present with you now and to change my tone; for I have doubts about you.

Galatians 4:21 Tell me, you who desire to be under the law, do you not hear the law?

Galatians 4:22 For it is written that Abraham had 2 sons: the one by a bondwoman, the other by a freewoman.

Galatians 4:23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,

Galatians 4:24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar--

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--

Galatians 4:26 but the Jerusalem above *in heaven* is free, which is the mother of us all.

the Jerusalem above *in heaven* ..... Paul is here stating that the real Jerusalem is in heeaven and this Jerusalem will one day come down to earth and we will dwell with God when this happens

(Revelation 21:2) I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. (WEB)

(Revelation 21:10) He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, (WEB)

(Revelation 3:12) He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. (WEB)

Galatians 4:27 For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."

Paul here refers to

(Isaiah 54:1) Sing, barren, you who didn't bear; break forth into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife, says Yahweh. (WEB)

Galatians 4:28-30 Now we are children of promise , brothers and sisters , *just* as Isaac was, . But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? "Cast out the bondwoman (handmaid, slave) and her son, for the son of the bondwoman (handmaid, slave) shall not be heir with the son of the freewoman."

Paul here refers to

(Genesis 21:9-12) Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. Therefore she said to Abraham, "Cast out this handmaid and her son! For the son of this handmaid will not be heir with my son, Isaac." The thing was very grievous in Abraham's sight on account of his son. God said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your handmaid. In all that Sarah says to you, listen to her voice. For from Isaac will your seed be called. (WEB)

Galatians 4:31 So then, brothers and sisters (brethren) , we are not children of the bondwoman but of the free.

Galatians 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Galatians 5:2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

Galatians 5:3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

Galatians 5:4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.

Galatians 5:5 For we through the Spirit eagerly wait for the hope of righteousness by faith.

Galatians 5:6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Galatians 5:7 You ran well. Who hindered you from obeying the truth?

Galatians 5:8 This persuasion does not come from Him who calls you.

Galatians 5:9 A little leaven leavens the whole lump.

Galatians 5:10 I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

Galatians 5:11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

Galatians 5:12 I could wish that those who trouble you would even cut themselves off!

Galatians 5:13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

Galatians 5:14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

Galatians 5:15 But if you bite and devour one another, beware lest you be consumed by one another!

Galatians 5:16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Galatians 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

Galatians 5:18 But if you are led by the Spirit, you are not under the law.

Galatians 5:19-21 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control (temperance, continence) . Against such there is no law.

Galatians 5:24 And those who are Christ's have crucified the flesh with its passions (affections) and lusts (desires) .

Galatians 5:25 If we live in the Spirit, let us also walk in the Spirit.

Galatians 5:26 Let us not become conceited, provoking one another, envying one another.

Galatians 6:1 Brothers and Sisters (Brethren, Brothers) , if a person (man) is overpowered (overtaken, caught, be taken unexpectedly) in (by) any sin (trespass) , you who are spiritual (regenerated, religious) restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

Galatians 6:2 Bear one another's burdens, and so fulfill the law of Christ.

Galatians 6:3 For if anyone thinks himself to be something, when he is nothing, he deceives himself.

Galatians 6:4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

Galatians 6:5 For each one shall bear his own load.

Galatians 6:6 Let him who is taught the word share in all good things with him who teaches.

Galatians 6:7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

Galatians 6:8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

Galatians 6:9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Galatians 6:10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Galatians 6:11 See with what large letters I have written to you with my own hand!

Galatians 6:12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

Galatians 6:13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

Galatians 6:14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

Galatians 6:15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Galatians 6:16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Galatians 6:17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

Galatians 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians 1:1 Paul, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus:

at Ephesus... There are some scholars who believe this Epistle or Letter is the one to the Laodiceans which is mention by Paul in his letter to the Colossians

(Colossians 4:16) Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea.

The following reason are as follows :

A) Some very ancient authorites omit the words "at Ephesus" among those who do omit them are the Vaticanus Codex and Sinaiticus Codex

B) Tertullian states that the heretics, i.e. Marcion, had altered the title, "the Epistle to the Ephesians," to "the Epistle to the Laodiceans."

Tertullian states this in his The Five Books Against Marcion Book 5 Chapter 11 {"I here pass over discussion about another epistle, which we hold to have been written to the Ephesians, but the heretics to the Laodiceans. "}

C) In the Epistle to the Ephesus there are no references at all to the three years which he spent in Ephesus while in the other Epistles there is referance of him being in those cities but he speaks as one who hasn't gone there

(Acts 20:16-17) For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church.

(Acts 20:31) "Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

(Ephesians 3:1-2) For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles-- if indeed you have heard of the dispensation of the grace of God which was given to me for you,

Which in every way you desire to look at this Epistle it shows that it belongs as a Epistle that was written by Paul

(See notes in Colossians 4:16)

Ephesians 1:2 Grace (unmerited favour) to you and peace from God our Father and the Lord Jesus Christ.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ;

Ephesians 1:4 even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love;

Ephesians 1:5 having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire,

Ephesians 1:6 to the praise of the glory of his grace (unmerited favour) , by which he freely bestowed favor on us in the Beloved,

Ephesians 1:7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

Ephesians 1:8 which he made to abound toward us in all wisdom and prudence,

Ephesians 1:9 making known to us the mystery of his will, according to his good pleasure which he purposed in him

Ephesians 1:10 to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him;

Ephesians 1:11 in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will;

Ephesians 1:12 to the end that we should be to the praise of his glory, we who had before hoped in Christ:

Ephesians 1:13 in whom you also, having heard the word of the truth, the Good News of your salvation,--in whom, having also believed, you were sealed with the Holy Spirit of promise,

Ephesians 1:14 who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory.

Ephesians 1:15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints,

Ephesians 1:16 don't cease to give thanks for you, making mention of you in my prayers,

Ephesians 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him;

Ephesians 1:18 having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the

riches of the glory of his inheritance in the saints,

TR reads "understanding" instead of "hearts"

Ephesians 1:19 and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might

Ephesians 1:20 which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,

Ephesians 1:21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come.

Ephesians 1:22 He put all things in subjection under his feet, and gave him to be head over all things for the assembly,

Ephesians 1:23 which is his body, the fullness of him who fills all in all.

Ephesians 2:1 You were made alive when you were dead in transgressions and sins,

Ephesians 2:2 in which you once walked according to the course of this world, according to the prince of the powers of the air, the spirit who now works in the children of rebellion (disobedience) ;

Ephesians 2:3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Ephesians 2:4 But God, being rich in mercy, for his great love with which he loved us,

Ephesians 2:5 even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved),

Ephesians 2:6 and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus,

Ephesians 2:7 that in the ages to come he might show the exceeding riches of his grace (unmerited favour) in kindness toward us in Christ Jesus;

Ephesians 2:8 for by grace (unmerited favour) you have been saved through faith (trust) , and that not of yourselves; it is the gift of God,

Ephesians 2:9 not of works, that no one would boast.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.

Notice good works mentioned but not as a means of salvation but as something that was prepared beforehand. When it comes to salvation it's only by faith. By faith alone but this faith doesn't come alone for it produces repentance and good works.

good works... a act of God in us, not so we could recieve glory

(Isaiah 26:12) O LORD, you will ordain peace for us, for indeed, all that we have done, you have done for us. (NRSV)

(Psalms 57:2) I will send up my cry to the Most High God; to God who does all things for me. (BBE)

Ephesians 2:11 Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision," (in the flesh, made by hands);

Ephesians 2:12 that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

Ephesians 2:13 But now in Christ Jesus you who once were far off are made near in the blood of Christ.

Ephesians 2:14 For he is our peace, who made both one, and broke down the middle wall of partition,

Ephesians 2:15 having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace;

Ephesians 2:16 and might reconcile them both in one body to God through the cross, having killed the hostility thereby.

reconcile them both .... No longer is the Gentile , aka person who is not a jew seen as something unclean

(Galatians 6:15) For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation. (WEB)

(John 10:16) I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. (WEB)

(Galatians 3:28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. (WEB)

(Acts 10:28) He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean. (WEB)

Ephesians 2:17 He came and preached peace to you who were far off and to those who were near.

Ephesians 2:18 For through him we both have our access in one Spirit to the Father.

Ephesians 2:19 So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God,

Ephesians 2:20 being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone;

This is one of the reasons why I do not accept calling anyone an a apostle since Apostles are the foundation of the church and one doesn't builds a foundation on top of a other one

Ephesians 2:21 in whom the whole building, fitted together, grows into a holy temple in the Lord;

Ephesians 2:22 in whom you also are built together for a habitation of God in the Spirit.

Ephesians 3:1 For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles,

Ephesians 3:2 if it is so that you have heard of the administration of that grace of God which was given me toward you;

Ephesians 3:3 how that by revelation the mystery was made known to me, as I wrote before in few words,

Ephesians 3:4 by which, when you read, you can perceive my understanding in the mystery of Christ;

Ephesians 3:5 which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit;

Ephesians 3:6 that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Gospel (Good News) ,

Ephesians 3:7 of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power.

Ephesians 3:8 To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ,

Ephesians 3:9 and to make all men see what is the administration (managing ,dispensation, stewardship, management) of the

mystery which for ages has been hidden in God, who created all things through Jesus Christ;

TR reads "fellowship" instead of "administration"

Ephesians 3:10 to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places,

Ephesians 3:11 according to the eternal purpose which he purposed in Christ Jesus our Lord;

Ephesians 3:12 in whom we have boldness and access in confidence through our faith in him.

Ephesians 3:13 Therefore I ask that you may not lose heart at my troubles for you, which are your glory.

Ephesians 3:14 For this cause, I bow my knees to the Father of our Lord Jesus Christ,

Ephesians 3:15 from whom every family in heaven and on earth is named,

Ephesians 3:16 that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;

Ephesians 3:17 that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love,

Ephesians 3:18 may be strengthened to comprehend with all the saints what is the breadth and length and height and depth,

Ephesians 3:19 and to know Christ's love which surpasses knowledge, that you may be filled with all the fullness of God.

Ephesians 3:20 Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

Ephesians 3:21 to him be the glory in the church (assembly) and in Christ Jesus to all generations forever and ever. Amen.

Ephesians 4:1 I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called,

Ephesians 4:2 with all lowliness and humility, with patience, bearing with one another in love;

Ephesians 4:3 being eager to keep the unity of the Spirit in the bond of peace.

Ephesians 4:4 There is 1 body, and 1 Spirit, even as you also were called in 1 hope of your calling;

Ephesians 4:5 one Lord, one faith, one baptism,

Ephesians 4:6 one God and Father of all, who is over all, and through all, and in us all.

Ephesians 4:7 But to each one of us was the grace given according to the measure of the gift of Christ.

Ephesians 4:8 Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men."

Paul is refering to

(Psalms 68:18) You have ascended on high. You have led away captives. You have received gifts among men, yes, among the rebellious also, that Yah God might dwell there. (WEB)

Ephesians 4:9-10 Now this, "He ascended," what is it but that he also 1st descended into the lower parts of the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.

descended into the lower parts of the earth..... It could refer to one of two meanings

1) A referance to the underworld

(Psalms 63:9) But those who seek my soul, to destroy it, shall go into the lower parts of the earth. (WEB)\

(Ezekiel 32:24) There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the living, and have borne their shame with those who go down to the pit. (WEB)

2) It could be a referance to the mother's womb

(Psalms 139:15) My frame wasn't hidden from you, when I was made in secret, woven together in the depths of the earth. (WEB)

Ephesians 4:11 He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

The word for "shepherds" (poimenas) can also be correctly translated "pastors."

Ephesians 4:12 for the perfecting of the saints, to the work of serving, to the building up of the body of Christ;

Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ;

Ephesians 4:14 that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;

Ephesians 4:15 but speaking truth in love, we may grow up in all things into him, who is the head, Christ;

Ephesians 4:16 from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

Ephesians 4:17 This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind,

Ephesians 4:18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts;

Ephesians 4:19 who having become callous gave themselves up to lust, to work all uncleanness with greediness.

Ephesians 4:20 But you did not learn Christ that way;

Ephesians 4:21 if indeed you heard him, and were taught in him, even as truth is in Jesus:

Ephesians 4:22 that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit;

Ephesians 4:23 and that you be renewed in the spirit of your mind,

Ephesians 4:24 and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.

Ephesians 4:25 Therefore, putting away falsehood, speak truth each one with his neighbor. For we are members of one another.

Ephesians 4:26 "Be angry, and don't sin." Don't let the sun go down on your wrath,

Paul here refers to

(Psalms 4:4) Stand in awe, and don't sin. Search your own heart on your bed, and be still. Selah. (WEB)

Ephesians 4:27 neither give place to the devil.

Ephesians 4:28 Let him who stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have something to give to him who has need.

Ephesians 4:29 Let no corrupt speech proceed out of your mouth, but such as is good for building up as the need may be, that it may give grace to those who hear.

Ephesians 4:30 Don't grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

Ephesians 4:31 Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice.

Ephesians 4:32 And be kind to one another, tenderhearted, forgiving each other, just as God also in Christ forgave you.

Ephesians 5:1 Be therefore imitators (followers, copies) of God, as beloved children.

Ephesians 5:2 Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance.

Ephesians 5:3 But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints;

Ephesians 5:4 nor filthiness, nor foolish talking, nor jesting, which are not appropriate; but rather giving of thanks.

Ephesians 5:5 Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.

Ephesians 5:6 Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience.

Ephesians 5:7 Therefore don't be partakers with them.

Ephesians 5:8 For you were once darkness, but are now light in the Lord. Walk as children of light (sons of light) ,

Ephesians 5:9 for the fruit of the Spirit is in all goodness and righteousness and truth,

Ephesians 5:10 proving what is well pleasing to the Lord.

Ephesians 5:11 Have no fellowship with the unfruitful works of darkness, but rather even reprove them.

Ephesians 5:12 For the things which are done by them in secret, it is a shame even to speak of.

Ephesians 5:13 But all things, when they are reproved, are revealed by the light, for everything that reveals is light.

Ephesians 5:14 Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you."

Paul refers to

Isaiah 60:1 Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

Ephesians 5:15 Therefore watch carefully how you walk, not as unwise, but as wise;

Ephesians 5:16 redeeming the time, because the days are evil.

Ephesians 5:17 Therefore don't be foolish, but understand what the will of the Lord is.

Ephesians 5:18 Don't be drunken with wine, in which *brings about* wildness (dissipation, excess, dissoluteness, debauchery ,prodigality, wastefulness) , but be filled (controled, influence fully, possess fully) with the *Holy* Spirit,

Ephesians 5:19 speaking to one another in psalms, hymns, and spiritual songs; singing, and singing praises in your heart to the Lord;

Ephesians 5:20 giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father;

Ephesians 5:21 subjecting yourselves one to another in the fear of Christ.

Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord.

Ephesians 5:23 For the husband is the head of the wife, and Christ also is the head of the church (assembly) , being himself the savior of the body.

Ephesians 5:24 But as the church (assembly) is subject to Christ, so let the wives also be to their own husbands in everything.

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church (assembly) , and gave himself up for it;

Ephesians 5:26 that he might sanctify it, having cleansed it by the washing of water with the word,

Ephesians 5:27 that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Ephesians 5:28 Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself.

Ephesians 5:29 For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly;

Ephesians 5:30 because we are members of his body, of his flesh and bones.

Ephesians 5:31 "For this cause a man will leave his father and mother, and will be joined to his wife. The 2 will become 1 unity of flesh."

Paul here refers to

(Genesis 2:24) Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. (WEB)

The Hebrew word of one as the Greek word one can refer to unity see note in Mark 12:29

Ephesians 5:32 This mystery is great, but I speak concerning Christ and of the church (assembly) .

Ephesians 5:33 Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects (be reverent to) her husband.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with a promise: "that it may be well with you, and you may live long on the earth."

Paul here refers to

(Exodus 20:12) "Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you. (WEB)

(Deuteronomy 5:16) "Honor your father and your mother, as Yahweh your God commanded you; that your days may be long, and that it may go well with you, in the land which Yahweh your God gives you. (WEB)

Ephesians 6:4 You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.

Ephesians 6:5 Slaves (Servants) , be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ;

Ephesians 6:6 not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart;

Ephesians 6:7 with good will doing service, as to the Lord, and not to men;

Ephesians 6:8 knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.

Ephesians 6:9 You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.

Ephesians 6:10 Finally, be strong in the Lord, and in the strength of his might.

Ephesians 6:11 Put on the complete (whole) armor of God, that you may be able to stand (endure) against the wiles of the devil.

Ephesians 6:12 For our wrestling is not against flesh and blood (human beings , people) , but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places.

Ephesians 6:13 Therefore, put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand.

Ephesians 6:14 Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness,

Ephesians 6:15 and having fitted your feet with the preparation of the Gospel (Good News) of peace;

Ephesians 6:16 above all, taking up the shield of faith (trust) , with which you will be able to quench all the fiery darts of the evil one.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the spoken word of God;

Ephesians 6:18 with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:

Ephesians 6:19 on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Gospel (Good News) ,

Ephesians 6:20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Ephesians 6:21 But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things;

Ephesians 6:22 whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.

Ephesians 6:23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

Ephesians 6:24 Grace be with all those who love our Lord Jesus Christ with incorruptible love. Amen.

Philippians 1:1 Paul and Timothy, slaves (servants) of Jesus Christ; To all the saints in Christ Jesus who are at Philippi, with the overseers and servants (deacons, slaves) :

Two different words for slaves is used in this verse

Paul uses δοῦλος (doulos) which means slaves for himself and Timothy

Paul uses διάκονος (diakonos) which means slaves or it can also mean deacons for those at Philippi

The word ἐπίσκοπος translated "overseers" (episkopos) can also be translated superintendents, guardians, curators, or bishops.

Philippians 1:2 Grace (unmerited favour) to you, and peace from God, our Father, and the Lord Jesus Christ.

Philippians 1:3 I thank my God whenever I remember you,

Philippians 1:4 always in every request of mine on behalf of you all making my requests with joy,

Philippians 1:5 for your partnership in furtherance of the Gospel (Good News) from the first day until now;

The word translated "partnership" (koinonia) also means "fellowship" and "sharing."

Philippians 1:6 being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ.

Philippians 1:7 It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Gospel (Good News) , you all are partakers with me of grace.

Philippians 1:8 For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.

Philippians 1:9 This I pray, that your love may abound yet more and more in knowledge and all discernment;

Philippians 1:10 so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ;

Philippians 1:11 being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

Philippians 1:12 Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Gospel (Good News) ;

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Philippians 1:13 so that it became evident to the whole praetorian guard, and to all the rest, that my bonds are in Christ;

Philippians 1:14 and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

Philippians 1:15 Some indeed preach Christ even out of envy and strife, and some also out of good will.

Philippians 1:16 The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains;

Philippians 1:17 but the latter out of love, knowing that I am appointed for the defense of the Good News.

Philippians 1:18 What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice.

Philippians 1:19 For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,

Philippians 1:20 according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death.

Philippians 1:21 For to me to live is Christ, and to die is gain.

Philippians 1:22 But if I live on in the flesh, this will bring fruit from my work; yet I don't make known what I will choose.

Philippians 1:23 But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better.

Philippians 1:24 Yet, to remain in the flesh is more needful for your sake.

Philippians 1:25 Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith,

Philippians 1:26 that your rejoicing may abound in Christ Jesus in me through my presence with you again.

Philippians 1:27 Only let your manner of life be worthy of the Gospel (Good News) of Christ, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Gospel (Good News) ;

Philippians 1:28 and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God.

Philippians 1:29 Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf,

Philippians 1:30 having the same conflict which you saw in me, and now hear is in me.

Philippians 2:1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion,

Philippians 2:2 make my joy full, by being like-minded, having the same love, being of one accord, of one mind;

Philippians 2:3 doing nothing through rivalry or through conceit, but in humility, each counting others better than himself;

Philippians 2:4 each of you not just looking to his own things, but each of you also to the things of others.

Philippians 2:5 Have this in your mind, which was also in Christ Jesus,

Philippians 2:6 who, existing in the nature of God, didn't consider being the same as (equality with) God a thing to be grasped,

nature.... μορφή (morfē) which could means form, outward appearance, nature, character

Philippians 2:7 but emptied himself (made himself of no value, deprive himself) , taking the outward appearence (form) of a servant, being made in the likeness of men.

Philippians 2:8 And being found in human outward appearence (form) , he humbled himself, becoming obedient to death, yes, the death of the cross.

Philippians 2:9 Therefore God *the Father* also highly exalted him, and gave to him the name which is above every name;

Philippians 2:10-11 that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Paul here is refering to Septuagint version of the Old Testament

Isaiah 45:23 By myself I swear (righteousness shall proceed from my mouth; my words shall not be reversed) that to me every knee shall bow and every tongue shall swear, with respect to God,

Philippians 2:12 So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.

Philippians 2:13 For it is God who works in you both to will and to work, for his good pleasure.

Philippians 2:14 Do all things without murmurings and disputes,

Philippians 2:15 that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world,

Philippians 2:16 holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain.

Philippians 2:17 Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all.

Philippians 2:18 In the same way, you also rejoice, and rejoice with me.

Philippians 2:19 But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing.

Philippians 2:20 For I have no one else like-minded, who will truly care about you.

Philippians 2:21 For they all seek their own, not the things of Jesus Christ.

Philippians 2:22 But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Gospel (Good News) .

Philippians 2:23 Therefore I hope to send him at once, as soon as I see how it will go with me.

Philippians 2:24 But I trust in the Lord that I myself also will come shortly.

Philippians 2:25 But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle (messenger, one who is sent, representative, envoy) and servant of my need;

Philippians 2:26 since he longed for you all, and was very troubled, because you had heard that he was sick.

Philippians 2:27 For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow.

Philippians 2:28 I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful.

Philippians 2:29 Receive him therefore in the Lord with all joy, and hold such in honor,

Philippians 2:30 because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

Philippians 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe.

Philippians 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision.

Philippians 3:3 For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;

Philippians 3:4 though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more:

Philippians 3:5 circumcised the 8th day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee;

Philippians 3:6 concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

Philippians 3:7 However, what things were gain to me, these have I counted loss for Christ.

Philippians 3:8 Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ

Philippians 3:9 and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;

Philippians 3:10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death;

Philippians 3:11 if by any means I may attain to the resurrection from the dead.

Philippians 3:12 Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.

Philippians 3:13 Brothers, I don't regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before,

Philippians 3:14 I press on toward the goal for the prize of the high calling of God in Christ Jesus.

Philippians 3:15 Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you.

Philippians 3:16 Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind.

Philippians 3:17 Brothers, join in being together imitators of me, and note those who walk this way, even as you have us for an example.

Philippians 3:18 For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ,

Philippians 3:19 whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things.

Philippians 3:20 For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ;

Philippians 3:21 who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.

Philippians 4:1 Therefore, my brothers, beloved and longed for, my joy and crown (wreath, victory garland) , so stand firm in the Lord, my beloved.

Philippians 4:2 I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord.

Philippians 4:3 Yes, I beg you also, true yokefellow, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the scroll of life.

true yokefellow.... The early church taught that this was Paul wife in referance

Church History of Eusebius Book 3 Chapter 30 {"And Paul does not hesitate, in one of his epistles, to greet his wife, whom he did not take about with him, that he might not be inconvenienced in his ministry."}

Philippians 4:4 Rejoice in the Lord always! Again I will say, Rejoice!

Philippians 4:5 Let your gentleness be known to all men. The Lord is at hand.

Philippians 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.

Philippians 4:7 And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

Philippians 4:8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things.

Philippians 4:9 The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you.

Philippians 4:10 But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity.

Philippians 4:11 Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it.

Philippians 4:12 I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need.

Philippians 4:13 I can do all things through Christ, who strengthens me.

Philippians 4:14 However you did well that you shared in my affliction.

Philippians 4:15 You yourselves also know, you Philippians, that in the beginning of the Gospel (Good News) , when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only.

Philippians 4:16 For even in Thessalonica you sent once and again to my need.

Philippians 4:17 Not that I seek for the gift, but I seek for the fruit that increases to your account.

Philippians 4:18 But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.

Philippians 4:19 My God will supply every need of yours according to his riches in glory in Christ Jesus.

Philippians 4:20 Now to our God and Father be the glory forever and ever! Amen.

Philippians 4:21 Greet every saint in Christ Jesus. The brothers who are with me greet you.

Philippians 4:22 All the saints greet you, especially those who are of Caesar's household.

Philippians 4:23 The grace (unmerited favour) of the Lord Jesus Christ be with you all. Amen.

Colossians 1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

Colossians 1:2 to the saints and faithful brothers in Christ at Colossae: Grace (unmerited favour) to you and peace from God our Father, and the Lord Jesus Christ.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Colossians 1:3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you,

Colossians 1:4 having heard of your faith in Christ Jesus, and of the love which you have toward all the saints,

Colossians 1:5 because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the Gospel (Good News),

Colossians 1:6 which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace (unmerited favour) of God in truth;

Colossians 1:7 even as you learned of Epaphras our beloved fellow slave (servant) , who is a faithful slave (servant) of Christ on our behalf,

Colossians 1:8 who also declared to us your love in the Spirit.

Colossians 1:9 For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,

Colossians 1:10 that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God;

Colossians 1:11 strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy;

Colossians 1:12 giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light;

Colossians 1:13 who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love;

Colossians 1:14 in whom we have our redemption, the forgiveness of our sins; through his blood

Colossians 1:15 who is the image of the invisible God, the firstborn of all creation.

the firstborn.... is not in referance to being created , Jesus was not created but holds the right of authority of a firstborn would be given in heritance over creation. In the Old Testament there are a number of people who was not born first but recieve the right of firstborn.

Jacob....(Exodus 4:22) You shall tell Pharaoh, 'Thus says Yahweh, Israel is my son, my firstborn, (WEB)

(Genesis 25:24-26) When her days to be delivered were fulfilled, behold, there were twins in her womb. The first came out red all over, like a hairy garment. They named him Esau. After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them. (WEB)

(Genesis 32:28) He said, "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed." (WEB)

Ephraim ....(Jeremiah 31:9) They shall come with weeping; and with petitions will I lead them: I will cause them to walk by rivers of waters, in a straight way in which they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn. (WEB)

(Genesis 41:51-52) Joseph called the name of the firstborn Manasseh, "For," he said, "God has made me forget all my toil, and all my father's house." The name of the second, he called Ephraim: "For God has made me fruitful in the land of my affliction." (WEB)

David....(Psalms 89:20-27) I have found David, my servant. I have anointed him with my holy oil, with whom my hand shall be established. My arm will also strengthen him. No enemy will tax him. No wicked man will oppress him. I will beat down his adversaries before him, and strike those who hate him. But my faithfulness and my loving kindness will be with him. In my name, his horn will be exalted. I will set his hand also on the sea, and his right hand on the rivers. He will call to me, 'You are my Father, my God, and the rock of my salvation!' I will also appoint him my firstborn, the highest of the kings of the earth. (WEB)

(1 Samuel 16:10-11) Jesse made seven of his sons to pass before Samuel. Samuel said to Jesse, Yahweh has not chosen these. Samuel said to Jesse, Are here all your children? He said, There remains yet the youngest, and behold, he is keeping the sheep. Samuel said to Jesse, Send and get him; for we will not sit down until he come here. (WEB)

(1 Chronicles 2:13-15) and Jesse became the father of his firstborn Eliab, and Abinadab the second, and Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh; (WEB)

Colossians 1:16 For by him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him.

Colossians 1:17 He is before all things, and in him all things are held together.

Colossians 1:18 He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:19 For all the fullness was pleased to dwell in him;

Colossians 1:20 and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.

Colossians 1:21 You, being in past times alienated and enemies in your mind in your evil works,

Colossians 1:22 yet now he has reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him,

Colossians 1:23 if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven; of which I, Paul, was made a servant.

Colossians 1:24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the assembly;

Colossians 1:25 of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the word of God,

Colossians 1:26 the mystery which has been hidden for ages and generations. But now it has been revealed to his saints,

Colossians 1:27 to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory;

Colossians 1:28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;

Colossians 1:29 for which I also labor, striving according to his working, which works in me mightily.

Colossians 2:1 For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh;

Colossians 2:2 that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of Christ,

Colossians 2:3 in whom are all the treasures of wisdom and knowledge hidden.

Colossians 2:4 Now this I say that no one may delude you with persuasiveness of speech.

Colossians 2:5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.

Colossians 2:6 As therefore you received Christ Jesus, the Lord, walk in him,

Colossians 2:7 rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving.

Colossians 2:8 Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ.

Colossians 2:9 For in him all the fullness of the Godhead dwells bodily,

Colossians 2:10 and in him you are made full, who is the head of all principality and power;

Colossians 2:11 in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ;

Paul here refers to

(Deuteronomy 10:16) Circumcise therefore the foreskin of your heart, and be no more stiff-necked. (WEB)

(Deuteronomy 30:6) Yahweh your God will circumcise your heart, and the heart of your seed, to love Yahweh your God with all your heart, and with all your soul, that you may live. (WEB)

(Jeremiah 4:4) Circumcise yourselves to Yahweh, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings. (WEB)

Colossians 2:12 having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.

Colossians 2:13 You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses,

Colossians 2:14 wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross;

Colossians 2:15 having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.

Colossians 2:16 Let no man therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day,

Colossians 2:17 which are a shadow of the things to come; but the body is Christ's.

Colossians 2:18 Let no one rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind,

Colossians 2:19 and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth.

Colossians 2:20 If you died with Christ from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances,

Colossians 2:21 "Don't handle, nor taste, nor touch"

Colossians 2:22 (all of which perish with use), according to the precepts and doctrines of men?

Colossians 2:23 Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh.

Colossians 3:1 If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

Colossians 3:2 Set your mind on the things that are above, not on the things that are on the earth.

Colossians 3:3 For you died, and your life is hidden with Christ in God.

Colossians 3:4 When Christ, our life, is revealed, then you will also be revealed with him in glory.

Colossians 3:5 Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry;

Colossians 3:6 for which things' sake the wrath of God comes on the children of disobedience.

Colossians 3:7 You also once walked in those, when you lived in them;

Colossians 3:8 but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth.

Colossians 3:9 Don't lie to one another, seeing that you have put off the old man with his doings,

Colossians 3:10 and have put on the new man, who is being renewed in knowledge after the image of his Creator,

Colossians 3:11 where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, freeman; but Christ is all, and in all.

Colossians 3:12 Put on therefore, as God's chosen ones, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance;

Colossians 3:13 bearing with one another, and forgiving each other, if any man has a complaint against any; even as Christ forgave you, so you also do.

Colossians 3:14 Above all these things, walk in love, which is the bond of perfection.

Colossians 3:15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Colossians 3:16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.

Colossians 3:17 Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through him.

Colossians 3:18 Wives, be in subjection to your husbands, as is fitting in the Lord.

Colossians 3:19 Husbands, love your wives, and don't be bitter against them.

Colossians 3:20 Children, obey your parents in all things, for this pleases the Lord.

Paul here refers to

(Exodus 20:12) "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

Colossians 3:21 Fathers, don't provoke your children, so that they won't be discouraged.

Colossians 3:22 Slaves (Servants) , obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of heart, fearing God.

Colossians 3:23 And whatever you do, work heartily, as for the Lord, and not for men,

Colossians 3:24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

Colossians 3:25 But he who does wrong will receive again for the wrong that he has done, and there is no partiality.

Colossians 4:1 Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.

Colossians 4:2 Continue steadfastly in prayer, watching therein with thanksgiving;

Colossians 4:3-4 also keep praying together for us , that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in prison (bonds, chains) ; that I may reveal it as I ought to speak.

Colossians 4:5 Walk in wisdom toward those who are outside, redeeming the time.

Colossians 4:6 Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

Colossians 4:7 All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord.

Colossians 4:8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,

Colossians 4:9 together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here.

Colossians 4:10 Aristarchus, my fellow prisoner greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"),

Colossians 4:11 and Jesus who is called Justus, who are of the circumcision. These are my only fellow workers for the Kingdom of God, men who have been a comfort to me.

Colossians 4:12 Epaphras, who is one of you, a slave (servant) of Christ, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of God.

Colossians 4:13 For I testify about him, that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis.

Colossians 4:14 Luke, the beloved physician, and Demas greet you.

Colossians 4:15 Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house.

Colossians 4:16 When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans; and that you also read the letter from Laodicea.

the letter from Laodicea.... there are a number of letters claiming to be that of Laodicea one of them even appeared in some editions of the first English Bible known as the Wycliffe Bible. Below is one of them

1 Paul, an apostle not of men nor by man, but by Jesus Christ, unto the brethren that are at Laodicea.
2 Grace be unto you and peace from God the Father and the Lord Jesus Christ.
3 I give thanks unto Christ in all my prayers, that you continue in him and persevere in his works, looking for the promise at the day of judgement.
4 Neither do the vain talkings of some overset (confuse, disturb) you, which creep in, that they may turn you away from the truth of the Gospel which is preached by me.
5 And now shall God cause that they that are of me shall continue ministering unto the increase of the truth of the Gospel and accomplishing goodness, and the work of salvation, even eternal life.
6 And now are my bonds seen of all men, which I suffer in Christ, wherein I rejoice and am glad.
7 And unto me this is for everlasting salvation, which also is brought about by your prayers, and the ministry of the Holy Spirit, whether by life or by death.
8 For verily to me life is in Christ, and to die is joy.
9 And unto him (or And also) shall he work his mercy in you that you may have the same love, and be of one mind.
10 Therefore, dearly beloved, as you have heard in my presence so hold fast and work in the fear of God, and it shall be unto you for life eternal.
11 For it is God that works in you.
12 And you do without hesitation whatsoever things you do.
13 And for the rest, dearly beloved, rejoice in Christ, and beware of them that are seeking filthy dishonest gain.
14 Let all your petitions be made openly before God, and you be steadfast in the mind of Christ.
15 And what things are sound and true and sober and just and to be loved, you do .
16 And what you have heard and received, keep fast in your heart.
17 And peace shall be unto you.
18 The saints salute you.
19 The grace of the Lord Jesus be with your spirit.
20 And cause this epistle to be read unto them of Colossae, and the epistle of the Colossians to be read unto you.

(See also note in Ephesians 1:1 Why some scholars believe the Epistle to the Ephesains might be this letter)

Colossians 4:17 Tell Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."

Colossians 4:18 The salutation (greeting) is of me, Paul, *which I wrote* with my own hand: remember my bonds. Grace (unmerited favour) be with you. Amen.

Paul wrote the salutation but the letter was mostlikely written by a scribe as we see in two other occasion where he states he wrote the salutation in his own hand.

(Romans 16:22) I, Tertius, who wrote this epistle, greet you in the Lord.

(1 Corinthians 16:21) The salutation with my own hand--Paul's.

(2 Thessalonians 3:17) The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

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1 Thessalonians 1:1 Paul, Silvanus, and Timothy, to the church (assembly) of the Thessalonians in God the Father and the Lord Jesus Christ: Grace (unmerited favour) to you and peace from God our Father and the Lord Jesus Christ.

1 Thessalonians 1:2 We always give thanks to God for all of you, mentioning you in our prayers,

1 Thessalonians 1:3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father.

1 Thessalonians 1:4 We know, brothers loved by God, that you are chosen,

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings.

1 Thessalonians 1:5 and that our Gospel (Good News) came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.

1 Thessalonians 1:6 You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

1 Thessalonians 1:7 so that you became an example to all who believe in Macedonia and in Achaia.

1 Thessalonians 1:8 For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything.

1 Thessalonians 1:9 For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God,

1 Thessalonians 1:10 and to wait for his Son from heaven, whom he raised from the dead--Jesus, who delivers us from the wrath to come.

Those who go after the pretribulation rapture view would say but the church is not under the wrath of God and would qoute :

(1 Thessalonians 1:10) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (KJV)

(1 Thessalonians 5:9) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, (KJV)

But what is the wrath that Paul is speaking of ? I believe he is speaking is the wrath of hell.

(Revelation 14:9-11) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. (KJV)

1 Thessalonians 2:1 For you yourselves know, brothers, our visit to you wasn't in vain,

1 Thessalonians 2:2 but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Gospel (Good News) of God in much conflict.

1 Thessalonians 2:3 For our exhortation is not of error, nor of uncleanness, nor in deception.

1 Thessalonians 2:4 But even as we have been approved by God to be entrusted with the Gospel (Good News) , so we speak; not as pleasing men, but God, who tests our hearts.

1 Thessalonians 2:5 For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness),

1 Thessalonians 2:6 nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles (those sent) of Christ.

1 Thessalonians 2:7 But we were gentle among you, like a nursing mother cherishes her own children.

1 Thessalonians 2:8 Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of God only, but also our own souls, because you had become very dear to us.

1 Thessalonians 2:9 For you remember, brothers and sisters , our labor and travail; for we worked night and day, *for the purpose* that we might not *be a* burden *to* any of you, *while* we preached the Gospel (Good News) of God to you .

1 Thessalonians 2:10 You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe.

1 Thessalonians 2:11 As you know, we exhorted, comforted, and implored every one of you, as a father does his own children,

1 Thessalonians 2:12 to the end that you should walk worthily of God, who calls you into his own Kingdom and glory.

1 Thessalonians 2:13 For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe.

1 Thessalonians 2:14 For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews;

1 Thessalonians 2:15 who killed both the Lord Jesus and their own prophets, and drove us out, and didn't please God, and are contrary to all men;

1 Thessalonians 2:16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.

1 Thessalonians 2:17 But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire,

1 Thessalonians 2:18 because we wanted to come to you--indeed, I, Paul, once and again--but Satan hindered us.

Satan hindered us.... Some times when one is hinder in the work of God is from Satan who doesn't want the gospel to prosper other times is by the Holy Spirit who would want us to move somewhere else and preach there

(Acts 16:6-10) Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Sometimes being hindered is a means of bearing fruit

(Romans 1:13) Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. (WEB)

But always there is a reason for being hindered even if we don't understand why at the time

(Romans 15:20-22) And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand." For this reason I also have been much hindered from coming to you. (NKJV)

1 Thessalonians 2:19 For what is our hope, or joy, or crown (wreath, victory garland) of rejoicing? Isn't it even you, before our Lord Jesus Christ at his coming?

1 Thessalonians 2:20 For you are our glory and our joy.

1 Thessalonians 3:1 Therefore, when we couldn't stand it any longer, we thought it good to be left behind at Athens alone,

1 Thessalonians 3:2 and sent Timothy, our brother and God's servant in the Gospel (Good News) of Christ, to establish you, and to comfort you concerning your faith;

1 Thessalonians 3:3 that no one be moved by these afflictions. For you know that we are appointed to this task.

1 Thessalonians 3:4 For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know.

1 Thessalonians 3:5 For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain.

1 Thessalonians 3:6 But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you;

1 Thessalonians 3:7 for this cause, brothers, we were comforted over you in all our distress and affliction through your faith.

1 Thessalonians 3:8 For now we live, if you stand fast in the Lord.

1 Thessalonians 3:9 For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God;

1 Thessalonians 3:10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

1 Thessalonians 3:11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you;

1 Thessalonians 3:12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you,

1 Thessalonians 3:13 to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

1 Thessalonians 4:1 Finally then, brothers, we beg and exhort you in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you abound more and more.

1 Thessalonians 4:2 For you know what charge we gave you through the Lord Jesus.

1 Thessalonians 4:3 For this is the will of God: your sanctification, that you abstain from sexual immorality,

1 Thessalonians 4:4 that each one of you know how to possess himself of his own vessel in sanctification and honor,

1 Thessalonians 4:5 not in the passion of lust, even as the Gentiles who don't know God;

1 Thessalonians 4:6 that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified.

1 Thessalonians 4:7 For God called us not for uncleanness, but in sanctification.

1 Thessalonians 4:8 Therefore he who rejects this doesn't reject man, but God, who has also given his Holy Spirit to you.

1 Thessalonians 4:9 But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another,

1 Thessalonians 4:10 for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more;

1 Thessalonians 4:11 and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we charged you;

1 Thessalonians 4:12 that you may walk properly toward those who are outside, and may have need of nothing.

1 Thessalonians 4:13 But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope.

1 Thessalonians 4:14 For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus.

1 Thessalonians 4:15 For this we tell you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, will in no way precede those who have fallen asleep.

1 Thessalonians 4:16 For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first,

1 Thessalonians 4:17 then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.

1 Thessalonians 4:18 Therefore comfort one another with these words.

1 Thessalonians 5:1 But concerning the times and the seasons, brothers, you have no need that anything be written to you.

1 Thessalonians 5:2 For you yourselves know well that the day of the Lord comes like a thief in the night.

1 Thessalonians 5:3 For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape.

1 Thessalonians 5:4 But you, brothers, aren't in darkness, that the day should overtake you like a thief.

1 Thessalonians 5:5 You are all children of light (the sons of light) , and children of the day. We don't belong to the night, nor to darkness,

1 Thessalonians 5:6 so then let's not sleep, as the rest do, but let's watch and be sober.

1 Thessalonians 5:7 For those who sleep, sleep in the night, and those who are drunk are drunk in the night.

1 Thessalonians 5:8 But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation.

1 Thessalonians 5:9 For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ,

1 Thessalonians 5:10 who died for us, that, whether we wake or sleep, we should live together with him.

1 Thessalonians 5:11 Therefore exhort one another, and build each other up, even as you also do.

1 Thessalonians 5:12 But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you,

1 Thessalonians 5:13 and to respect and honor them in love for their work's sake. Be at peace among yourselves.

1 Thessalonians 5:14 We exhort you, brothers, admonish the disorderly, encourage the fainthearted, support the weak, be patient toward all.

1 Thessalonians 5:15 See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

1 Thessalonians 5:16 Rejoice always.

1 Thessalonians 5:17 Pray without ceasing.

1 Thessalonians 5:18 In everything give thanks, for this is the will of God in Christ Jesus toward you.

1 Thessalonians 5:19 Don't quench the Spirit.

1 Thessalonians 5:20 Don't despise prophesies.

1 Thessalonians 5:21 Test all things, and hold firmly that which is good.

1 Thessalonians 5:22 Abstain from every form of evil.

1 Thessalonians 5:23 May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

1 Thessalonians 5:24 He who calls you is faithful, who will also do it.

1 Thessalonians 5:25 Brothers, pray for us.

1 Thessalonians 5:26 Greet all the brothers with a holy kiss.

1 Thessalonians 5:27 I solemnly charge you by the Lord that this letter be read to all the holy brothers.

1 Thessalonians 5:28 The grace of our Lord Jesus Christ be with you. Amen.

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2 Thessalonians 1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 Thessalonians 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Thessalonians 1:3 We are bound to always give thanks to God for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds;

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings.

2 Thessalonians 1:4 so that we ourselves boast about you in the assemblies of God for your patience and faith in all your persecutions and in the afflictions which you endure.

2 Thessalonians 1:5 This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of the

Kingdom of God, for which you also suffer.

2 Thessalonians 1:6 Since it is a righteous thing with God to repay affliction to those who afflict you,

2 Thessalonians 1:7 and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire,

2 Thessalonians 1:8 giving vengeance to those who don't know God, and to those who don't obey the Good News of our Lord Jesus,

2 Thessalonians 1:9 who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might,

2 Thessalonians 1:10 when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.

2 Thessalonians 1:11 To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power;

2 Thessalonians 1:12 that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2:1 Now, brothers, concerning the coming of our Lord Jesus Christ, and our gathering together to him, we ask you

If one was to read verse 1 to 4 the rapture is the last thing on the List. So the order goes like this:

1) Apostasy of the church

2) Revealing of AntiChrist

3) Jesus coming

4) The Rapture

It does not go a other way around like :
1) Apostasy of the church

2) The Rapture

3) Revealing of AntiChrist

4) Jesus coming

2 Thessalonians 2:2 not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Christ had come.

Liberals like to point out this verse as to say that there where false letters written in the name of the Apostle Paul then with the other hand cancel this letter as written from Paul himself. Which make no sense to destroy the letter authority where you wish to use to debate your case.

2 Thessalonians 2:3 Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin is revealed, the son of destruction,

2 Thessalonians 2:4 he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits as God in the temple of God, setting himself up as God.

the temple of God

Many people are looking for a rebuilding of the Jewish Temple but that is not certain . If one would do a careful study one would find out the church is the Temple in referance. For that what was believed by some of the early church Fathers.

Augstine states in City of God Book 20 chapter 19 {"I see that I must omit many of the statements of the gospels and epistles about this last judgment, that this volume may not become unduly long; but I can on no account omit what the Apostle Paul says, in writing to the Thessalonians, "We beseech you, brethren, by the coming of our Lord Jesus Christ," etc. No one can doubt that he wrote this of Antichrist and of the day of judgment, which he here calls the day of the Lord, nor that he declared that this day should not come unless he first came who is called the apostate -apostate, to wit, from the Lord God. And if this may justly be said of all the ungodly, how much more of him? But it is uncertain in what temple he shall sit, whether in that ruin of the temple which was built by Solomon, or in the Church; for the apostle would not call the temple of any idol or demon the temple of God. And on this account some think that in this passage Antichrist means not the prince himself alone, but his whole body, that is, the mass of men who adhere to him, along with him their prince; and they also think that we should render the Greek more exactly were we to read, not "in the temple of God," but "for" or "as the temple of God," as if he himself were the temple of God, the Church....."}

Now as you see it doesn't matter if the Temple in Jersulem is rebuilt for AntiChrist to be revealed and he could be revealed in the church , And I believed he did if you just read your church history , you can find out that popery fullfills many of these prophecies .

The Temple of God is the gathering of the saints also refer to in scripture

(2 Corinthians 6:16) What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people." (WEB)

2 Thessalonians 2:5 Don't you remember that, when I was still with you, I told you these things?

2 Thessalonians 2:6-7 Now you know what is restraining him, to the end that he may be revealed in his own season. For the mystery of lawlessness already works. Only there is one *who* restrains now, until *he* is taken out of the way.

until he ..... In the Greek which it was written in the words "HE , WHO" in "he who now restrains" or "HE" in "he taken out of the way" is not found . "It" and "He" is implied.

Those who are of the Pretribulation Rapture view would say the He is the Holy Spirit and the what is the church in referance but nowhere in scripture can one get any clues of that is what Paul had in referance .

But we see the Holy Spirit active in the Tribulation in the conversion of the Jewish people. This passage shows the Holy Spirit at work in the Tribulation.

(Zechariah 12:10-14) I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to me {After "me," the Hebrew has the two letters "Aleph Tav" (the first and last letters of the Hebrew alphabet), not as a word, but as a grammatical marker.} whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn. In that day there will be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon. The land will mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families who remain, every family apart, and their wives apart. (WEB)

The Early church Leaders believed that what was holding AntiChrist from being revealed was Rome. Example of this could be found in there writings .

Augstine states in City of God Book 20 chapter 19 {"Some think that the Apostle Paul referred to the Roman empire, and that he was unwilling to use language more explicit, lest he should incur the calumnious charge of wishing ill to the empire which it was hoped would be eternal; so that in saying, "For the mystery of iniquity doth already work," he alluded to Nero, whose deeds already seemed to be as the deeds of Antichrist. And hence some suppose that he shall rise again and be Antichrist. Others, again,

suppose that he is not even dead, but that he was concealed that he might be supposed to have been killed, and that he now lives in concealment in the vigor of that same age which he had reached when he was believed to have perished, and will live until he is revealed in his own time and restored to his kingdom. But I wonder that men can be so audacious in their conjectures. However, it is not absurd to believe that these words of the apostle, "Only he who now holds, let him hold until he be taken out of the way," refer to the Roman empire, as if it were said, "Only he who now reigneth, let him reign until he be taken out of the way." "And then shall the wicked be revealed:" no one doubts that this means Antichrist. But others think that the words, "Ye know what withholds," and "The mystery of iniquity worketh," refer only to the wicked and the hypocrites who are in the Church, until they reach a number so great as to furnish Antichrist with a great people, and that this is the mystery of iniquity, because it seems hidden; also that the apostle is exhorting the faithful tenaciously to hold the faith they hold when he says, "Only he who now holdeth, let him hold until he be taken out of the way," that is, until the mystery of iniquity which now is hidden departs from the Church. For they suppose that it is to this same mystery John alludes when in his epistle he says, "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." As therefore there went out from the Church many heretics, whom John calls "many antichrists," at that time prior to the end, and which John calls "the last time," so in the end they shall go out who do not belong to Christ, but to that last Antichrist, and then he shall be revealed."}

John Chrysostom 4th Homilies on second Thessalonians {"One may naturally enquire, what is that which withholdeth, and after that would know, why Paul expresses it so obscurely. What then is it that withholdeth, that is, hindereth him from being revealed? Some indeed say, the grace of the Spirit, but others the Roman empire, to whom I most of all accede. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because he said this of the Roman empire, he naturally glanced at it, and speaks covertly and darkly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. For if he had said that after a little while the Roman empire would be dissolved, they would immediately have even overwhelmed him, as a pestilent person, and all the faithful, as living and warring to this end. And he did not say that it will be quickly, although he is always saying it-but what? "that he may be revealed in his own season," he says, "For the mystery of lawlessness doth already work." He speaks here of Nero, as if he were the type of Antichrist. For he too wished to be thought a god. And he has well said, "the mystery"; that is, it worketh not openly, as the other, nor without shame. For if there was found a man before that time, he means, who was not much behind Antichrist in wickedness, what wonder, if there shall now be one? But he did not also wish to point him out plainly: and this not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. "Only there is one that restraineth now, until he be taken out of the way," that is, when the Roman empire is taken out of the way, then he shall come."}

So when Rome fell in 475 AD AntiChrist was to be revealed .And the one who recieved power when Rome fell at the hands of the Germanic people known as the Vandals and Goths was the Bishop of Rome Known latter as the Pope. There was a time before that all the Bishops use to be called pope but when the Roman Bishop recieved power he want himself only to be known as the pope.

Martin Luther commits on this in his Table Talk CCCCXXVIII. {" The word Papa, Pope, comes, as I think, of the word Abba, repeated twice, meaning father of fathers. Of old the bishops were called Papa; Jerome, writing to Augustine, who was bishop of Hippo, calls him Holy Pope; and in the legend of St Cyprian, martyr, we read that the judge asked him: Art thou the Cyprian whom the Christians call their pope? It seems to me to have been a term applied to all the bishops. Children call their athers papa; the bishops were the spiritual papas of the people. Who, thirty years ago, would have dared to say of the pope what we now say of him? None then ventured to express himself respecting him in other terms than those of veneration and supplication."}

2 Thessalonians 2:8 Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the manifestation of his coming;

2 Thessalonians 2:9 even he whose coming is according to the working of Satan with all power and signs and lying wonders,

2 Thessalonians 2:10 and with all deception of wickedness for those who are being lost, because they didn't receive the love of the truth, that they might be saved.

2 Thessalonians 2:11 Because of this, God sends them a working of error, that they should believe a lie;

2 Thessalonians 2:12 that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness.

2 Thessalonians 2:13 But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth;

2 Thessalonians 2:14 to which he called you through our Gospel (Good News) , for the obtaining of the glory of our Lord Jesus Christ.

2 Thessalonians 2:15 So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.

2 Thessalonians 2:16 Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace,

2 Thessalonians 2:17 comfort your hearts and establish you in every good work and word.

2 Thessalonians 3:1 Finally, brothers, pray for us, that the word of the Lord may go forward (spread rapidly, progress freely, have free course) and be glorified (honored), even as also with you;

2 Thessalonians 3:2 and that we may be delivered from unreasonable and evil men; for not all have faith.

2 Thessalonians 3:3 But the Lord is faithful, who will establish you, and guard you from the evil one.

2 Thessalonians 3:4 We have confidence in the Lord concerning you, that you both do and will do the things we command.

2 Thessalonians 3:5 May the Lord direct your hearts into the love of God, and into the patience of Christ.

2 Thessalonians 3:6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us.

2 Thessalonians 3:7 For you know how you should (ought to) imitate (follow, strive to resemble) us. For we didn't behave ourselves rebelliously among you,

2 Thessalonians 3:8 neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you;

2 Thessalonians 3:9 not because we don't have the right, but to make ourselves an example to you, that you should imitate us.

2 Thessalonians 3:10 For even when we were with you, we commanded you this: "If anyone will not work, neither let him eat."

2 Thessalonians 3:11 For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies.

2 Thessalonians 3:12 Now those who are that way, we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

2 Thessalonians 3:13 But you, brothers, don't be weary in doing well.

2 Thessalonians 3:14 If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed.

2 Thessalonians 3:15 Don't count him as an enemy, but admonish him as a brother.

2 Thessalonians 3:16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

2 Thessalonians 3:17 The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write.

Examples of Paul doing this can be found in

(1 Corinthians 16:21) This greeting is by me, Paul, with my own hand. (WEB)

(Colossians 4:18) The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen. 1 Thessalonians (WEB)

(Galatians 6:11) See with what large letters I write to you with my own hand. (WEB)

2 Thessalonians 3:18 The grace (unmerited favour) of our Lord Jesus Christ be with you all. Amen.

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1 Timothy 1:1 Paul, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope;

1 Timothy 1:2 to Timothy, my true child in faith: Grace (unmerited favour) , mercy, and peace, from God our Father and Christ Jesus our Lord.

1 Timothy 1:3 As I urged you when I was going into Macedonia, stay at Ephesus that you might charge certain men not to teach a different doctrine,

1 Timothy 1:4 neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith--

1 Timothy 1:5 but the end of the charge is love, out of a pure heart and a good conscience and unfeigned faith;

1 Timothy 1:6 from which things some, having missed the mark, have turned aside to vain talking;

1 Timothy 1:7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.

1 Timothy 1:8 But we know that the law is good, if a man uses it lawfully,

1 Timothy 1:9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1 Timothy 1:10 for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers (those who violates their oath, those who swear falsely) , and for any other thing contrary to the sound doctrine;

1 Timothy 1:11 according to the Gospel (Good News) of the glory of the blessed God, which was committed to my trust.

1 Timothy 1:12 And I thank him who enabled me, Christ Jesus our Lord, because he counted me faithful, appointing me to service;

1 Timothy 1:13 although I was before *was* a blasphemer, a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly (sin without knowing) in unbelief.

1 Timothy 1:14 The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

1 Timothy 1:15 The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (the worst among them all , ahead of them all, the first in line) .

1 Timothy 1:16 However, for this cause I obtained mercy, that in me first, Jesus Christ might display all his patience, for an example of those who were going to believe in him for eternal life.

1 Timothy 1:17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

1 Timothy 1:18 This charge I commit to you, my child Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare;

1 Timothy 1:19 holding faith and a good conscience; which some having thrust away made a shipwreck concerning the faith;

1 Timothy 1:20 of whom is Hymenaeus and Alexander; whom I delivered (gave up , handed over) to Satan, that they might be taught not to blaspheme.

delivered to Satan... Not so the person could be lost but learn that experience and be saved a other example of this can be found in

(1 Corinthians 5:5) deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

The early church leader John Chrysostom had alot to say on this and because of this I included what he had to say below.

John Chrysostom states on his homily on 1 Corinthians 5 {"And he said not simply, “That the spirit may be saved,” but “in that day.” Well and seasonably doth he remind them of that day in order that both they might more readily apply themselves to the cure, and that the person censured might the rather receive his words, not as it were of anger, but as the forethought of an anxious father. For this cause also he said, “unto the destruction of the flesh:” proceeding to lay down regulations for the devil and not suffering him to go a step too far. As in the instance of Job, God said, (Job 2:6.) “But touch not his life.”"}

John Chrysostom states on his homily on also states on his homilies on 1 Timothy 1 {"“Whom I delivered to Satan, that they might be taught not to blaspheme!” Thus it is blasphemy to search into divine things by our own reasonings. For what have human reasonings in common with them? But how does Satan instruct them not to blaspheme? can he instruct others, who has not yet taught himself, but is a blasphemer still? It is not that “he should instruct,” but that they should be instructed. It is not he that does it, though such is the result. As elsewhere he says in the case of the fornicator: “To deliver such an one to Satan for the destruction of the flesh.” Not that he may save the body, but “that the spirit may be saved.” (1 Corinthians 5:5.) Therefore it is spoken impersonally. How then is this effected? As executioners, though themselves laden with numberless crimes, are made the correctors of others; so it is here with the evil spirit. But why didst thou not punish them thyself, as thou didst that Bar-Jesus, and as Peter did Ananias, instead of delivering them to Satan? It was not that they might be punished, but that they might be instructed. For that he had the power appears from other passages, “What will ye? Shall I come unto you with a rod?” (1 Corinthians 4:21.) And again, “Lest I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.” (2 Corinthians 13:10.) Why did he then call upon Satan to punish them? That the disgrace might be greater, as the severity and the punishment was more striking. Or rather, they themselves chastised those who did not yet believe, but those who turned aside, they delivered to Satan. Why then did Peter punish Ananias? Because whilst he was tempting the Holy Ghost, he was still an unbeliever. That the unbelieving therefore might learn that they could not escape, they themselves inflicted punishment upon them; but those who had learnt this, yet afterwards turned aside, they delivered to Satan; showing that they were sustained not by their own power, but by their care for them; and as many as were lifted up into arrogance were delivered to him. For as kings with their own hands slay their enemies, but deliver their subjects to executioners for punishment, so it is in this case. And these acts were done to show the authority committed to the Apostles. Nor was it a slight power, to be able thus to subject the devil to their commands. For this shows that he served and obeyed them even against his will, and this was no little proof of the power of grace. And listen how he delivered them: “When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan.” (1 Corinthians 5:4.) He was then immediately expelled from the common assembly, he was separated from the fold, he became deserted and destitute; he was delivered to the wolf. For as the cloud designated the camp of the Hebrews, so the Spirit distinguished the Church. If any one therefore was without, he was consumed, and it was by the judgment of the Apostles that he was cast out of the pale. So also the Lord delivered Judas to Satan. For immediately “after the sop Satan entered into him.” (John 13:27.) Or this may be said; that those whom they wished to amend, they did not themselves punish, but reserved their punishments for those who were incorrigible. Or otherwise, that they were the more dreaded for delivering them up to others. Job also was delivered to Satan, but not for his sins, but for fuller proof of his worth.

Many such instances still occur. For since the Priests cannot know who are sinners, and unworthy partakers of the holy Mysteries, God often in this way delivers them to Satan. For when diseases, and attacks, and sorrows, and calamities, and the like occur, it is on this account that they are inflicted. This is shown by Paul. “For this cause many are weak and sickly among you, and many

sleep." (1 Corinthians 11:30.) But how? saith one, when we approach but once a year! But this is indeed the evil, that you determine the worthiness of your approach, not by the purity of your minds, but by the interval of time. You think it a proper caution not to communicate often; not considering that you are seared by partaking unworthily, though only once, but to receive worthily, though often, is salutary. It is not presumptuous to receive often, but to receive unworthily, though but once in a whole life. But we are so miserably foolish, that, though we commit numberless offenses in the course of a year, we are not anxious to be absolved from them, but are satisfied, that we do not often make bold impudently to insult the Body of Christ, not remembering that those who crucified Christ, crucified Him but once. Is the offense then the less, because committed but once? Judas betrayed his Master but once. What then, did that exempt him from punishment? Why indeed is time to be considered in this matter? let our time of coming be when our conscience is pure. The Mystery at Easter is not of more efficacy than that which is now celebrated. It is one and the same. There is the same grace of the Spirit, it is always a Passover. You who are initiated know this. On the Preparation, on the Sabbath, on the Lord's day, and on the day of Martyrs, it is the same Sacrifice that is performed. "For as often," he saith, "as ye eat this bread and drink this cup, ye do show the Lord's death." (1 Corinthians 11:26.) No time is limited for the performance of this Sacrifice, why then is it then called the Paschal feast? Because Christ suffered for us then. Let not the time, therefore, make any difference in your approach. There is at all times the same power, the same dignity, the same grace, one and the same body; nor is one celebration of it more or less holy than another. And this you know, who see upon these occasions nothing new, save these worldly veils, and a more splendid attendance. The only thing that these days have more is that from them commenced the day of our salvation when Christ was sacrificed. But with respect to these mysteries, those days have no further preeminence.

When you approach to take bodily food, you wash your hands and your mouth, but when you draw nigh to this spiritual food, you do not cleanse your soul, but approach full of uncleanness. But you say, Are not the forty days' fastings sufficient to cleanse the huge heap of our sins? But of what use is it, tell me? If wishing to store up some precious unguent, you should make clean a place to receive it, and a little after having laid it up, should throw dung upon it, would not the fine odor vanish? This takes place with us too. We make ourselves to the best of our power worthy to approach; then we defile ourselves again! What then is the good of it? This we say even of those who are able in those forty days to wash themselves clean.

Let us then, I beseech you, not neglect our salvation, that our labor may not be in vain. For he who turns from his sins, and goes and commits the same again, is "like a dog that returneth to his vomit." (Proverbs 26:11.) But if we act as we ought, and take heed to our ways, we shall be thought worthy of those high rewards, which that we may all obtain, God grant through the grace and lovingkindness of our Lord Jesus Christ, with whom ...."}

1 Timothy 2:1 I exhort therefore, 1st of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men:

1 Timothy 2:2 for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence.

1 Timothy 2:3 For this is good and acceptable in the sight of God our Savior;

1 Timothy 2:4 who desires all *of some every kind of* people to be saved and come to full knowledge of the truth.

If God wanted everyone to be saved all would be saved !!!

(Psalms 135:6) Whatever Yahweh pleased, that he has done, in heaven and in earth, in the seas and in all deeps; (WEB)

(Isaiah 46:10) declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure; (WEB)

(Acts 5:39) But if it is of God, you will not be able to overthrow it, and you would be found even to be fighting against God!" (WEB)

But this is not what the passage is referring to

The word "all" in scripture does always imply everyone for example :

(Matthew 3:5) Then Jerusalem, all Judea, and all the region around the Jordan went out to him

(Mark 1:5) Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan

River, confessing their sins.

Did the Pharisees and lawyers got bapized by John? No

(Luke 7:30) But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves. (WEB)

So all here doesn't mean everyone but some of every kind of people.

1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus,

one mediator **....** Not many ,but just one which is Jesus , I hope the Roman Catholic and Orthodox churches would one day realize how far from the faith they gotten when they put Mary and the Saints as mediators instead of Jesus alone.

1 Timothy 2:6 who gave himself as a ransom for all; the testimony in its own times;

1 Timothy 2:7 to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.

1 Timothy 2:8 I desire therefore that the men in every place pray, lifting up holy hands without wrath and doubting.

1 Timothy 2:9 In the same way, that women also adorn themselves in decent clothing, with modesty and propriety; not just with braided hair, gold, pearls, or expensive clothing;

1 Timothy 2:10 but (which becomes women professing godliness) with good works.

1 Timothy 2:11-15 Let a woman learn in quietness with all subjection. But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. For Adam was 1st formed, then Eve. Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience; but she will be saved through her childbearing, if they continue in faith, love, and sanctification with sobriety.

Paul Reasons in 1 Timothy why a women should not have authority over a man in the church

• 1) Adam was made first then Eve

• 2) And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

• 3)Overseer must be the husband of one wife

1st reason is because of birth right. Adam was made first . Eve was made to be his help mate.

Ge 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

Ge 2:20-24 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

2nd Reason Eve was decieved by the serpent not Adam . Adam sin was knowing what he was going to get into and he did it anyway mostlikly for love of the woman.

Ge 3:11-13 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

2Co 11:3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

After this 2nd reason Paul states that woman will be saved by the fallowing

1Ti 2:15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

This is not speaking that she will be saved from hell by that means only way to be saved from hell is through Jesus Christ but what Paul is saying that she will be able to teach and preach by means of bearing of children and by the life she live infront of her children. Now we are about to see the 3rd reason that a overseer or bishop needs to be a husband of one wife. And a woman can never be a husband of one wife.

1 Timothy 3:1 This is a faithful saying: if a man seeks the office of an overseer (bishop) , he desires a good work.

ἐπισκοπή (episkopē) which means ecclesiastical overseer

1 Timothy 3:2 The overseer therefore must be without reproach, the husband of 1 wife, temperate, sensible, modest, hospitable, good at teaching;

1 Timothy 3:3 not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

Didache 15:1 states You must, then, elect for yourselves bishops and deacons who are a credit to the Lord, men who are gentle, generous, faithful, and well tried. For their ministry to you is identical with that of the prophets and teachers.

1 Timothy 3:4 one who rules his own house well, having children in subjection with all reverence;

1 Timothy 3:5 (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?)

1 Timothy 3:6 not a new convert, lest being puffed up he fall into the same condemnation as the devil.

1 Timothy 3:7 Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.

1 Timothy 3:8 Deacons (Servants) , in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money;

1 Timothy 3:9 holding the mystery of the faith in a pure conscience.

1 Timothy 3:10 Let them also first be tested; then let them serve as deacons if they are blameless.

1 Timothy 3:11 Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things.

1 Timothy 3:12 Let deacons (servants) be husbands of one wife, ruling their children and their own houses well.

1 Timothy 3:13 For those who have served well as deacons has gain for themselves a good standing, and great boldness in the faith (trust) which is in Christ Jesus.

1 Timothy 3:14 These things I write to you, hoping to come to you shortly;

1 Timothy 3:15 but if I wait long, that you may know how men ought to behave themselves in the house of God, which is the assembly of the living God, the pillar and ground of the truth.

1 Timothy 3:16 Without controversy, Great is the mystery of godliness : God (He) was manifested (revealed) in the flesh, justified in the spirit, seen by angels, preached among the nations (Gentiles) , believed on in the world, and received up in glory.

1 Timothy 4:1 But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons,

1 Timothy 4:2 through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron;

1 Timothy 4:3 forbidding marriage and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.

1 Timothy 4:4 For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving.

1 Timothy 4:5 For it is sanctified through the word of God and prayer.

1 Timothy 4:6 If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed.

1 Timothy 4:7 But refuse profane and old wives' fables. Exercise yourself toward godliness.

1 Timothy 4:8 For bodily exercise has some value, but godliness has value in all things, having the promise of the life which is now, and of that which is to come.

1 Timothy 4:9 This saying is faithful and worthy of all acceptance.

1 Timothy 4:10 For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe.

1 Timothy 4:11 Command and teach these things.

1 Timothy 4:12 Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity.

1 Timothy 4:13 Until I come, pay attention to reading, to exhortation, and to teaching.

1 Timothy 4:14 Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders.

1 Timothy 4:15 Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all.

1 Timothy 4:16 Pay attention to yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who hear you.

1 Timothy 5:1 Don't rebuke an older man, but exhort him as a father; the younger men as brothers;

1 Timothy 5:2 the elder women as mothers; the younger as sisters, in all purity.

1 Timothy 5:3 Honor widows who are widows indeed.

1 Timothy 5:4 But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to repay their parents, for this is good and acceptable in the sight of God.

1 Timothy 5:5 Now she who is a widow indeed, and desolate, has her hope set on God, and continues in petitions and prayers night and day.

1 Timothy 5:6 But she who gives herself to pleasure is dead while she lives.

1 Timothy 5:7 Also command these things, that they may be without reproach.

1 Timothy 5:8 But if anyone doesn't provide for his own, and especially his own household, he has denied the faith, and is worse

than an unbeliever.

1 Timothy 5:9 Let no one be enrolled as a widow under 60 years old, having been the wife of 1 man,

1 Timothy 5:10 being approved by good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved the afflicted, and if she has diligently followed every good work.

1 Timothy 5:11 But refuse younger widows, for when they have grown *older*, they desire to marry, *they* turn away from following after (avoid, deflect , wanton against, go out of the way from,) Christ ;

1 Timothy 5:12 having judgement (damnation, condemnation) *upon themselves* because they have rejected their first pledge (reliance, assurance, belief, faith, fidelity, moral conviction) .

But refuse younger widows... It is quite possible that these ladies after becoming widows in a young age made a pledge to stay single in service to the Lord then later change thier minds due to falling in love or lustful passions which which they couldn't contain so to aviod this issue again or to prevent it from happening Paul wrote the following.

1 Timothy 5:13 Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not.

1 Timothy 5:14 I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for reviling.

1 Timothy 5:15 For already some have turned aside after Satan.

1 Timothy 5:16 If any man or woman who believes has widows, let them relieve them, and don't let the church (assembly) be burdened; that it might relieve those who are widows indeed.

1 Timothy 5:17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching.

1 Timothy 5:18 For the Scripture says, "You shall not muzzle the ox when it treads out the grain." And, "The laborer is worthy of his wages."

Here Paul refers to

(Deuteronomy 25:4) You shall not muzzle the ox when he treads out the grain. (WEB)

(Luke 10:7) Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. (WEB)

1 Timothy 5:19 Don't receive an accusation against an elder, except at the word of two or three witnesses.

1 Timothy 5:20 Those who sin, reprove in the sight of all, that the rest also may be in fear.

1 Timothy 5:21 I charge you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality.

1 Timothy 5:22 Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure.

1 Timothy 5:23 Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities.

1 Timothy 5:24 Some men's sins are evident, preceding them to judgment, and some also follow later.

1 Timothy 5:25 In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.

1 Timothy 6:1 Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed.

1 Timothy 6:2 Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.

1 Timothy 6:3 If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

1 Timothy 6:4 he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, reviling, evil suspicions,

1 Timothy 6:5 constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.

NU omits "Withdraw yourself from such."

1 Timothy 6:6 But godliness with contentment is great gain.

1 Timothy 6:7 For we brought nothing into the world, and we certainly can't carry anything out.

1 Timothy 6:8 But having food and clothing, we will be content with that.

1 Timothy 6:9 But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction.

1 Timothy 6:10 For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

1 Timothy 6:11 But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness.

1 Timothy 6:12 Fight the good fight of faith. Lay hold of the eternal life to which you were called, and you confessed the good confession in the sight of many witnesses.

1 Timothy 6:13 I charge you before God, who gives life to all things, and before Christ Jesus, who before Pontius Pilate testified the good confession,

1 Timothy 6:14 that you keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ;

1 Timothy 6:15 which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords;

1 Timothy 6:16 who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.

whom no man has seen....

(Exodus 33:20) He said, "You cannot see my face, for man may not see me and live." (WEB)

(John 6:46) Not that anyone has seen the Father, except he who is from God. He has seen the Father. (WEB)

1 Timothy 6:17 Charge those who are rich in this present world that they not be haughty, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy;

1 Timothy 6:18 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;

1 Timothy 6:19 laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.

1 Timothy 6:20 Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called;

1 Timothy 6:21 which some professing have erred concerning the faith. Grace be with you. Amen.

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2 Timothy 1:1 Paul, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of (by) Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus,

2 Timothy 1:2 to Timothy (Timotheus) , my beloved (dearly loved) *child in the Faith* : Grace (unmerited favour) , mercy, and peace, from God the Father and Christ Jesus our Lord.

2 Timothy 1:3 I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day

2 Timothy 1:4 longing to see you, remembering your tears, that I may be filled with joy;

2 Timothy 1:5 having been reminded of the genuine (unfeigned, sincere) faith (trust) that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.

2 Timothy 1:6 For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands.

2 Timothy 1:7 For God didn't give us a spirit of fear, but of power, love, and self-control (self-discipline) .

2 Timothy 1:8 Therefore don't be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Gospel (Good News) according to the power of God,

2 Timothy 1:9 who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal,

2 Timothy 1:10 but has now been revealed by the appearing of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the Gospel (Good News) .

2 Timothy 1:11 For this, I was appointed as a preacher, an apostle, and a teacher of the Gentiles.

2 Timothy 1:12 For this cause I also suffer these things. Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.

2 Timothy 1:13 Hold the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus.

2 Timothy 1:14 That good thing which was committed to you, guard through the Holy Spirit who dwells in us.

2 Timothy 1:15 This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes.

2 Timothy 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain,

2 Timothy 1:17 but when he was in Rome, he sought me diligently, and found me

2 Timothy 1:18 (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.

2 Timothy 2:1 You therefore, my child, be strengthened in the grace that is in Christ Jesus.

2 Timothy 2:2 The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also.

2 Timothy 2:3 You therefore must endure hardship, as a good soldier of Christ Jesus.

2 Timothy 2:4 No soldier on duty entangles (involves) himself in the affairs of life, that he may please him who enrolled (enlisted) him as a soldier.

2 Timothy 2:5 Also, if anyone competes in athletics, he isn't crowned unless he has competed by the rules.

2 Timothy 2:6 The farmers who labor must be the 1st to get a share of the crops.

2 Timothy 2:7 Consider what I say, and may the Lord give you understanding in all things.

2 Timothy 2:8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel (Good News) ,

of the seed of David...

(Matthew 1:1) The book of the generation of Jesus Christ, the son of David, the son of Abraham. (WEB)

2 Timothy 2:9 in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained.

2 Timothy 2:10 Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

2 Timothy 2:11 This saying is faithful: "For if we died with him, we will also live with him.

2 Timothy 2:12 If we endure, we will also reign with him. If we deny him, he also will deny us.

If we deny him, he also will deny us...Other passages which agrees with this

(Matthew 10:33) But whoever denies me before men, him I will also deny before my Father who is in heaven. (WEB)

(Mark 8:38) For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels." (WEB)

(Luke 12:9) but he who denies me in the presence of men will be denied in the presence of the angels of God. (WEB)

2 Timothy 2:13 If we are faithless, he remains faithful. He can't deny himself."

2 Timothy 2:14 Remind them of these things, charging them in the sight of the Lord, that they don't argue about words, to no profit, to the subverting of those who hear.

2 Timothy 2:15 Give diligence to present yourself approved by God, a workman who doesn't need to be ashamed, properly handling the Word of Truth.

2 Timothy 2:16 But shun (avoid) empty (worldly, not religious, not connected with religion, not worship to God, unholy, godless, irreligious, profane) chatter (empty talk, empty babbling, fruitless discussion) , for they will proceed further in ungodliness,

2 Timothy 2:17 and their word will consume like gangrene, of whom is Hymenaeus and Philetus;

2 Timothy 2:18 men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some.

2 Timothy 2:19 However God's firm foundation stands, having this seal, "The Lord knows those who are his," and, "Let every one who names the name of the Lord depart from unrighteousness."

Paul here refers to :

(Numbers 16:5) and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His and who is holy, and will cause him to come near to Him. That one whom He chooses He will cause to come near to Him.

(Nahum 1:7) The LORD is good, A stronghold in the day of trouble; And He knows those who trust in Him.

Psalms 1:6 For the LORD knows the way of the righteous, But the way of the ungodly shall perish.

Psalms 37:18 The LORD knows the days of the upright, And their inheritance shall be forever.

Psalms 34:14 Depart from evil and do good; Seek peace and pursue it.

Psalms 37:27 Depart from evil, and do good; And dwell forevermore.

TR reads "Christ" instead of "the Lord"

2 Timothy 2:20 Now in a large house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor.

2 Timothy 2:21 If anyone therefore purges himself from these, he will be a vessel for honor, sanctified, and suitable for the master's use, prepared for every good work.

2 Timothy 2:22 Flee (make a escape from, shun, stand fearfully aloof from, don't get involved with, treat with hostilely) youthful lusts (sexual desires, passion , yearnings , appetites, inclinations) ; but chase after (pursue) righteousness, faith, love, and peace with those who call on the Lord out of a pure heart.

2 Timothy 2:23 But refuse foolish and ignorant questionings, knowing that they generate strife.

2 Timothy 2:24 The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient,

2 Timothy 2:25 in gentleness correcting those who oppose him: perhaps God may give them repentance leading to a full knowledge of the truth,

2 Timothy 2:26 and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

2 Timothy 3:1 But know this, that in the last days, grievous times will come.

2 Timothy 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy,

2 Timothy 3:3 without natural affection, unforgiving, slanderers, without self-control, fierce, no lovers of good,

2 Timothy 3:4 traitors, headstrong, conceited, lovers of pleasure rather than lovers of God;

2 Timothy 3:5 holding a form of godliness, but having denied the power thereof. Turn away from these, also.

2 Timothy 3:6 For of these are those who creep into houses, and take captive gullible women loaded down with sins, led away by various lusts,

2 Timothy 3:7 always learning, and never able to come to the knowledge of the truth.

2 Timothy 3:8 Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, reprobate concerning the faith.

2 Timothy 3:9 But they will proceed no further. For their folly will be evident to all men, as theirs also came to be.

2 Timothy 3:10 But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness,

2 Timothy 3:11 persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. Out of them all the Lord delivered me.

2 Timothy 3:12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

2 Timothy 3:13 But evil men and impostors will grow worse and worse, deceiving and being deceived.

2 Timothy 3:14 But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them.

2 Timothy 3:15 From infancy, you have known the sacred writings which are able to make you wise for salvation through faith, which is in Christ Jesus.

2 Timothy 3:16 Every writing inspired by God (communication from deity) is profitable for teaching, for reproof, for correction (reformation, improvement) , and for instruction which is in righteousness (right living, right standing before God, godliness, provision, virtue, justification) ,

Inspired by God is Literally, God-breathed

2 Timothy 3:17 that the man of God may be complete (entirely suited, ready, capable, able to meet all demands, perfect , mature enough) , thoroughly equipped for every good work.

2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom:

2 Timothy 4:2 preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching.

2 Timothy 4:3 For the time will come when they will not listen to the sound doctrine, but, having itching ears, will heap up for themselves teachers after their own lusts;

2 Timothy 4:4 and will turn away their ears from the truth, and turn aside to fables.

2 Timothy 4:5 But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

2 Timothy 4:6 For I am already being offered, and the time of my departure has come.

2 Timothy 4:7 I have fought the good fight. I have finished the course. I have kept the faith.

2 Timothy 4:8 From now on, there is stored up for me the crown (wreath, victory garland) of righteousness, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing.

2 Timothy 4:9 Be diligent to come to me soon,

2 Timothy 4:10 for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia.

Demas left me, having loved this present world... Demas fell into apostasy athough he was at one time a fellow worker for the gospel

(Philemon 1:23-24) Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. (WEB)

(Colossians 4:14) Luke, the beloved physician, and Demas greet you. (WEB)

The Early church has the following to say about Demas

John Chrysostom in his Homily 10 of 2 Timothy {"“For Demas hath forsaken me, having loved this present world.” He does not say, “That I may see thee before I depart this life,” which would have grieved him, but “because I am alone,” he says, “and have no one to help or support me.” “For Demas hath forsaken me, having loved this present world, and is deputed to Thessalonica”; that is, having loved his own ease and security from danger, he has chosen rather to live luxuriously at home, than to suffer hardships with me, and share my present danger. He has blamed him alone, not for the sake of blaming him, but to confirm us, that we may not be effeminate in declining toils and dangers, for this is, “having loved this present world.” At the same time he wishes to draw his disciple to him."}

Hippolytus states on the On The Seventy Apostles 27 {"Demas, who also became a priest of idols."}

2 Timothy 4:11 Only Luke is with me. Take Mark, and bring him with you(s) , for he is useful to me for service.

Irenaeus in Against Heresies Book 3 Chapter 14 {"As Luke was present at all these occurrences, he carefully noted them down in writing, so that he cannot be convicted of falsehood or boastfulness, because all these [particulars] proved both that he was senior to all those who now teach otherwise, and that he was not ignorant of the truth. That he was not merely a follower, but also a fellow-laborer of the apostles, but especially of Paul, Paul has himself declared also in the Epistles, saying: “Demas hath forsaken me,... and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me.” From this he shows that he was always attached to and inseparable from him. And again he says, in the Epistle to the Colossians: “Luke, the beloved physician, greets you.” But surely if Luke, who always preached in company with Paul, and is called by him “the beloved,” and with him performed the work of an evangelist, and was entrusted to hand down to us a Gospel,..."}

Take Mark, and bring him with you(s) , for he is useful to me for service....

This was the same John Mark that had abandon Paul and Barnabas which after that Paul did not want Mark to go with him and Barnabas in the work of the Gospel. Now after a time finds him helpful in the purpose of the Gospel. Maybe after Mark time with

Peter he matured in Christ to make him the profitable servant which he became of the Gospel .

(Acts 12:25) Barnabas and Saul returned to Jerusalem, when they had fulfilled their service, also taking with them John whose surname was Mark. (WEB)

(Acts 13:5) When they were at Salamis, they proclaimed the word of God in the Jewish synagogues. They had also John as their attendant. (WEB)

(Acts 13:13) Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem. (WEB)

(Acts 15:36-41) After some days Paul said to Barnabas, "Let's return now and visit our brothers in every city in which we proclaimed the word of the Lord, to see how they are doing." Barnabas planned to take John, who was called Mark, with them also. But Paul didn't think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and didn't go with them to do the work. Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him, and sailed away to Cyprus, but Paul chose Silas, and went out, being commended by the brothers to the grace of God. He went through Syria and Cilicia, strengthening the assemblies. (WEB)

(Philemon 1:23-24) Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. (WEB)

(1 Peter 5:13) She who is in Babylon, chosen together with you, greets you; and so does Mark, my son. (WEB)

2 Timothy 4:12 But I sent Tychicus to Ephesus.

2 Timothy 4:13 Bring the cloak that I left at Troas with Carpus *when you come*, and the books (scrolls) , especially the parchments.

2 Timothy 4:14 Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his works,

2 Timothy 4:15 of whom you(s) also must beware; for he greatly opposed our words.

2 Timothy 4:16 At my first defense, no one came to help me, but all left me. May it not be held against them.

2 Timothy 4:17 But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

2 Timothy 4:18 And the Lord will deliver me from every evil work, and will preserve me for his heavenly Kingdom; to whom be the glory forever and ever. Amen.

2 Timothy 4:19 Greet Prisca and Aquila, and the house of Onesiphorus.

2 Timothy 4:20 Erastus remained at Corinth, but I left Trophimus at Miletus sick.

2 Timothy 4:21 Be diligent to come before winter. Eubulus salutes you(s) , as do Pudens, Linus, Claudia, and all the brothers.

2 Timothy 4:22 The Lord Jesus Christ be with your(s) spirit. Grace be with you(p) . Amen.

Titus 1:1 Paul, a slave (servant) of God, and an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Jesus Christ, according to the faith (trust) of God's chosen ones, and the knowledge of the truth which is according to godliness (holy living, holiness, piety, being seperated for God's purpose) ,

Titus 1:2 in hope (expectation, confidence, anticipation) of eternal life, which God, who can't lie, promised before time began;

Verses in the Old Testament which shows God as a honest God who doesn't lie

(Numbers 23:19) God is not a man, that he should lie, nor the son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good? (WEB)

(1 Samuel 15:29) Also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent. (WEB)

(Deuteronomy 32:4) The Rock, his work is perfect, for all his ways are justice: a God of faithfulness and without iniquity, just and right is he. (WEB)

(Psalms 31:5) Into your hand I commend my spirit. You redeem me, Yahweh, God of truth. (WEB)

(Psalms 89:35) Once have I sworn by my holiness, I will not lie to David. (WEB)

(Isaiah 65:16) so that he who blesses himself in the earth shall bless himself in the God of truth; and he who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from my eyes. (WEB)

Verses in the New Testament which shows God as a honest God who doesn't lie

(Matthew 22:16) They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone. (WEB)

(Mark 12:14) When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? (WEB)

(John 14:6) Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. (WEB)

(Hebrews 6:18) that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. (WEB)

(John 14:17) the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you. (WEB)

Titus 1:3 but in his own time (season, hour) manifested (revealed, declared , render apparent, showed forth) his word in the proclamation (message, what is being preached) with which I was entrusted (put in trust with) according to the commandment of God our Savior (Deliverer, one who saves or delivers) ;

Titus 1:4 to Titus, my true child according to a common faith: Grace (unmerited favour) , mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Titus 1:5 I left you in Crete for this reason, that you(s) would set in order the things that were lacking, and appoint elders in every city, as I directed you(s) ;

Titus 1:6 if anyone is blameless, the husband of 1 wife, having children who believe, who are not accused of loose or unruly behavior.

Titus 1:7 For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain;

Titus 1:8 but given to hospitality, as a lover of good, sober minded, fair, holy, self-controlled;

Titus 1:9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.

Titus 1:10 For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision,

Titus 1:11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake.

Titus 1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons."

Paul here refers to Epimenides

Titus 1:13 This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith,

Titus 1:14 not paying attention to Jewish fables and commandments of men who turn away from the truth.

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled.

Titus 1:16 They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.

Titus 2:1 But say the things which fit sound doctrine,

Titus 2:2 that older men should be temperate, sensible, sober minded, sound in faith, in love, and in patience:

Titus 2:3 and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good;

Titus 2:4 that they may train the young women to love their husbands, to love their children,

Titus 2:5 to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed.

Titus 2:6 Likewise, exhort the younger men to be sober minded;

Titus 2:7 in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility,

Titus 2:8 and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.

Titus 2:9 Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting;

Titus 2:10 not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things.

Titus 2:11 For the grace of God has appeared, bringing salvation to all men,

Titus 2:12 instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world;

Titus 2:13 looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ;

Titus 2:14 who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works.

Titus 2:15 Say these things and exhort and reprove with all authority. Let no man despise you.

Titus 3:1 Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work,

Titus 3:2 to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men.

Titus 3:3 For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another.

Titus 3:4 But when the kindness of God our Savior and his love toward mankind appeared,

Titus 3:5 not by works of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing by the Holy Spirit,

Titus 3:6 whom he poured out on us richly, through Jesus Christ our Savior;

Titus 3:7 that, being justified by his grace, we might be made heirs according to the hope of eternal life.

Titus 3:8 This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed God may be careful to maintain good works. These things are good and profitable to men;

Titus 3:9 but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain.

Titus 3:10 Avoid a factious man after a 1st and 2nd warning;

Titus 3:11 knowing that such a one is perverted, and sins, being self-condemned.

Titus 3:12 When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there.

Titus 3:13 Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them.

Titus 3:14 Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

Titus 3:15 All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.

{Philemon}

Introduction

Author: Paul

Date:

While in Prison, in about 60 -62 A.D

Purpose:

For Philemon to receive back a slave name Onesimus who had run away. And now was coming back , but not as a slave but a fellow believer in Lord Jesus Christ.

I love what Martin Luther had to state on this Epistle in his Preface written in 1522 & 1546 he states

{"This Epistle gives us a masterly and tender illustration of Christian love; for here we see how St. Paul takes the part of poor Onesimus and advocates his cause with his master all that he can, and acts no differently than if he were himself Onesimus, who has done wrong. And yet he does this, not with force or compulsion, as was his right, but he lays aside his rights and thus compels Philemon, also, to waive his rights. What Christ has done for us with God the Father, that St. Paul does for Onesimus with Philemon. For Christ laid aside His rights and overcame His Father with love and humility, so that He had to put away His wrath and His rights and receive us into favor, for Christ's sake, who so earnestly advocates our cause and takes our part so tenderly. For we are all his Onesimi, if we believe."}

According to the Eusebius of Caesarea (270-340 AD) in his Church History Chapter 36 of Book 3 Onesimus became a pastor of a church , which shows that Philemon did receive him back, but not as a slave but a brother in Christ Jesus. {"So when he came to Smyrna, where Polycarp was, he wrote an epistle to the church of Ephesus, in which he mentions Onesimus, its pastor;"}

Also in The Constitutions of the Holy Apostles Book 7 Sec 4 states {"Now concerning those bishops which have been ordained in our lifetime, we let you know that they are these:.....Of Colossae, Philemon. Of Borea in Macedonia, Onesimus, once the servant of Philemon..... These are the bishops who are entrusted by us with the parishes in the Lord; whose doctrine keep ye always in mind, and observe our words."}

Philemon 1 Paul a prisoner of the Messiah (Christ, Anointed) and Timothy our brother to Philemon our beloved and fellow-worker.

Philemon 2 And to our beloved Apphia and Archippus our fellow warrior (fellow soldier) and to the church (assembly) in your house.

Church Services was done in the house and not in a Temple. See Ro 16:5, Col 4:15, 1Co 16:15, 1Co 16:19. We still see this today in some places like china , Russia, & other countries in the world and even in the United States.

Philemon 3 Grace to you, and peace, from God our Father and the Master Jesus Christ.

Philemon 4 I thank my God, always making mention of you in my prayers.

Philemon 5 Hearing of your love and the faith (trust, belief) which you are having for the Master (Lord) Jesus and for all the saints (holy ones) .

Philemon 6 So that the fellowship of your faith may become active (effectual, powerful, working) by acknowledging of every good thing in you through Christ Jesus.

Philemon 7 For we are having much (abundant, great) joy and consolation (comfort) in your love because the compassions (bowels, tender mercy) of the saints (holy-ones) have been refreshed by (through) you, brother!

Philemon 8 Therefore (Wherefore) having much boldness in Christ to command (charge) you what is proper (convenient) ,

Philemon 9 Because for the sake of love, I am rather pleading to you being such a one as Paul the aged- man (old man, Senior) and now also a prisoner of Jesus Christ.

Philemon 10 I am pleading to you for my child Onesimus in whom I gave birth to in my chains.

Philemon 11 Which in time past was to you not Onesimus (useful, profitable) , but now Onesimus (useful, profitable) to you and to me:

The name Onesimus means profitable; useful, Paul uses a play on play words with this name.

Philemon 12 Whom I send back to you: therefore receive him as you would receive me (mine own bowels) .

Philemon 13 Whom I desired (wish, intended, resolved) to keep to myself, in order that on behalf of you to me he may be serving (he might ministered) in the chains (bonds) of the gospel (good message, well message) .

Philemon 14 Yet apart from your consent I will do nothing; that your good may be not by force but voluntary (willingly) .

Philemon 15 For perhaps because of this he had separated for a time (season, hour) that you may receive him forever .

Philemon 16 Not any longer as a slave, but above a slave, a beloved brother, most of all to me, yet (but) how much more to you, both in the flesh, and in the Master (Lord) .

Philemon 17 If then you are counting me a companion (partner, associate, colleague) , receive him as you would me.

Philemon 18 Moreover if he has injured (wronged, hurt) or is owing you anything, put it on my account;

Philemon 19 I Paul have written it with mine own hand, I shall be refunding it, yet I do not say to you how you owe unto me even yourself.

Philemon 20 Yes , brother, may I have pleasure (joy, profit) of you in the Master (Lord) ; refresh (give rest) my affections (suffering , bowels) in the Lord.

Philemon 21 Being confident of your obedience, I wrote unto you being aware that also you will be doing more than, that I am asking of you.

Philemon 22 And at the same time also making ready for me a lodging for I am expecting through your prayers, I shall be given to you.

Philemon 23 These are sending you greetings, Epaphras my fellow captive (fellow prisoner) in Christ Jesus;

Philemon 24 Mark (Marcus), Aristarchus, Demas, Luke (Lucas) my fellow workers.

Philemon 25 The grace of our Master Jesus Christ be with your spirit. Amen (so be it) .

Some manuscript has at the end of the verse {"written from Rome to Philemon, by Onesimus a servant."} There are manuscripts which have not Amen while others have Amen.

Hebrews 1:1 God, having in the past spoken to the fathers through the prophets at many times and in various ways,

In various ways..... The Author of Hebrews is refering to the differant ways God spoke through the prophets by playing out certain things infront of the people :

(Isaiah 20:1-3) In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; at that time Yahweh spoke by Isaiah the son of Amoz, saying, "Go, and loosen the sackcloth from off your waist, and take your shoes from off your feet." He did so, walking naked and barefoot. Yahweh said, "As my servant Isaiah has walked naked and barefoot three years for a sign and a wonder concerning Egypt and concerning Ethiopia, (WEB)

(Jeremiah 13:1-10) Thus says Yahweh to me, Go, and buy you a linen belt, and put it on your waist, and don't put it in water. So I bought a belt according to the word of Yahweh, and put it on my waist. The word of Yahweh came to me the second time, saying, Take the belt that you have bought, which is on your waist, and arise, go to the Euphrates, and hide it there in a cleft of the rock. So I went, and hid it by the Euphrates, as Yahweh commanded me. It happened after many days, that Yahweh said to me, Arise, go to the Euphrates, and take the belt from there, which I commanded you to hide there. Then I went to the Euphrates, and dug, and took the belt from the place where I had hid it; and behold, the belt was marred, it was profitable for nothing. Then the word of Yahweh came to me, saying, Thus says Yahweh, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, who refuse to hear my words, who walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this belt, which is profitable for nothing. (WEB)

(Jeremiah 27:1-8) In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word to Jeremiah from Yahweh, saying, Thus says Yahweh to me: Make you bonds and bars, and put them on your neck; and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah; and give them a charge to their masters, saying, Thus says Yahweh of Armies, the God of Israel, Thus shall you tell your masters: I have made the earth, the men and the animals that are on the surface of the earth, by my great power and by my outstretched arm; and I give it to whom it seems right to me. Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the animals of the field also have I given him to serve him. All the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations and great kings shall make him their bondservant. It shall happen, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, says Yahweh, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. (WEB)

(Ezekiel 4:9-15) Take for yourself also wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make you bread of it; according to the number of the days that you shall lie on your side, even three hundred ninety days, shall you eat of it. Your food which you shall eat shall be by weight, twenty shekels a day: from time to time shall you eat it. You shall drink water by measure, the sixth part of a hin: from time to time shall you drink. You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man. Yahweh said, Even thus shall the children of Israel eat their bread unclean, among the nations where I will drive them. Then said I, Ah Lord Yahweh! behold, my soul has not been polluted; for from my youth up even until now have I not eaten of that which dies of itself, or is torn of animals; neither came there abominable flesh into my mouth. Then he said to me, Behold, I have given you cow's dung for man's dung, and you shall prepare your bread thereon. (WEB)

(Ezekiel 24:16-23) Son of man, behold, I take away from you the desire of your eyes with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down. Sigh, but not aloud, make no mourning for the dead; bind your headdress on you, and put your shoes on your feet, and don't cover your lips, and don't eat men's bread. So I spoke to the people in the morning; and at even my wife died; and I did in the morning as I was commanded. The people said to me, Won't you tell us what these things are to us, that you do so? Then I said to them, The word of Yahweh came to me, saying, Speak to the house of Israel, Thus says the Lord Yahweh: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left behind shall fall by the sword. You shall do as I have done: you

shall not cover your lips, nor eat the bread of men. Your tires shall be on your heads, and your shoes on your feet: you shall not mourn nor weep; but you shall pine away in your iniquities, and moan one toward another. (WEB)

(Hosea 1:2-4) When Yahweh spoke at the first by Hosea, Yahweh said to Hosea, "Go, take for yourself a wife of prostitution and children of unfaithfulness; for the land commits great adultery, forsaking Yahweh." So he went and took Gomer the daughter of Diblaim; and she conceived, and bore him a son. Yahweh said to him, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. (WEB)

Hebrews 1:2 has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

Hebrews 1:3 His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:4 having become so much better than the angels, as he has inherited a more excellent name than they have.

Hebrews 1:5 For to which of the angels did he say at any time, "You are my Son. Today have I become your father?" and again, "I will be to him a Father, and he will be to me a Son?"

The Author of Hebrews is refering to

(Psalms 2:7) I will tell of the decree. Yahweh said to me, "You are my son. Today I have become your father. (WEB)

(2 Samuel 7:14) I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; (WEB)

(1 Chronicles 17:13) I will be his father, and he shall be my son: and I will not take my loving kindness away from him, as I took it from him that was before you; (WEB)

(Psalms 89:26) He will call to me, 'You are my Father, my God, and the rock of my salvation!' (WEB)

Hebrews 1:6 Again, when he brings in the firstborn into the world he says, "Let all the angels of God worship him."

Septuagint version (Greek version of the Old Testament written 250 BC) states for Deuteronomy 32:43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

Hebrews 1:7 Of the angels he says, "Who makes his angels winds, and his servants a flame of fire."

The Author of Hebrews is refering to

(Psalms 104:4) He makes his messengers {or, angels} winds; his servants flames of fire. (WEB)

Hebrews 1:8-9 But of the Son he says, "Your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your Kingdom. You have loved righteousness, and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above your fellows."

The Author of Hebrews is refering to

(Psalms 45:6-7) Your throne, God, is forever and ever. A scepter of equity is the scepter of your kingdom. You have loved righteousness, and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness above your fellows. (WEB)

Hebrews 1:10-12 And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands. They will perish, but you continue. They all will grow old like a garment does. As a mantle, you will roll them up, and they will be changed; but you are the same. Your years will not fail."

The Author of Hebrews is refering to

(Psalms 102:25-27) Of old, you laid the foundation of the earth. The heavens are the work of your hands. They will perish, but you will endure. Yes, all of them will wear out like a garment. You will change them like a cloak, and they will be changed. But you are the same. Your years will have no end. (WEB)

Hebrews 1:13 But which of the angels has he told at any time, "Sit at my right hand, until I make your enemies the footstool of your feet?"

The Author of Hebrews is refering to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

Hebrews 1:14 Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Hebrews 2:1 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away (slip away, make forfeit of faith) .

Hebrews 2:2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;

Hebrews 2:3 how will we escape if we neglect so great a salvation--which at the first having been spoken through the Lord, was confirmed to us by those who heard;

Hebrews 2:4 God also testifying with them, both by signs and wonders, by various works of power, and by gifts of the Holy Spirit, according to his own will?

Hebrews 2:5 For he didn't subject the world to come, of which we speak, to angels.

Hebrews 2:6-8 But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him? You made him a little lower than the angels. You crowned him with glory and honor.

TR adds "and set him over the works of your hands"

You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

The author of Hebrews refers to

(Psalms 8:4-8) What is man that You are mindful of him, And the son of man that You visit him? For You have made him a little lower than the angels, And You have crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all things under his feet, All sheep and oxen-Even the beasts of the field, The birds of the air, And the fish of the sea That pass through the paths of the seas. (NKJV)

Hebrews 2:9 But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

Hebrews 2:10 For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings.

Hebrews 2:11 For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers ,

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Hebrews 2:12 saying, "I will declare your name to my brothers. In the midst of the congregation I will sing your praise."

The author of Hebrews refers to

(Psalms 22:22) I will declare Your name to My brethren; In the midst of the assembly I will praise You. (NKJV)

Hebrews 2:13 Again, "I will put my trust in him." Again, "Behold, here I am with the children whom God has given me."

The author of Hebrews refers to

(Isaiah 8:17-18) And I will wait on the LORD, Who hides His face from the house of Jacob; And I will hope in Him. Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel From the LORD of hosts, Who dwells in Mount Zion. (NKJV)

Hebrews 2:14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might make (render) powerless him who had the power of death, that is, the devil,

Hebrews 2:15 and might deliver all of them who through fear of death were all their lifetime subject to bondage.

Hebrews 2:16 For most certainly, he doesn't assume the nature of (gives help to in form of redemption to the) angels, but he assume the nature of the seed of Abraham.

Hebrews 2:17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people.

Hebrews 2:18 For in that he himself has suffered being tempted, he is able to help those who are tempted.

Hebrews 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle (ambassador, messenger, one who is sent, delegate, commissioner) and High Priest of our confession, Jesus;

Hebrews 3:2 who was faithful to him who appointed him, as also was Moses in all his house.

Hebrews 3:3 For he has been counted worthy of more glory than Moses, inasmuch as he who built the house has more honor than the house.

Hebrews 3:4 For every house is built by someone; but he who built all things is God.

Hebrews 3:5 Moses indeed was faithful in all his house as a slave (servant) , for a testimony of those things which were afterward to be spoken,

Hebrews 3:6 but Christ is faithful as a Son over his house; whose house we are, if we hold fast our confidence and the glorying of our hope firm to the end.

Hebrews 3:7 Therefore, even as the Holy Spirit says, "Today if you will hear his voice,

Hebrews 3:8 don't harden your hearts, as in the provocation, like as in the day of the trial in the wilderness,

Hebrews 3:9 where your fathers tested me by proving me, and saw my works for 40 years.

Hebrews 3:10 Therefore I was displeased with that generation, and said, 'They always err in their heart, but they didn't know my ways;'

Hebrews 3:11 as I swore in my wrath, 'They will not enter into my rest.'"

The author of Hebrews refers to

(Psalms 95:7-11) for he is our God. We are the people of his pasture, and the sheep in his care. Today, oh that you would hear his voice! Don't harden your heart, as at Meribah, as in the day of Massah in the wilderness, when your fathers tempted me, tested me, and saw my work. Forty long years I was grieved with that generation, and said, "It is a people that errs in their heart. They have not known my ways." Therefore I swore in my wrath, "They won't enter into my rest." (WEB)

Hebrews 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living God;

Hebrews 3:13 but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.

Hebrews 3:14 For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end:

Hebrews 3:15 while it is said, "Today if you will hear his voice, don't harden your hearts, as in the rebellion."

The author of Hebrews refers to

(Psalms 95:7-8) for he is our God. We are the people of his pasture, and the sheep in his care. Today, oh that you would hear his voice! Don't harden your heart, as at Meribah, as in the day of Massah in the wilderness, (WEB)

Hebrews 3:16 For who, when they heard, rebelled? No, didn't all those who came out of Egypt by Moses?

The author of Hebrews refers to

(Numbers 14:26-33) Yahweh spoke to Moses and to Aaron, saying, How long shall I bear with this evil congregation, that murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Tell them, As I live, says Yahweh, surely as you have spoken in my ears, so will I do to you: your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against me, surely you shall not come into the land, concerning which I swore that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, that you said should be a prey, them will I bring in, and they shall know the land which you have rejected. But as for you, your dead bodies shall fall in this wilderness. Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your dead bodies be consumed in the wilderness. (WEB)

(Deuteronomy 1:34-38) Yahweh heard the voice of your words, and was angry, and swore, saying, Surely there shall not one of these men of this evil generation see the good land, which I swore to give to your fathers, save Caleb the son of Jephunneh: he shall see it; and to him will I give the land that he has trodden on, and to his children, because he has wholly followed Yahweh. Also Yahweh was angry with me for your sakes, saying, You also shall not go in there: Joshua the son of Nun, who stands before you, he shall go in there: encourage you him; for he shall cause Israel to inherit it. (WEB)

Hebrews 3:17-19 With whom was he displeased 40 years? Wasn't it with those who sinned, whose bodies fell in the wilderness? To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient? We see that they were not able to enter in because of unbelief.

The author of Hebrews refers to

(Numbers 14:20-24) Yahweh said, I have pardoned according to your word: but in very deed, as I live, and as all the earth shall be filled with the glory of Yahweh; because all those men who have seen my glory, and my signs, which I worked in Egypt and in the wilderness, yet have tempted me these ten times, and have not listened to my voice; surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it: but my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land into which he went; and his seed shall possess it. (WEB)

(Deuteronomy 1:34-36) Yahweh heard the voice of your words, and was angry, and swore, saying, Surely there shall not one of these men of this evil generation see the good land, which I swore to give to your fathers, save Caleb the son of Jephunneh: he shall see it; and to him will I give the land that he has trodden on, and to his children, because he has wholly followed Yahweh. (WEB)

Hebrews 4:1 Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest.

Hebrews 4:2 For indeed we have had Gospel (good news) preached to us, even as they also did, but the word they heard didn't

profit them, because it wasn't mixed with faith by those who heard.

Hebrews 4:3 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world.

The author of Hebrews refers to

(Psalms 95:11) Therefore I swore in my wrath, "They won't enter into my rest." (WEB)

Hebrews 4:4 For he has said this somewhere about the seventh day, "God rested on the seventh day from all his works;"

Hebrews 4:5 and in this place again, "They will not enter into my rest."

The author of Hebrews repeats

(Psalms 95:11) Therefore I swore in my wrath, "They won't enter into my rest." (WEB)

Hebrews 4:6 Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience,

Hebrews 4:7 he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, don't harden your hearts."

The author of Hebrews refers to

(Psalms 95:7-8) for he is our God. We are the people of his pasture, and the sheep in his care. Today, oh that you would hear his voice! Don't harden your heart, as at Meribah, as in the day of Massah in the wilderness, (WEB)

Hebrews 4:8 For if Joshua had given them rest, he would not have spoken afterward of another day.

Hebrews 4:9 There remains therefore a Sabbath rest for the people of God.

Hebrews 4:10 For he who has entered into his rest has himself also rested from his works, as God did from his.

Hebrews 4:11 Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.

Hebrews 4:12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

Hebrews 4:13 There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.

Hebrews 4:14 Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

Hebrews 4:15 For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

Hebrews 4:16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

Hebrews 5:1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

Hebrews 5:2 The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

Hebrews 5:3 Because of this, he must offer sacrifices for sins for the people, as well as for himself.

Hebrews 5:4 Nobody takes this honor on himself, but he is called by God, just like Aaron was.

Hebrews 5:5 So also Christ didn't glorify himself to be made a high priest, but it was he who said to him, "You are my Son. Today I have become your father."

The author of Hebrews refers to

(Psalms 2:7) I will tell of the decree. Yahweh said to me, "You are my son. Today I have become your father. (WEB)

Hebrews 5:6 As he says also in another place, "You are a priest forever, after the order of Melchizedek."

The author of Hebrews refers to

(Psalms 110:4) Yahweh has sworn, and will not change his mind: "You are a priest forever in the order of Melchizedek." (WEB)

Hebrews 5:7 He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

Hebrews 5:8 though he was a Son, yet learned obedience by the things which he suffered.

Hebrews 5:9 Having been made perfect, he became to all of those who obey him the author of eternal salvation,

Hebrews 5:10 named by God a high priest after the order of Melchizedek.

Hebrews 5:11 About him we have many words to say, and hard to interpret, seeing you have become dull of hearing.

Hebrews 5:12 For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.

Hebrews 5:13 For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.

Hebrews 5:14 But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

Hebrews 6:1 Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection--not laying again a foundation of repentance from dead works, of faith toward God,

Hebrews 6:2 of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

Hebrews 6:3 This will we do, if God permits.

Hebrews 6:4 For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,

Hebrews 6:5 and tasted the good word of God, and the powers of the age to come,

Hebrews 6:6 and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame.

Hebrews 6:7 For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God;

Hebrews 6:8 but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

Refering to

(Genesis 3:17-18) To Adam he said, "Because you have listened to your wife's voice, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground for your sake. In toil you will eat of it all the days of your

life. Thorns also and thistles will it bring forth to you; and you will eat the herb of the field. (WEB)

Hebrews 6:9 But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this.

Hebrews 6:10 For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them.

Hebrews 6:11 We desire that each one of you may show the same diligence to the fullness of hope even to the end,

Hebrews 6:12 that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.

Hebrews 6:13 For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,

Hebrews 6:14 saying, "Surely blessing I will bless you, and multiplying I will multiply you."

The Author of Hebrews is refering to

(Genesis 22:17) "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

Hebrews 6:15 Thus, having patiently endured, he obtained the promise.

Hebrews 6:16 For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.

Hebrews 6:17 In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;

Hebrews 6:18 that by 2 immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.

Hebrews 6:19 This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;

Hebrews 6:20 where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

Hebrews 7:1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,

Hebrews 7:2 to whom also Abraham divided a 10th part of all (being 1st, by interpretation, king of righteousness, and then also king of Salem, which is king of peace;

The point of Hebrews 7 is not to give tithes but to show that Melchizedek priesthood is far greater and better than that of Levi since Levi was in Abraham when Abraham gave tithes to Melchizedek

Hebrews 7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.

A very high veiw of Melchizedek was not just seen by the early christians but also of the Essenes who wrote the Dead Sea Scrolls for example in The Heavenly Prince Melechizedek

(II Q13) line 25 states {"....And your Elohim is Melechizedek , who will save them from the hands of Belial...."}

There are also some of the 1st century Jews who believe him to be Shem one of the sons of Noah. Rashi states {"AND

MELCHIZEDEK — A Midrashic explanation is that he is identical with Shem, son of Noah (Nedarim 32b)."}

Hebrews 7:4 Now consider how great this man was, to whom even Abraham, the patriarch, gave a 10th out of the best spoils.

Author of Hebrews is refering to

(Genesis 14:17-20) The king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King's Valley). Melchizedek king of Salem brought out bread and wine: and he was priest of God Most High. He blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who has delivered your enemies into your hand." Abram gave him a tenth of all. (WEB)

Hebrews 7:5 They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the body of Abraham,

Hebrews 7:6 but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises.

Hebrews 7:7 But without any dispute the lesser is blessed by the greater.

Hebrews 7:8 Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.

Hebrews 7:9 We can say that through Abraham even Levi, who receives tithes, has paid tithes,

Hebrews 7:10 for he was yet in the body of his father when Melchizedek met him.

Hebrews 7:11 Now if there was perfection through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?

Hebrews 7:12 For the priesthood being changed, there is of necessity a change made also in the law.

Hebrews 7:13 For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar.

Hebrews 7:14 For it is evident that our Lord has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood.

Hebrews 7:15 This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,

Hebrews 7:16 who has been made, not after the law of a fleshly commandment, but after the power of an endless life:

Hebrews 7:17 for it is testified, "You are a priest forever, according to the order of Melchizedek."

The Author of Hebrews is refering to

(Psalms 110:4) Yahweh has sworn, and will not change his mind: "You are a priest forever in the order of Melchizedek." (WEB)

Hebrews 7:18 For there is an annulling of a foregoing commandment because of its weakness and uselessness

Hebrews 7:19 (for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to God.

Hebrews 7:20 Inasmuch as he was not made priest without the taking of an oath

Hebrews 7:21 (for they indeed have been made priests without an oath), but he with an oath by him that says of him, "The Lord swore and will not change his mind, 'You are a priest forever, according to the order of Melchizedek.'"

The Author of Hebrews is refering to

(Psalms 110:4) Yahweh has sworn, and will not change his mind: "You are a priest forever in the order of Melchizedek." (WEB)

Hebrews 7:22 By so much, Jesus has become the collateral (pledged as security, guarantor , guarantee) of a better covenant.

Hebrews 7:23 Many, indeed, have been made priests, because they are hindered from continuing by death.

Hebrews 7:24 But he, because he lives forever, has his priesthood unchangeable (permanently, is forever, not to be superseded, not transient, not transferable).

Hebrews 7:25 Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

Hebrews 7:26 For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;

Hebrews 7:27 who doesn't need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself.

Hebrews 7:28 For the law appoints men as high priests who have weakness, but the word of the oath which came after the law appoints a Son forever who has been perfected.

Hebrews 8:1 Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Hebrews 8:2 a slave (servant) of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

Hebrews 8:3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.

Hebrews 8:4 For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;

Hebrews 8:5 who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."

The Author of Hebrews is refering to

(Exodus 25:40) See that you make them after their pattern, which has been shown to you on the mountain. (WEB)

(Exodus 26:30) You shall set up the tent according to the way that it was shown to you on the mountain. (WEB)

(Numbers 8:4) This was the workmanship of the lampstand, beaten work of gold. From its base to its flowers, it was beaten work: according to the pattern which Yahweh had shown Moses, so he made the lampstand. (WEB)

Hebrews 8:6 But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as law.

Hebrews 8:7 For if that 1st covenant had been faultless, then no place would have been sought for a 2nd.

Hebrews 8:8-12 For finding fault with them, he said, "Behold, the days come," says the Lord, "that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; for they didn't continue in my covenant, and I disregarded them," says the Lord. "For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, and they will be to me a people. They will not teach every man his fellow citizen, and every man his brother, saying, 'Know the Lord,' for all will know me, from the least of them to the greatest of them.

TR reads "neighbor" instead of "fellow citizen"

For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."

The Author of Hebrews is refering to

(Jeremiah 31:31-34) Behold, the days come, says Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband to them, says Yahweh. But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them to the greatest of them, says Yahweh: for I will forgive their iniquity, and their sin will I remember no more. (WEB)

Hebrews 8:13 In that he says, "A new covenant," he has made the 1st obsolete (old, no longer needed because something better has come, becoming worn out, decaying through lapse of time) . But that which is becoming obsolete (no longer needed because something better has come, old, decaying through lapse of time, becoming worn out) and decaying due to old age (growing old, becoming old) is near to vanishing away .

Hebrews 9:1 Now indeed even the 1st covenant had ordinances of divine service, and an earthly sanctuary.

TR adds "tabernacle"

Hebrews 9:2 For a tabernacle was prepared. In the first part were the lampstand, the table, and the show bread; which is called the Holy Place.

Hebrews 9:3 After the second veil was the tabernacle which is called the Holy of Holies,

Hebrews 9:4 having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was *infront of it* a golden pot holding the manna, Aaron's rod that budded, and *in it* the tablets of the covenant;

The Author of Hebrews is refering to

(Exodus 16:33-34) Moses said to Aaron, "Take a pot, and put an omer-full of manna in it, and lay it up before Yahweh, to be kept throughout your generations." As Yahweh commanded Moses, so Aaron laid it up before the Testimony, to be kept. (WEB)

(Exodus 25:10-16) "They shall make an ark of acacia wood. Its length shall be two and a half cubits, its breadth a cubit and a half, and a cubit and a half its height. You shall overlay it with pure gold. Inside and outside shall you overlay it, and shall make a gold molding around it. You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. You shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark to carry the ark. The poles shall be in the rings of the ark. They shall not be taken from it. You shall put the testimony which I shall give you into the ark. (WEB)

(Exodus 25:21) You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony that I will give you. (WEB)

(Exodus 26:33) You shall hang up the veil under the clasps, and shall bring the ark of the testimony in there within the veil: and the veil shall separate the holy place from the most holy for you. (WEB)

(Exodus 34:29) It happened, when Moses came down from Mount Sinai with the two tablets of the testimony in Moses' hand, when he came down from the mountain, that Moses didn't know that the skin of his face shone by reason of his speaking with him. (WEB)

(Exodus 40:3) You shall put the ark of the testimony in it, and you shall screen the ark with the veil. (WEB)

(Exodus 40:20-21) He took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above on the ark. He brought the ark into the tent, and set up the veil of the screen, and screened the ark of the testimony, as Yahweh commanded Moses. (WEB)

(Numbers 17:10) Yahweh said to Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that you may make an end of their murmurings against me, that they not die. (WEB)

(Deuteronomy 10:2-5) I will write on the tables the words that were on the first tables which you broke, and you shall put them in

the ark. So I made an ark of acacia wood, and hewed two tables of stone like the first, and went up onto the mountain, having the two tables in my hand. He wrote on the tables, according to the first writing, the ten commandments, which Yahweh spoke to you on the mountain out of the midst of the fire in the day of the assembly: and Yahweh gave them to me. I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are as Yahweh commanded me. (WEB)

(1 Kings 8:9) Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

(2 Chronicles 5:10) There was nothing in the ark save the two tables which Moses put there at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of Egypt. (WEB)

Hebrews 9:5 and above it cherubim of glory overshadowing the mercy seat, of which things we can't speak now in detail.

Hebrews 9:6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services,

Hebrews 9:7 but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.

Hebrews 9:8 The Holy Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing;

Hebrews 9:9 which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;

Hebrews 9:10 being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

Hebrews 9:11 But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

Hebrews 9:12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

Hebrews 9:13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:

Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Hebrews 9:15 For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

Hebrews 9:16 For where a last will and testament is, there must of necessity be the death of him who made it.

Hebrews 9:17 For a will is in force where there has been death, for it is never in force while he who made it lives.

Hebrews 9:18 Therefore even the first covenant has not been dedicated without blood.

Hebrews 9:19 For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people,

Hebrews 9:20 saying, "This is the blood of the covenant which God has commanded you." {Exodus 24:8}

Author of Hebrews is refering to

(Exodus 24:8) Moses took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which

Yahweh has made with you concerning all these words." (WEB)

Hebrews 9:21 Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood.

Author of Hebrews is refering to

(Exodus 29:12) You shall take of the blood of the bull, and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. (WEB)

(Exodus 29:36) Every day shall you offer the bull of sin offering for atonement: and you shall cleanse the altar, when you make atonement for it; and you shall anoint it, to sanctify it. (WEB)

(Leviticus 8:15) He killed it; and Moses took the blood, and put it on the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. (WEB)

(Leviticus 8:19) He killed it; and Moses sprinkled the blood on the altar round about. (WEB)

(Leviticus 16:14-16) He shall take some of the blood of the bull, and sprinkle it with his finger on the mercy seat on the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. "Then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bull, and sprinkle it on the mercy seat, and before the mercy seat: and he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so he shall do for the Tent of Meeting, that dwells with them in the midst of their uncleanness. (WEB)

(Leviticus 16:18-19) "He shall go out to the altar that is before Yahweh and make atonement for it, and shall take some of the bull's blood, and some of the goat's blood, and put it on the horns of the altar round about. He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it holy from the uncleanness of the children of Israel. (WEB)

Hebrews 9:22 According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

Hebrews 9:23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

Hebrews 9:24 For Christ hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us;

Hebrews 9:25 nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own,

Hebrews 9:26 or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

Hebrews 9:27 Inasmuch as it is appointed for men to die once, and after this, judgment,

Hebrews 9:28 so Christ also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

Hebrews 10:1 For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.

Hebrews 10:2 Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?

Hebrews 10:3 But in those sacrifices there is yearly reminder of sins.

Hebrews 10:4 For it is impossible that the blood of bulls and goats should take away sins.

Hebrews 10:5 Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, but you prepared a body for me;

Hebrews 10:6 You had no pleasure in whole burnt offerings and sacrifices for sin.

Hebrews 10:7 Then I said, 'Behold, I have come (in the volume (division, roll) of the scroll it is written of me) to do your will, O God.'" {Psalm 40:6-8}

Hebrews 10:8 Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),

Hebrews 10:9 then he has said, "Behold, I have come to do your will." He takes away the 1st, that he may establish the 2nd,

Hebrews 10:10 by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:11 Every priest indeed stands day by day serving and often offering the same sacrifices, which can never take away sins,

Hebrews 10:12 but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God;

Hebrews 10:13 from that time waiting until his enemies are made the footstool of his feet.

Hebrews 10:14 For by one offering he has perfected forever those who are being sanctified.

Hebrews 10:15 The Holy Spirit also testifies to us, for after saying,

Hebrews 10:16-17 "This is the covenant that I will make with them: 'After those days,' says the Lord, 'I will put my laws on their heart, I will also write them on their mind;'" then he says, "I will remember their sins and their iniquities no more."

Author of Hebrews is refering to

(Jeremiah 31:33-34) But this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them to the greatest of them, says Yahweh: for I will forgive their iniquity, and their sin will I remember no more. (WEB)

Hebrews 10:18 Now where remission of these is, there is no more offering for sin.

Hebrews 10:19 Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,

Hebrews 10:20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

Hebrews 10:21 and having a great priest over the house of God,

Hebrews 10:22 let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,

Hebrews 10:23 let us hold fast the confession of our hope without wavering; for he who promised is faithful.

Hebrews 10:24 Let us consider how to provoke one another to love and good works,

Hebrews 10:25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.

Hebrews 10:26 For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,

Hebrews 10:27 but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.

Hebrews 10:28 A man who disregards Moses' law dies without compassion on the word of two or three witnesses.

Hebrews 10:29 How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?

Hebrews 10:30 For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people."

Author of Hebrews is refering to

(Deuteronomy 32:35-36) Vengeance is mine, and recompense, at the time when their foot slides; for the day of their calamity is at hand. The things that are to come on them shall make haste. For Yahweh will judge his people, and have compassion on his servants, when he sees that their power is gone, There is none remaining, shut up or left at large. (WEB)

(Psalms 135:14) For Yahweh will judge his people, and have compassion on his servants. (WEB)

Hebrews 10:31 It is a fearful thing to fall into the hands of the living God.

Hebrews 10:32 But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;

Hebrews 10:33 partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.

Hebrews 10:34 For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

Hebrews 10:35 Therefore don't throw away your boldness, which has a great reward.

Hebrews 10:36-38 For you need endurance so that, having done the will of God, you may receive the promise. "In a very little while, he who comes will come, and will not wait. But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."

Author of Hebrews refers to Septuagint which is the Greek Old Testament, not from the Hebrew Old Testament which adds"If he shrinks back, my soul has no pleasure in him"

(Habakkuk 2:3-4) for the vision is for a time yet to come. But it will spring up at last and will not be vain. Though he may tarry, wait for him; for he will assuredly come and will not fail. If any one draw back my soul hath no pleasure in him. But the just shall live by faith in me.

Hebrews 10:39 But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

Hebrews 11:1 Now faith is assurance of things hoped for, proof of things not seen.

Hebrews 11:2 For by this, the elders obtained testimony.

Hebrews 11:3 By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.

Hebrews 11:4 By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God testifying with respect to his gifts; and through it he, being dead, still speaks.

Hebrews 11:5 By faith, Enoch was taken away, so that he wouldn't see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.

Hebrews 11:6 Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.

Hebrews 11:7 By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Hebrews 11:8 By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.

Hebrews 11:9 By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.

Hebrews 11:10 For he looked for the city which has the foundations, whose builder and maker is God.

Hebrews 11:11 By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.

Hebrews 11:12 Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead.

Hebrews 11:13 These all died in faith, not having received the promises, but having seen and being convinced of them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.

Hebrews 11:14 For those who say such things make it clear that they are seeking a country of their own.

Hebrews 11:15 If indeed they had been thinking of that country from which they went out, they would have had enough time to return.

Hebrews 11:16 But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.

Hebrews 11:17 By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;

Hebrews 11:18 even he to whom it was said, "In Isaac will your seed be called;"

Author of Hebrews states

(Genesis 21:12) God said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your handmaid. In all that Sarah says to you, listen to her voice. For from Isaac will your seed be called. (WEB)

Hebrews 11:19 concluding that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead.

Hebrews 11:20 By faith, Isaac blessed Jacob and Esau, even concerning things to come.

Hebrews 11:21 By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Hebrews 11:22 By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.

Hebrews 11:23 By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment.

Hebrews 11:24 By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

Hebrews 11:25 choosing rather to share ill treatment with God's people, than to enjoy the pleasures of sin for a time;

Hebrews 11:26 accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.

Hebrews 11:27 By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

Hebrews 11:28 By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

Hebrews 11:29 By faith, they passed through the Red sea as on dry land. When the Egyptians tried to do so, they were swallowed up.

Hebrews 11:30 By faith, the walls of Jericho fell down, after they had been encircled for seven days.

Hebrews 11:31 By faith, Rahab the prostitute, didn't perish with those who were disobedient, having received the spies in peace.

Hebrews 11:32 What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;

Hebrews 11:33 who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

Hebrews 11:34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee.

Hebrews 11:35 Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

Hebrews 11:36 Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

Hebrews 11:37 They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated

Hebrews 11:38 (of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth.

Hebrews 11:39 These all, having had testimony given to them through their faith, didn't receive the promise,

Hebrews 11:40 God having provided some better thing concerning us, so that apart from us they should not be made perfect.

Hebrews 12:1 Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us,

Hebrews 12:2 looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God.

Hebrews 12:3 For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls.

Hebrews 12:4 You have not yet resisted to blood, striving against sin;

Hebrews 12:5-6 and you have forgotten the exhortation which reasons with you as with children, "My son, don't take lightly the chastening of the Lord, nor faint when you are reproved by him; For whom the Lord loves, he chastens, and scourges every son whom he receives."

Author of Hebrews is refering to

(Proverbs 3:11-12) My son, don't despise Yahweh's discipline, neither be weary of his reproof: for whom Yahweh loves, he reproves; even as a father reproves the son in whom he delights. (WEB)

Hebrews 12:7 It is for discipline that you endure. God deals with you as with children, for what son is there whom his father doesn't discipline?

Hebrews 12:8 But if you are without discipline, of which all have been made partakers, then are you illegitimate, and not children.

Hebrews 12:9 Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?

Hebrews 12:10 For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

Hebrews 12:11 All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.

Hebrews 12:12 Therefore, lift up the hands that hang down and the feeble knees,

Hebrews 12:13 and make straight paths for your feet, {Proverbs 4:26} so that which is lame may not be dislocated, but rather be healed.

Hebrews 12:14 Follow after peace with all men, and the sanctification without which no man will see the Lord,

Hebrews 12:15 looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled by it;

Hebrews 12:16 lest there be any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal.

Author of Hebrews is refering to

(Genesis 25:29-34) Jacob boiled stew. Esau came in from the field, and he was famished. Esau said to Jacob, "Please feed me with that same red stew, for I am famished." Therefore his name was called Edom. Jacob said, "First, sell me your birthright." Esau said, "Behold, I am about to die. What good is the birthright to me?" Jacob said, "Swear to me first." He swore to him. He sold his birthright to Jacob. Jacob gave Esau bread and stew of lentils. He ate and drank, rose up, and went his way. So Esau despised his birthright. (WEB)

Hebrews 12:17 For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind *from his Father Issac* though he sought it diligently with tears.

Author of Hebrews is refering to

(Genesis 27:31-38) He also made savory food, and brought it to his father. He said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me." Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau." Isaac trembled violently, and said, "Who, then, is he who has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed." When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said to his father, "Bless me, even me also, my father." He said, "Your brother came with deceit, and has taken away your blessing." He said, "Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing." He said, "Haven't you reserved a blessing for me?" Isaac answered Esau, "Behold, I have made him your lord, and all his brothers have I given to him for servants. With grain and new wine have I sustained him. What then will I do for you, my son?" Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, my father." Esau lifted up his voice, and wept. (WEB)

Hebrews 12:18 For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm,

Hebrews 12:19 the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,

Hebrews 12:20 for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned or shot with an arrow

Author of Hebrews is refering to

(Exodus 19:12-13) You shall set bounds to the people round about, saying, 'Be careful that you don't go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death. No hand shall touch him, but he shall surely be stoned or shot through; whether it is animal or man, he shall not live.' When the trumpet sounds long, they shall come up to the mountain." (WEB)

Hebrews 12:21 and so fearful was the appearance, that Moses said, "I am terrified and trembling."

Author of Hebrews is refering to

(Deuteronomy 9:19) For I was afraid of the anger and hot displeasure, with which Yahweh was angry against you to destroy you. But Yahweh listened to me that time also. (WEB)

Hebrews 12:22 But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels,

Hebrews 12:23 to the general assembly and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect,

Hebrews 12:24 to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

Hebrews 12:25 See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,

Hebrews 12:26 whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."

Author of Hebrews is refering to

(Haggai 2:6) For this is what Yahweh of Armies says: 'Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; (WEB)

Hebrews 12:27 This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

Hebrews 12:28 Therefore, receiving a Kingdom that can't be shaken, let us have grace, through which we serve God acceptably, with reverence and awe,

Hebrews 12:29 for our God is a consuming fire.

Author of Hebrews is refering to

(Deuteronomy 4:24) For Yahweh your God is a devouring fire, a jealous God. (WEB)

Hebrews 13:1 Let brotherly love continue.

Hebrews 13:2 Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.

Hebrews 13:3 Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.

Hebrews 13:4 Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.

Hebrews 13:5 Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."

The Author of Hebrews is refering to

(Deuteronomy 31:6) Be strong and of good courage, don't be afraid, nor be scared of them: for Yahweh your God, he it is who does go with you; he will not fail you, nor forsake you. (WEB)

Hebrews 13:6 So that with good courage we say, "The Lord is my helper. I will not fear. What can man do to me?"

The Author of Hebrews is refering to

(Psalms 118:6-7) Yahweh is on my side. I will not be afraid. What can man do to me? Yahweh is on my side among those who help me. Therefore I will look in triumph at those who hate me. (WEB)

Hebrews 13:7 Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.

Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever.

Hebrews 13:9 Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

Hebrews 13:10 We have an altar from which those who serve the holy tabernacle have no right to eat.

Hebrews 13:11 For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp.

Hebrews 13:12 Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.

Hebrews 13:13 Let us therefore go out to him outside of the camp, bearing his reproach.

Hebrews 13:14 For we don't have here an enduring city, but we seek that which is to come.

Hebrews 13:15 Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

Hebrews 13:16 But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.

Hebrews 13:17 Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

Hebrews 13:18 Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

Hebrews 13:19 I strongly urge you to do this, that I may be restored to you sooner.

Hebrews 13:20 Now may the God of peace, who brought again from the dead the great shepherd (Pastor) of the sheep with the blood of an eternal covenant, our Lord Jesus,

Hebrews 13:21 make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

Hebrews 13:22 But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.

Hebrews 13:23 Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

Hebrews 13:24 Greet all of your leaders and all the saints. The Italians greet you.

Hebrews 13:25 Grace be with you all. Amen.

{James} Introduction

Author :

James the brother of Jesus the Messiah, and brother of Jude. He is named in the first verse as James , Jude states he is a brother of James, in the first verse of his letter. Mt 13:55, Jude 1:1 Irenæus quotes from James 2:23 in [Against Heresies, 4.16.2] states {"And that man was not justified by these things, but that they were given as a sign to the people, this fact shows, observance of Sabbaths, “believed God, and it was imputed unto him for righteousness; and he was called the friend of God"} The Epistle of Ignatius to Hero, a Deacon of Antioch chapter 7 quotes from James1:6,8 in {"Be not double-minded"} Also in The Epistle of Ignatius to the Ephesians Shorter and Longer Versions chapter 5 quotes James 4:6 {"But “God,” says [the Scripture] “resist the proud, but give grace to the humble;"} Clement of Rome in his first Epistle to the Chrinthians chapter 46 quotes James 4:1 {"Why are there strife, and tumults, and divisions, and schisms, and wars among you? "} & in Chapter 49 quotes James 5:20 states {"Love covers a multitude of sins."}

Early church Historian Eusebius writes {" These things are recorded in regard to James, who is said to be the author of the first of the so-called catholic epistles. But it is to be observed that it is disputed ; at least, not many of the ancients have mentioned it, as is the case likewise with the epistle that bears the name of Jude, which is also one of the seven so-called catholic epistles. Nevertheless we know that these also, with the rest, have been read publicly in very many churches. "}

Date:
Around 60 AD

Purpose:
It was written to the scattered Jewish Christians and it is about religion. True religion compare to false. True saving faith compare to faith that is dead. This epistle has been attacked by many including Martin Luther because it states true faith must show works. Which agrees with what Paul taught in Eph 2:10 after he mention that salvation is by grace and not by works he states we are created for good works so James and Paul agree and are not preaching a different gospel from each other .

Martin Luther states about this Epistle in his Preface To The Epistles Of Saint James And Saint Jude 1545 (1522) {"First: Flatly against St. Paul and all the rest of Scripture, it ascribes righteousness to works, and says that Abraham was justified by his works, in that he offered his son Isaac, though St. Paul, on the contrary, teaches, in Romans 4:2, that Abraham was justified without works, by faith alone, before he offered his son, and proves it by Moses in Genesis 15:6. Now although this Epistle might be helped and a gloss be found for this work-righteousness, it cannot be defended against applying to works the saying of Moses in Genesis 15:6, which speaks only of Abraham’s faith, and not of his works, as St. Paul shows in Romans 4. This fault, therefore, leads to the conclusion that it is not the work of any apostle. "}

This could be answer in a simple way by stating Abraham by Faith was justify before God for God sees the inside of man and Abraham's action justify Abraham before men who looks at mens action. There is not contrary from what Paul teaches . It is only the way one understands the subject. Paul is speaking about being righteous before God and James speaks about being righteous before men. And if one sees Genesis one can make a defense for both faith and Action for in Genesis 22:15-88 God tells Abraham {"..."By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son - "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."} Here Abraham is safe to say is justified again by not by faith only but by works.

James 1:1 James, a slave of God and of the Master (Lord, Owner) Jesus Christ, to the Twelve Tribes of Israel, the ones who are scattered abroad, greetings.

James 1:2 Think (count) it all (every) joy my brothers whenever you fall among many kinds of trails (temptations).

James 1:3 Knowing that the testing (trying) of your faith (belief, trust) is producing patience (endurance) ,

James 1:4 But let patience (endurance) have her perfect (mature) work that you may be perfect (finished) and whole (entire) in nothing lacking (wanting) .

James 1:5 If yet any of you is lacking in wisdom, let him make his request to God, that gives to all men generously and does not

criticize (upbraid, revile, reproach, suffer ,cast in teeth, find fault) for it and it shall be given to him.

James 1:6 Yet let him make his request in faith (belief, trust) with no doubting, because the one who doubts resembles (simulates, is like) the wave of the sea being driven by the wind and being tossed.

James 1:7 Let not that man imagine (think, suppose) that he shall be getting anything from the Master (Lord, Owner) .

James 1:8 The man with a double mind (double soul, two spirited, two opinions) is unstable in all his ways.

James 1:9 Now let the brother of humble conditions (low estate, low degree, humble) rejoice (boast , glory) in that he is exalted.

James 1:10 But the rich in his humiliation (lowness, low estate, depression) that as the flower of the grass, he shall be passing away (shall perish).

James 1:11 For as soon the sun rises with (together) scorching (burning) heat and withers (dries) both the grass and the flower, they fail and the beauty (comeliness, gracefulness) of the appearance (aspect, face, countenance) of it is destroyed (perished) thus also the rich in his going shall fade away.

James 1:12 Happy (Blessed) is the man who endures trail (temptation) for when he is tested (approved) he shall receive the crown (wreath, victory garland) of life which the Master (Lord) promises to the ones who love him.

James 1:13 Yet no one being tempted (tried) should say that this temptation is from God, for God is not tempted with evil neither he tempts anyone.

James 1:14 Each one is tried (tempted) by his own lust (desire, concupiscence) when being drawn away and entice (allure) .

James 1:15 afterward the lust (desire, concupiscence) has conceive, it produces (conceives) sin and the sin when it is fully grown it produces (begets) death.

James 1:16 Do not be led astray (be deceived) my beloved brothers.

James 1:17 Every (all) good gift also (and) every perfect gift is from above descending from the Father of lights , with whom is no change (mutation) ,or shadow of turning.

James 1:18 By his own will he produce (gave birth to) us by the word of Truth, that we should be a kind of first-fruit of his creatures.

James 1:19 So then my beloved brothers let every human (man) be quick to hear, slow (sluggish,tardy) to talk and slow to wrath.

James 1:20 For the anger (wrath) of man produces not the righteousness (justice) of God.

James 1:21 Wherefore put away every (all) immoral filthiness and superabundance (excess) of evil in meekness (humility) receive the in-planted word which is able to save your souls.

James 1:22 But you should become those who do what the word says and not listeners only deceiving (beguiling) yourselves (selves) .

James 1:23 That if anyone is only a listener and not one who does what the word says, this one resembles a man after fully observing his natural face in the mirror (in a glass) :

Mirrors in the first Century were not of glass but bronze, silver, or gold .They was beaten and then polished to a high gloss. The image was not a perfect image but nevertheless it was the person's image shown in the mirrors of the pass unlike today which we have a perfect image in the mirror.

James 1:24 For he observe fully himself, and goes his way, and immediately he forgets how he looked like (what kind he was) .

James 1:25 Yet the one looking into the mature and perfect law of freedom and abiding (remaining) and this one not becoming a forgetful listener but one who does (a labor) .This one shall be happy (Blessed) in his deed (performance of the law, doing).

James 1:26 If any among you seem to be religious (a worshiper of God) , but does not control his tongue, that person is deceiving (delude, seduces) his own heart , his religion (worship of God) is empty (vain ,vanity) .

James 1:27 Pure (clean, clear) religion (worship of God) and undefiled before God, even the Father is this to be visiting orphans and widows in their affliction , keeping himself unblemished (unspotted) from the world.

James 2:1 My brothers, have no favoritism of persons (respect of persons, partialities) in the faith (belief, trust) of our Lord (Master) Jesus the Anointed (Christ, Messiah) , the Lord of glory (our Lord Jesus Christ of glory) .

James warns the church not to show favoritism in the church. This is not the only time the church had problems with this we can see this problem in Acts 6:1 God doesn't show favoritism he save some of all kinds. Gal 3:26; Col 3:11; 1Co 1:26, We need not to show favoritism in the church , because one person's class or race to put them in high position or seat in the church .

Also James here is referring to specially in front, close to the church or synagogue's pulpit. You could see this in many old time churches one is Christ's church in Philadelphia in the time of when George Washington was alive, where certain people would buy the best seat and only they could sit there. If this is done now in any churches I do not know. But I have seen some churches having special church reserve chairs for certain persons and the ushers sitting them down where they think best. This is not good acccording to the Bible.

James in the ending of the verse will set Jesus as the Lord of glory mention in 1 Enoch Chapter 22 {" Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'"}

Paul also uses the Phrase the Lord of Glory in 1 Corinthians 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

In the Pslams we see a Phrase close to it which is the King of Glory But not the Lord of Glory.

(Psalms 24:7-10) Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle. Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD of hosts, He is the King of glory. Selah

James 2:2 For if there may be entering into your synagogue (assembly, congregation,church) a man with a gold ring in splendid (shining, gorgeous, goodly, bright) garment (attire , apparel, clothes) And also there may be entering a poor man in filthy (vile) garment.

James 2:3 And you show favor (have respect to, regard, look upon) on the one wearing the splendid garment and say to him , you sit here in a good place: and to the poor one ,you say be standing over there or you sit here under my footstool (foot rest) ;

James 2:4 Therefore are you not discriminating among yourselves and having become you judges of evil (wicked, grievous, bad) reasoning.

James 2:5 Listen (Hear ye, Hearken) my beloved brothers, has not God chosen the ones who are poor of this world (system) rich in faith and possessors (occupants, tenants, heirs) to be of the kingdom which he promised to the ones who love him?

James 2:6 But (yet) you undervalue (dishonor, despised) the poor, are not the rich ones exercising dominion against (oppress) you and they are dragging (hauling , drawing) you before (to , into) the judgment seats.

James 2:7 Is it not they who blaspheme (revile, slander) the worthy (good, ideal, beautiful, glorious) name the one being invoked upon you?

James 2:8 If nevertheless you are fulfilling the royal law according to writing (scripture) you shall love your neighbor (associate, nigh-one) as yourself , you are doing well (ideally).

James 2:9 Yet if you are showing favoritism (respect to persons, partiality) you are laboring for sin being exposed by the law as transgressors.

James 2:10 For if anyone shall keep the complete (whole , entire) Law and yet in one thing shall fail (stumble, fall) he has become guilty of the whole (all) law.

James 2:11 For he that said, you should not be committing adultery, also said , you should not be killing . Now if you commit no adultery, yet if you kill, you have become a breaker (transgressor) of the law.

James 2:12 Thus you should be speaking and so doing as one being judged by the Law of freedom (liberty).

James 2:13 For damnation (judgment, condemnation, accusation) without mercy, will be shown to the one giving no mercy and mercy prevails over (triumphs over, rejoices over) judgment.

James 2:14 What is the benefit (profit, advantage) , my brothers, though a man may be saying he has faith (trust, belief) , and has no deeds? None .Can this faith (trust, belief) save him?

James 2:15 Now if ever a brother or a sister are naked, and lacking (destitute) of daily food,

James 2:16 And any one of you say unto them, go away in peace, be warmed, and be satisfied; and you give them not those things which are needful to the body; what is the benefit?

James 2:17 Even so faith, if it has not deeds (works) is dead, being by itself.

James 2:18 But someone shall be stating you are having faith (trust, belief) and I am having deeds, you show me your faith (trust, belief) apart from your deeds and I will show you my deeds with my faith (trust, belief) .

James 2:19
You believe that there is one God; you do well: the demons (devils) also are believing, and quake (tremble ,quiver, are shuddering) .

James 2:20 But are you willing to know, O vain (empty) man, that the faith apart from (without) the deeds is dead.

James 2:21 Was not Abraham our father justified by deeds, when he had offered Isaac his son upon the altar?

James 2:22 Are you observing how the faith worked together with his deeds and out of the deeds the faith was perfected (matured) .

James 2:23 And the scripture (writing) was fulfilled which said, Abraham believed God, and it was accounted (imputed, reckoned) to him for righteousness: and he was called the Friend of God.

James 2:24 Are you seeing then how that out of deeds a man is justified, and not out of faith only.

James 2:25 Likewise also was not Rahab the harlot justified by deeds, when she had received the messengers, and had sent them out a different (another) way?

James 2:26 For as the body apart from (without) the spirit is dead, so faith without deeds is dead also.

James 3:1 My brothers, make not of you(p) many teachers, being aware (knowing) that we shall be getting (we shall receive) a greater judgment (condemnation) .

James 3:2 For we in much things offend (tripping, stumble) all. If any in saying (word) does not offend ,this one is a mature (perfect, complete) man able to control (bridle, curb) also the whole body.

James 3:3 Now if we put (we are thrusting) bridles (bits) into the mouths of the horses, for the purpose to make them obey (to

be yielding to) us and their whole body we steer (lead, turnabout, direct).

James 3:4 Look also the ships (boats, floaters), being of such proportions and by fierce (hard ,harsh) winds being driven is being steered by very small rudder (helm) wherever the impulse of the steersman (helmsman, steerer) be disposed (will, resolve).

James 3:5 Even so the tongue is a small member, and boast great things. Behold, what amount of material a puny (little) fire is kindling!

James 3:6 And the tongue is a fire, a world of iniquity (unrighteousness) : so is the tongue among our members, that it is defiling the whole body, and setting a flame the wheel (course) of nature; and it is set on fire by Gehenna (hell) .

James 3:7 For every kind of beasts, and of birds, and of serpents, and of animals in the sea, is tamed (subdued) , and has been tamed by man:

James 3:8 But the tongue can no man tame; it is an unrestrainable (unruly) evil, full of venom carrying death.

James 3:9 With it, we are blessing the God and Father; and with it, we are cursing men, which are made after the likeness of God.

James 3:10 Out of the same mouth is coming out blessing and cursing; my brothers, these things should not so to be.

James 3:11 Does the fountain sends forth of the same hole sweet and bitter water?

James 3:12 My brothers, Can the fig tree produce olive berries? Or a vine, figs? So can no fountain both produce salt water and fresh.

James 3:13 Is there any wise and highly skilled (expert, adept) among you? Let him show out of honest (good, fair) behavior (conduct, conversation) his works in meekness of wisdom.

meekness of wisdom. Genitive of quality: a wise meekness.

James 3:14 But if you are having bitter envying (Boiling, jealousy) and strife (faction) in your heart, you should not be boasting , you are misrepresenting and going against the TRUTH.

James 3:15 This wisdom is not coming down from above but is earthly, sensual (soulish) , demoniac (devilish, demoniacal ,demon-like).

James 3:16 For wherever envying and strife is, there is confusion (commotion, tumult, unstableness) and every foul (worthless ,evil, bad) practice (work, matter).

James 3:17 But the wisdom that is from above is 1st pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, undiscriminating, and without hypocrisy.

James 3:18 And the fruit of righteousness (justice) in peace is being sown to the ones making peace .

James 4:1 Where do battles and fighting comes among you. Is it not from out of your passions (gratifications, Lust) warring in your members?

James 4:2 You are coveting and not having, you are murdering and are being jealous (desire to have) and are not able to obtain; you are battling and are at war , you have not because you ask not.

James 4:3 You ask, and receive not, because you ask wickedly, that you should spend it upon your passions.

James 4:4 Adulters and Adultesses are you not aware that the friendship of the world is hostility (hatred) with God ? Whoever

then may be intending to be a friend of the world (System) is set (ordain) as a enemy with God.

James 4:5 Or are you supposing that in vain (emptiness) the scripture is saying toward envy the Spirit is longing which dwells in us.

James 4:6 But he bestows (gives, he is giving) grace exceedingly therefore the scripture states, God goes against those who are proud yet he gives grace to those who are humble.

James 4:7 Surrender (submit) oneself to God, combat against (rebel, resist, withstand, oppose) the devil, and he shall be fleeing from God and you.

The you is in the plural, so this fight is being won by not just the Christian but God with and threw the Christian.

John Calvin states {"Many copies have introduced here the following sentence: "Wherefore he says God resist the proud, but give grace unto the humble." But in others it is not found. Erasmus suspects that it was first a note in the margin, and afterwards crept into the text. It have been so, though it is not unsuitable to the passage. For what some think, that it is strange that what is found only in Peter, should be quoted as Scripture, may be easily disposed of. But rather conjecture that this sentence which accords with the common doctrine of Scripture, had become then a sort of proverbial saying common among the Jews. And, indeed, it is no more than what is found in Ps 18:27, "The humble O Lord, thou wilt save; and the eyes of the proud You will cast down":"}

James 4:8 Get near to God and he shall be getting near to you, cleanse your hands sinners (misers) and purify (make clean, sanctify morally) your hearts people of a double mind (double-souled, vacillating men, wavers) .

Sin is considered in the Greek as missing the mark so the word for Sinner is miser. One who misses his or her mark. Which is holiness, righteousness and purity.

James 4:9 Realize your own misery and grieve (mourn) and lament, covert your laughter into mourning, and the joy into sadness.

James 4:10 Humble yourselves in the sight of the Master (Lord) , and he shall (will) be exalting you.

James 4:11 Don't go speaking against one another brothers, the one speaking against a brother and judging his brother is speaking against the Law and is judging the Law. But if you are judging the Law ,you are not one who does the law but a judge.

James 4:12 One is the Lawgiver and Judge, the one being able to save and to destroy, who are you which judges that neighbor ?

James 4:13 Come now the ones saying: today or tomorrow we should be going into this city and we will be spending there a year also we shall be selling and getting a profit.

James 4:14 Whereas you know not what shall be of the next day. For what is your life? It is even a vapor, that appearing for a little time, and then disappearing.

James 4:15 Instead you should be saying, if ever the Lord should be willing, and we shall be living, also we shall be doing this, or that.

James 4:16 But now you are boasting in your pride, all such boasting is wicked.

James 4:17 Then to the one knowing what is good and not doing it, it is counted to him as sin.

James 5:1 Now come those who are rich lament and howl over your calamity that is coming.

James 5:2 Your riches have rotted and your garments have become food for moths.

James 5:3 Your gold and silver is rusted over and the rust of them shall be a witness against you, and shall be eating your fleshy parts as fire. You have layup treasure in the last days.

James 5:4 lo the wage of the workers, those who reaped down your land, the ones having been deprived from you is crying and the cries of the ones reaping have entered into the ears of the Master of Sabaoth (armies) .

James 5:5 You have lived in indulgence on the earth, and squander; you nourish your hearts, as in the day of butchery (slaughter) .

James 5:6 You condemned and murder the just-one; and he is not resisting you.

James 5:7 Patiently endure (Be ye longsuffering) then brothers, till the coming of the Master (Lord) Look, the farmer waits for the precious (valuable) fruit of the land. Being patient over it, till whenever he may be getting the early and latter rain.

James 5:8 You be patient; also strengthen your hearts: for the coming of the Lord draws near.

James 5:9 Be not groaning against one another, brothers, lest you be condemned: behold, the judge stands before the door.

James 5:10 Take, my brothers, the prophets, who did speak in the name of the Master, for an example of suffering of evil, and of patience.

James 5:11 Behold, we are counting them happy (blessed) the ones who are enduring. You have heard of the endurance (patience) of Job, and have seen the end of the Lord; that the Lord is very compassionate ,and of tender mercy.

James 5:12 And above all things my brothers you should not be swearing neither by the heaven nor by the land (earth) no besides any other oath , But Let it be of you the yes yes , or the no no that you may not be falling under judgment (condemnation) .

John Gill states {" Some copies read, "Lest ye fall into hypocrisy"; or dissimulation, and get into a habit and custom of lying and deceiving, as common swearers do; and so reads the Arabic version."}

James 5:13 Anyone among you is undergoing hardship? Let him pray. Is anyone cheerful? Let him sing psalms (let him play music).

James 5:14
Anyone among you is weak (sick) ? Let him call the elders (seniors) of the church. And Let them pray over him rubbing (anointing, pouring over) him with Olive oil in the name of the Master.

James 5:15
And the prayer of faith will save the weak (sick), and the Master shall be raising (rousing) him up and if ever he may have done sins, it shall be forgiven to him.

James 5:16 Confess to one another your sins and pray on the behalf of one another so that you may be healed , very strong and effective is the petition of a just man.

James 5:17 Elijah was a human of like emotions as we, and he prayed with prayer that it might not rain: and it did not rained on the land by the space of 3 years and 6 months.

James 5:18 And again he prayed, and the heaven gave rain, and the land produced her fruit.

James 5:19 Brothers, if any among you wanders (be out of the way) from the truth, and one convert him;

James 5:20 Let him know, that he who turns back the sinner out of the wandering of his way shall save a soul from death, and shall hide a multitude of sins.

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1 Peter 1:1 Peter, an apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Peter 1:2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

elect according to the foreknowledge of God the Father....foreknowledge in what? In us choosing to serve him? I think not, but foreknowledge in his divine council of whom he chosen.

(Acts 4:26-28) The kings of the earth take a stand, and the rulers take council together, against the Lord, and against his Christ.' "For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever your hand and your council foreordained to happen. (WEB)

(Ephesians 1:4) even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; (WEB)

Elect implies a choosing but not by the one who is choosen but the one who chooses.

(John 15:16) You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you. (WEB)

He chose us, When we choose him is a result of him choosing us and not the other way around

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

1 Peter 1:4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

1 Peter 1:5 who being protected (kept, guarded) by the power of God through faith (trust) for the salvation ready to be revealed in the last time.

1 Peter 1:6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

1 Peter 1:7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

1 Peter 1:8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,

1 Peter 1:9 receiving the end of your faith--*which is* the salvation of your souls.

1 Peter 1:10 Of this salvation the prophets have inquired and searched carefully, who had prophesied of the grace that would come to you,

1 Peter 1:11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

the Spirit of Christ who was in them ....

Numbers 24:2 And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him.

2 Samuel 23:2 "The Spirit of the LORD spoke by me, And His word was on my tongue.

was indicating when He testified beforehand the sufferings of Christ...

(Isaiah 53:3-6) He was despised, and rejected by men; a man of suffering, and acquainted with disease: and as one from whom

men hide their face he was despised; and we didn't respect him. Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought our peace was on him; and by his wounds we are healed. All we like sheep have gone astray; everyone has turned to his own way; and Yahweh has laid on him the iniquity of us all. (WEB)

(Psalms 22:11-18) Don't be far from me, for trouble is near. For there is none to help. Many bulls have surrounded me. Strong bulls of Bashan have encircled me. They open their mouths wide against me, lions tearing prey and roaring. I am poured out like water. All my bones are out of joint. My heart is like wax; it is melted within me. My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death. For dogs have surrounded me. A company of evil-doers have enclosed me. They pierced my hands and my feet. I can count all of my bones. They look and stare at me. They divide my garments among them. They cast lots for my clothing. (WEB)

(Daniel 9:26) After the sixty-two weeks the Anointed One shall be cut off, and shall have nothing: and the people of the prince who shall come shall destroy the city and the sanctuary; and the end of it shall be with a flood, and even to the end shall be war; desolations are determined. (WEB)

1 Peter 1:12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into.

1 Peter 1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

1 Peter 1:14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance;

1 Peter 1:15 but as He who called you is holy, you also be holy in all your conduct,

1 Peter 1:16 because it is written, "Be holy, for I am holy."

Peter is here refering to

(Leviticus 11:44) For I am Yahweh your God. Sanctify yourselves therefore, and be holy; for I am holy: neither shall you defile yourselves with any kind of creeping thing that moves on the earth. (WEB)

(Leviticus 19:2) "Speak to all the congregation of the children of Israel, and tell them, 'You shall be holy; for I Yahweh your God am holy. (WEB)

(Leviticus 20:7) "'Sanctify yourselves therefore, and be holy; for I am Yahweh your God. (WEB)

1 Peter 1:17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;

1 Peter 1:18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,

1 Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

Peter is here refering to

(Exodus 12:5) Your lamb shall be without blemish, a male a year old. You shall take it from the sheep, or from the goats: (WEB)

(Isaiah 53:7) He was oppressed, yet when he was afflicted he didn't open his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is mute, so he didn't open his mouth. (WEB)

1 Peter 1:20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

1 Peter 1:21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope

are in God.

1 Peter 1:22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

1 Peter 1:23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

1 Peter 1:24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,

Peter is here refering to

(Psalms 103:15) As for man, his days are like grass. As a flower of the field, so he flourishes. (WEB)

(Isaiah 40:6) The voice of one saying, "Cry!" One said, "What shall I cry?" "All flesh is like grass, and all its glory is like the flower of the field. (WEB)

(Isaiah 51:12) I, even I, am he who comforts you: who are you, that you are afraid of man who shall die, and of the son of man who shall be made as grass; (WEB)

1 Peter 1:25 But the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.

1 Peter 2:1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

1 Peter 2:2 as newly born babies , desiring the pure milk of the word, that you may grow by it,

1 Peter 2:3 if indeed you have tasted that the Lord is gracious.

1 Peter 2:4 Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

1 Peter 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Peter 2:6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."

Peter is here refering to

(Isaiah 28:16) Therefore thus says the Lord Yahweh, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation. He who believes shall not act hastily. (WEB)

1 Peter 2:7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"

1 Peter 2:8 and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed.

Peter is here refering to

(Psalms 118:22) The stone which the builders rejected has become the head of the corner. (WEB)

1 Peter 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

a royal priesthood, a holy nation ..... Israel was promised if they fullfilled the law they would be just that a royal priesthood and a holy nation but since they failed but the Messiah Jesus did not fail that is why those who are in the Messiah are given the fullfillment of the promise of them being a royal priesthood .

(Exodus 19:5-6) Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; and you shall be to me a kingdom of priests, and a holy nation.' These are the words which you shall speak to the children of Israel." (WEB)

(Revelation 1:6) and he made us to be a Kingdom, priests to his God and Father; to him be the glory and the dominion forever and ever. Amen. (WEB)

(Revelation 5:10) and made us kings and priests to our God, and we will reign on earth." (WEB)

1 Peter 2:10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

Peter is here refering to

(Hosea 1:9-10) He said, "Call his name Lo-Ammi; for you are not my people, and I will not be yours. Yet the number of the children of Israel will be as the sand of the sea, which can't be measured nor numbered; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.' (WEB)

(Hosea 2:23) I will sow her to me in the earth; and I will have mercy on her who had not obtained mercy; and I will tell those who were not my people, 'You are my people;' and they will say, 'My God!'" (WEB)

1 Peter 2:11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

1 Peter 2:12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

1 Peter 2:13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

1 Peter 2:14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

1 Peter 2:15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--

1 Peter 2:16 as free, yet not using liberty as a cloak for vice, but as bondservants of God.

1 Peter 2:17 Honor all people. Love the brotherhood. Fear God. Honor the king.

1 Peter 2:18 Slaves (Servants) , be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.

1 Peter 2:19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.

1 Peter 2:20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.

1 Peter 2:21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

1 Peter 2:22 "Who committed no sin, Nor was deceit found in His mouth";

1 Peter 2:23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

1 Peter 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.

1 Peter 2:25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

1 Peter 3:1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word,

may be won by the conduct of their wives,

1 Peter 3:2 when they observe your chaste conduct accompanied by fear.

1 Peter 3:3 Do not let your adornment be merely outward--arranging the hair, wearing gold, or putting on fine apparel--

1 Peter 3:4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

1 Peter 3:5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

1 Peter 3:6 as Sarah obeyed Abraham, calling him lord (Master) , whose daughters you are if you do good and are not afraid with any terror.

Peter is here refering to

(Genesis 18:12) Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

1 Peter 3:7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

1 Peter 3:8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

1 Peter 3:9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

1 Peter 3:10 For "He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit.

1 Peter 3:11 Let him turn away from evil and do good; Let him seek peace and pursue it.

1 Peter 3:12 For the eyes of the LORD are on the righteous, And His ears are open to their prayers; But the face of the LORD is against those who do evil."

1 Peter 3:13 And who is he who will harm you if you are devoted (become followers, are following, are zealous, are imitators) of what is good?

1 Peter 3:14 But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled."

1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

1 Peter 3:16 having a good conscience (a mind free from any guilt) , that when they speak evil concerning (defame, slander against , speak maliciously against) you as evildoers , those who revile (vilify) your good conduct in Christ will be put to shame.

1 Peter 3:17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.

1 Peter 3:18-22 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but being alive in the soul (spirit) , by which also He went and preached to the souls (spirits) in prison, who formerly were disobedient, when once the Divine patience (longsuffering) waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us--baptism (not by removing the filth of the flesh, but being the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

This agree with 1 Peter 4:6 the gospel was preached one time to those spirits in prison, who formerly were disobedient in the time of Noah by Christ Jesus after his death and before his resurrection, This preaching is not on going which means it is not happening now, this was a one time event, not to be repeated

1 Peter 4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

1 Peter 4:2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

1 Peter 4:3 For we have spent enough of our past lifetime in doing the will of the Gentiles--when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

1 Peter 4:4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

1 Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.

1 Peter 4:6 For this reason the gospel was preached also to those who were dead, that they might be judged according (similar fashion) to men *who are alive* in the flesh, but live according to God in the spirit.

1 Peter 4:7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

1 Peter 4:8 And above all things have fervent love for one another, for "love will cover a multitude of sins."

1 Peter 4:9 Be hospitable to one another without complainting (grumbling, murmuring, any resentment) .

1 Peter 4:10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

1 Peter 4:11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

1 Peter 4:12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

1 Peter 4:13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

1 Peter 4:14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

1 Peter 4:15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

1 Peter 4:16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

1 Peter 4:17 For the time has come for judgment to begin at the house of God; and if it begins with us 1st, what will be the end of those who do not obey the gospel of God?

1 Peter 4:18 Now "If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?"

1 Peter 4:19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

1 Peter 5:1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

1 Peter 5:2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for

dishonest gain but eagerly;

1 Peter 5:3 nor as being masters (lords) over those entrusted to you, but being examples to the flock;

1 Peter 5:4 and when the Chief Shepherd appears, you will receive the crown (wreath, victory garland) of glory that does not fade away.

1 Peter 5:5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."

1 Peter 5:6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

1 Peter 5:7 casting all your care upon Him, for He cares for you.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

1 Peter 5:9 Resist him, steadfast in the faith (trust) , knowing that the same sufferings are experienced by your brotherhood in the world.

1 Peter 5:10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

1 Peter 5:11 To Him be the glory and the dominion forever and ever. Amen.

1 Peter 5:12 By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

1 Peter 5:13 She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Babylon... a referance to Rome

Church History of Eusebius Book 2 Chapter 15 {"And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: “The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”"}

1 Peter 5:14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

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2 Peter 1:1 Simon Peter, a slave (bondservant) and apostle (ambassador, messenger, one who is sent, delegate, commissioner) of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

2 Peter 1:2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

2 Peter 1:3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,

2 Peter 1:4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2 Peter 1:5 But also for this very reason, giving all diligence, add to your faith (trust) uprightness (virtue, goodness) , to uprightness (virtue, goodness) knowledge ,

ἀρετή (aretē) means virtue

2 Peter 1:6 to knowledge temperance (self-control) , to temperance (self-control) endurance (perseverance, power to endure suffering) , to endurance (perseverance, power to endure suffering) godliness,

2 Peter 1:7 to godliness brotherly love (brotherly kindness) , and to brotherly love (brotherly kindness) love.

φιλαδελφία pronounce (filadelfia) meaning brotherly love or brotherly kindness

ἀγάπη (agapē) means sacrificial love

2 Peter 1:8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Peter 1:9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

2 Peter 1:10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

2 Peter 1:11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2 Peter 1:12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

2 Peter 1:13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

2 Peter 1:14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.

2 Peter 1:15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

2 Peter 1:16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

2 Peter 1:17-18 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with Him on the holy mountain.

Peter is here refering to the experance he had with Jesus at the mount of transfiguration

(Matthew 17:1-5) After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. He was transfigured before them. His face shone like the sun, and his garments became as white as the light. Behold, Moses and Elijah appeared to them talking with him. Peter answered, and said to Jesus, "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him." (WEB)

(Mark 9:1-7) He said to them, "Most certainly I tell you, there are some standing here who will in no way taste death until they see the Kingdom of God come with power." After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them. Elijah and Moses appeared to them, and they were talking with Jesus. Peter answered Jesus, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah." For he didn't know what to say, for they were very afraid. A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him." (WEB)

(Luke 9:28-35) It happened about eight days after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray. As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. Behold, two men were talking with him, who were Moses and Elijah, who appeared in glory, and spoke of his departure, {Literally, "exodus"} which he was about to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. It happened, as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents: one for you, and one for

Moses, and one for Elijah," not knowing what he said. While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!" (WEB)

2 Peter 1:19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

2 Peter 1:20 knowing this 1st, that no prophecy of Scripture is of any private interpretation,

2 Peter 1:21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

2 Peter 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

2 Peter 2:2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

2 Peter 2:3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

2 Peter 2:4 For if God did not show mercy to (spare) the angels who sinned, but cast them down to Tartarus (hell) and delivered them into chains of darkness, to be reserved for judgment;

Peter here refers to 1 Enoch 10:11-17 which states {"All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring. All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime. To Gabriel also the Lord said, Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish by *mutual* slaughter; for length of days shall not be theirs.They shall all entreat you, but their fathers shall not obtain *their wishes* respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years. To Michael likewise the Lord said, Go and announce *his crime* to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, *the effect of* which will last for ever, be completed. Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever. Immediately after this shall he, together with them, burn and perish; they shall be bound until the consummation of many generations. "}

2 Peter 2:5 and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;

Peter here refers to

(Genesis 5:32) And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

(Genesis 7:1) Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

(Genesis 7:7) So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.

2 Peter 2:6 and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;

2 Peter 2:7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked

2 Peter 2:8 (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) --

2 Peter 2:9 then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

2 Peter 2:10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

2 Peter 2:11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

2 Peter 2:12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

2 Peter 2:13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you,

2 Peter 2:14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.

2 Peter 2:15-16 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

Peter here refers to

(Numbers 22:5-33) He sent messengers to Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the surface of the earth, and they abide over against me. Please come now therefore curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may strike them, and that I may drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed. The elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. He said to them, Lodge here this night, and I will bring you word again, as Yahweh shall speak to me: and the princes of Moab abode with Balaam. God came to Balaam, and said, What men are these with you? Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, saying, Behold, the people that is come out of Egypt, it covers the surface of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. God said to Balaam, You shall not go with them; you shall not curse the people; for they are blessed. Balaam rose up in the morning, and said to the princes of Balak, Get you into your land; for Yahweh refuses to give me leave to go with you. The princes of Moab rose up, and they went to Balak, and said, Balaam refuses to come with us. Balak sent yet again princes, more, and more honorable than they. They came to Balaam, and said to him, Thus says Balak the son of Zippor, Please let nothing hinder you from coming to me: for I will promote you to very great honor, and whatever you say to me I will do. Please come therefore, and curse this people for me. Balaam answered the servants of Balak, If Balak would give me his house full of silver and gold, I can't go beyond the word of Yahweh my God, to do less or more. Now therefore, please wait also here this night, that I may know what Yahweh will speak to me more. God came to Balaam at night, and said to him, If the men are come to call you, rise up, go with them; but only the word which I speak to you, that shall you do. Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. God's anger was kindled because he went; and the angel of Yahweh placed himself in the way for an adversary against him. Now he was riding on his donkey, and his two servants were with him. The donkey saw the angel of Yahweh standing in the way, with his sword drawn in his hand; and the donkey turned aside out of the way, and went into the field: and Balaam struck the donkey, to turn her into the way. Then the angel of Yahweh stood in a narrow path between the vineyards, a wall being on this side, and a wall on that side. The donkey saw the angel of Yahweh, and she thrust herself to the wall, and crushed Balaam's foot against the wall: and he struck her again. The angel of Yahweh went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. The donkey saw the angel of Yahweh, and she lay down under Balaam: and Balaam's anger was kindled, and he struck the donkey with his staff. Yahweh opened the mouth of the donkey, and she said to Balaam, What have I done to you, that you have struck me these three times? Balaam said to the donkey, Because you have mocked me, I would there were a sword in my hand, for now I had killed you. The donkey said to Balaam, Am I not your donkey, on which you have ridden all your life long to this day? was I ever wont to do so to you? and he said, No. Then Yahweh opened the eyes of Balaam, and he saw the angel of Yahweh standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. The angel of Yahweh said to him, Why have you struck your donkey these three times? behold, I am come forth for an adversary, because your way is perverse before me: and the donkey saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain you, and saved her alive. (WEB)

2 Peter 2:17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

2 Peter 2:18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

2 Peter 2:19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

2 Peter 2:20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

2 Peter 2:21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

2 Peter 2:22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a pig (sow) , having been washed, *goes back to* wallowing in the mud (mire, slime, filth) ."

Peter is refering to

(Proverbs 26:11) As a dog that returns to his vomit, so is a fool who repeats his folly. (WEB)

2 Peter 3:1 Beloved, I now write to you this 2nd epistle (in both of which I stir up your pure minds by way of reminder),

2 Peter 3:2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) of the Lord and Savior,

2 Peter 3:3 knowing this 1st: that scoffers will come in the last days, walking according to their own lusts,

2 Peter 3:4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

2 Peter 3:5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

2 Peter 3:6 by which the world that then existed perished, being flooded with water.

2 Peter 3:7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

2 Peter 3:8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

2 Peter 3:9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all *of his elect* should come to repentance.

that any should perish but that all.... The all and any is a referance to his elect aka the church , because this is who the letter is refering to

2 Peter 3:1 Beloved, I now write to you this 2nd epistle (in both of which I stir up your pure minds by way of reminder),

1 Peter 1:2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

2 Peter 3:10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

2 Peter 3:11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and

godliness,

2 Peter 3:12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

2 Peter 3:13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

2 Peter 3:14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

2 Peter 3:15 and consider that the longsuffering of our Lord is salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you,

2 Peter 3:16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

2 Peter 3:17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

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1 John 1:1 Who (which,whom, The One) is from the beginning, Whom (who,which, The One) we have heard, Who (which, The One) our eyes have seen, whom (who,Which, The One) we have looked at steadily for a time (gazed at, beheld) And (also) our hands have gripped (embrace, handle, touched) , about (concerning) the Word, the Life (The Word who gives life, The Word of Life, The Word who is The Life) .

A) That which was from the beginning..... Who was in the begining? Jesus , the one who is The Word of Life , He was in the begining with the Father and the Holy Spirit

(John 17:5) "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (NKJV)

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

B) which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us--

John is saying I know Jesus is real , I seen him , I am a wittness of him. John was the one who lean on Jesus chest and he heard the heart of God.

(John 13:23-25) Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" (NKJV)

(John 19:35) And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. (NKJV)

(John 21:24) This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

(NKJV)

John was one of the twelve disciples and in the inner three who was closest to Jesus

(Matthew 10:1-4) And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. (NKJV)

(Mark 3:14-19) Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him. And they went into a house. (NKJV)

(Luke 6:13-15) And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; (NKJV)

(Matthew 17:1-2) Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. (NKJV)

1 John 1:2 And the Life was verified beyond doubt (manifested, demonstrated) and we have seen him and we are giving testimony of (witnessing about) him and we are announcing (telling) to you (p) the enternal (the) life, who is with (was with, was face to face with) the Father and was manifested to (in, by, for) us.

Information about Text : Greek manuscripts has the Life for verse 2

1 John 1:3 That which we have seen (experience) and we have heard, we proclaim (we report , we declare) to you (p) , that you(p) also may have fellowship (communion) with us, and OUR(emphases) FELLOWSHIP (communion) IS WITH THE FATHER, AND WITH HIS SON JESUS CHRIST (Anointed, The Messiah) ;

A) Jesus told his Apostles which includes John , You will be my wittness

(Acts 1:8) "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (NKJV)

(Luke 24:48-49) "And you are witnesses of these things. "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." (NKJV)

(John 15:27) "And you also will bear witness, because you have been with Me from the beginning. (NKJV)

B) that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

True fellowship evolves our relationship with God and other believers

with God

(2 Corinthians 13:14) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. (NKJV)

(1 Corinthians 1:9) God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (NKJV)

(1 John 1:6) If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. (NKJV)

With Other believers

(1 John 1:7) But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (NKJV)

(Acts 2:42) And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. (NKJV)

(Hebrews 10:25) not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. (NKJV)

1 John 1:4 and these things we are writing to you(p) , that your(p) (our) joy may be made fulfilled (complete, full) .

Joy is not happiness or a feeling but a fruit of the spirit

(Galatians 5:22-23) But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

(John 15:11) "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

(John 16:22) "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

(John 17:13) "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

(Hebrews 12:2) looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Jesus had joy in the last supper but he was also in sorrow and Peter speaks of the church having Joy in the midst of her sorrow

(1 Peter 1:6) In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

1 John 1:5 And this is the message that we have heard from Him, and we are informing (declaring ,reporting, showing) you(p) , that God is light, and there is no darkness in Him at all ;

1 John 1:6 If we are saying--`we having fellowship with Him,' and are walking in the darkness --we are lieing , and we are not carrying out (doing) the truth;

A) We are facing in church at these times , a wearing of mask where we can't tell other brothers and sisters the sins that we are struggling with , Hypictris with God and our fellow brothers and sisters .

(John 3:19-21) "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

1 John 1:7 And if we are walking in the light , as He is in the light--we are having fellowship one with another, and the blood of His Son who is Jesus Christ is cleansing (making clean, purging ,purifying) us from every (all) sin;

A) and the blood of Jesus Christ His Son cleanses us from all sin

Notice his blood cleanses us from all sin and not purgertory

(Revelation 1:5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

(Ephesians 1:7) In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

1 John 1:8 if we are saying by word of mouth or by writing--`we have not sin,' we are leading ourselves astray (we are

deceiving) , and the truth is not in us (we are not giving ourselves wholly to the truth) ;

There is belief now in days that we are supose to be sinless as christians by some groups . But this is far from the truth .

A) Paul acknowlge himself as a sinner

(1 Timothy 1:15) This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. (NKJV)

B) The Lord's prayer which we should pray every day is us telling God we sin against him asking for forgiveness

(Matthew 6:12) And forgive us our debts, As we forgive our debtors. (NKJV)

C) We have a sinful nature that goes against what we believe to be wrong

(Romans 7:17-20) But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. (NKJV)

1 John 1:9 if we are confessing (if we have acknowledge) our sins, He is faithful and righteous (Just) that He will forgive us the sins, and cleanse (purge ,purify) us from every unrighteousness;

A) Confession to God

Psalms 32:5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," And You forgave the iniquity of my sin. Selah.

B) To Brothers and Sisters in the Lord

James 5:16 Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

C) Confess to those we have wrong

(Luke 15:18-21) 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, "and I am no longer worthy to be called your son. Make me like one of your hired servants."' "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

1 John 1:10 if we say--`we have not sinned ,' we are making Him God a liar and His word (sayings) is not in us.

God states we are sinners with a sinful nature and anyone who would state he or she is not is calling God a liar which he is not.

(Romans 3:10-12) As it is written: "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."

1 John 2:1 My little children, these things I am writing to you (p) , that you might not be sinning: and if any is sinning, an intercessor (advocate, entreater, Beside caller, counsellor, Lawyer, a barrister) we have with the Father, Jesus Christ, a righteous one (JUST, just-one) ,

1 John 2:2 and he is the atoning sacrifice (propitiation) for our sins, and not for ours (emphases) only, but also throughout the world (Gentiles , Nations) .

1 John 2:3 and in this we are knowing that we have known him, if we are keeping his commands (directions , precepts) ;

1 John 2:4 The one that is saying, `I have known him,' and is not keeping his commands, he is (is being) a liar , and this one has

not the truth (the truth of the God) in him ;

The truth of the God is in The Concordant Greek Text 1975 and Scriverners Textus Receptus 1894 does not have it.

1 John 2:5 And whoever continue in (may be keeping, may keep) his word, truly in this one (him) the love of God has been perfected (matured) ; in this we know that we are in him .

1 John 2:6 The one saying that he or she is remaining in him , ought according as he walked also himself so to walk.

1 John 2:7 Beloved ones (Brethren ,Beloved) , a new commandment I am not writing to you(p) , but an old command, that you(p) had from the beginning--the old command is the word that you(p) heard from the beginning;

Scriverners Textus Receptus 1894 has adelphoi Brethren others like The Concordant Greek Text 1975 have agapEtoi Beloved

1 John 2:8 Again, a new commandment (direction, precept) I am writing to you, which thing is true in him and in you, because the darkness does pass away, and the true light does now shine;

1 John 2:9 The one saying he is in the light and is hating his brother is in the darkness even until now.

1 John 2:10 The one loving his brother, is remaining in the light , and there is not a stumbling-block (snare) in him ;

1 John 2:11 and the one hating his brother, he is in the darkness , and he does walk (is about treading) in the darkness , and he has not known (does not preceived, is not aware) where he is going (does go) , because the darkness has (did)blinded his eyes.

1 John 2:12 I am writing to you, little children ! (little offsprings), because (seeing that) your (p) sins have been (having been) forgiven through (because of) his name;

1 John 2:13 I am writing to you (p) , fathers, because you have known him who is from the beginning; I write to you, young men, because you (p) have conquered (overcome) the wicked one (the evil) . I writen to you, little boys and girls (little youths , little children) , because you (p) have known the Father:

Paidia is used in verse 13 and not teknia which verse 12 uses for little children, The first two times John tells of writting is uses the word graphO and in the third time he uses the word egrapsa but in the Scriveners Textus Receptus the word graphO is used all three times .

1 John 2:14 I writen to you (p) , fathers , because you have known him (The One) who is from the beginning; I writen to you, young men, because (seeing that) you (p) are strong (strong ones), and the word of God does remain (is remaining) in you (p) , and you have conquered (overcome) the wicked one (the evil) .

Verse 14 in some interlinear Bibles instead of verse 13 having {"I write to you, little boys and girls (little youths , little children), because you (p) have known the Father:"} you would find this passage in verse 14 maybe is due to the fact that graphO is not used in verse 14 but only egrapsa for write . I don't know but this is my guess.

1 John 2:15 Do not Love the world, nor the things in the world (system) ; if any one does love the world, the love of the Father is not in him,

1 John 2:16 because all that is in the world--the desire of the flesh, and the desire of the eyes, and the pride (ostentatiousness) of this (of the) life--is not from (out) the Father, but from (out) the world,

1 John 2:17 and the world does pass away, and the desire of it, and he who is doing the will of God, he does remain forever (to the age) .

1 John 2:18 Little boys and girls (Little youths) , it is the last hour; and even as you heard that the Antichrist is coming (does come) , even now antichrists have become (have come to be) many--where by we know that it is the last hour;

1 John 2:19 They came out **(went forth out)** out of us , but they were not of us, for if they had been of us, they would have remained with us; but--that they might be manifested that they are not all of us.

Vincent New Testament Word Studies states "YE KNOW ALL THINGS (οιδατε παντα). The best texts read παντες, ye all know; in which case the connection is with the following clause: "I have not written unto you because ye know not the truth, but because ye know it."

1 John 2:20 But (And) you (p) are having (have) the (an) Anointing from the Holy One, and you are aware (you have perceived, you know) of all these things ;

1 John 2:21 I did not write to you(p) because you have not known the truth, but because you have known it(f) , and because no lie is of the truth.

1John 2:22 Who is the liar, except he who is denying that Jesus is the Christ? this one is the antichrist who is denying (one -disowning) the Father and the Son;

1 John 2:23 every one who is denying the Son, neither has he the Father, he who is confessing the Son has the Father also.

1John 2:24 Therefore, as for you(p) , let that remain in you(p) which you(p) heard from the beginning. If that which you(p) heard from the beginning remains in you(p) , you(p) also will remain in the Son, and in the Father.

1John 2:25 and this is the promise that He did promise us (you) eternal life (the life of the age-enduring, everlasting life).

Some manuscripts has you instead of us.

1 John 2:26 These things I did write to you concerning those leading you astray;

1 John 2:27 As for you(p) , the Anointing (Anointment) which you(p) received (you got , you obtained) from him is remaining (remains) in you(p) , and you(p) don't need for anyone to teach you(p). But as his Anointing teaches you(p) concerning all things, and is true, and is no lie, and even as he taught you(p) , you(p) will remain in him.

He taught you not it taught you . The Anointing is the Holy Spirit .
A Person not a it. Just like one would not call Jesus a it so one should not call the Holy Spirit a it.

1 John 2:28 And now, little children (little offsprings) , be remaining (remain) in him, that whenever (when) he be manifested (appear), we may have boldness, and may not be ashamed (put to shame) before him, in his presence;

1 John 2:29 if you aware (you are perceiveing) that he is righteous (Just) , you know (you are knowing) that every one doing righteousness (Justice) , has been begotten out of him .

1 John 3:1 See (Perceive, Behold, be perceiving) what love (what manner of love) the Father has given to us, that we are called (that we are being called, that we should be called) children of God ; because of this the world does not know us, because it did not know Him;

1 John 3:2 Beloved, now, we are the children (the sons ,offspring) of God , and it has not yet been manifested (appear) what we shall be, and we know that when he is manifested, we shall be like him , because we shall see (We shall be viewing ,We shall be seeing) him as he is;

1 John 3:3 and everyone who is having this hope in (on) him (Jesus Christ) , is purifying himself (making himself holy) , even as he (that one, Christ Jesus) is pure.

1 John 3:4 Everyone in the habit of commiting sin (iniquity, missing the mark of Holiness) Also breaks the law (commits lawlessness) because Sin means (is) the breaking (the violation) of the law .

1 John 3:5 And you(p) have known (are aware) that he (that one, Christ) was manifested (that he had appeared ,been revealed, had become visible, had become known) that he might take our sins away,(to take up our sins, bear our sins) and there is no sin in him (sin has no place in him) ;

1 John 3:6 Everyone who keeps on abiding (remains, in union with him) in him does not keep on sinning (is practising sin) ; every one who is in the habit of sinning, has not seen him, nor has ever known him.

1 John 3:7 Little children, let no one continue to lead you astray (deceive, entice) ; he who does righteousness (what is just, what is right, what is good) is righteous (Just, good) , even as he (Christ) is righteous (Just, good).

1 John 3:8 Anyone (he , who, the one) practicing sin (in the habit of sin) is of the devil (is a child of the devil) , because the devil has been sinning from the beginning ; This was the reason the Son of God was manifested (has appeared, made visible) , in order to destroy (break up, dissolve , undo, loosen, untie) the works (acts, business, employment) of the devil;

1 John 3:9 Everyone who has been born (begotten , born out) of God, he can not practise sin (go on sinning, living in a sin, habitually in sin, refuses to practice sin) , because his seed (offspring,) does remain in him , and he is not able to continue sinning (can not go on sinning) , because he has been begotten (born) of God .

Speaks about the inner man or person. A christian may sin as we see in 1 John 1:7-9, 2:1 but he or she will not abide in sin or better said enjoy his or her sin in full capacity , his or her sin will not be enjoy by his or her full being . There is a new nature in him or her , that does not allow him or her to enjoy his or her sin done in the body .

1John 3:10 The children of God , and the children of the devil are manifest in this (by this , through this) ; everyone (all, anyone) who is not practicing (not in the habit of) righteousness (what is right) , is not of God, and (nor, also) he (the one , anyone) who is not loving his brother (fellow believer) ,

1 John 3:11
Because (For) this is the message (command, commandment ,order) that you did hear from the beginning, that we should (that we may be , habitaully) love (loving) one another,

1 John 3:12 not as Cain who was of the evil one , and he did cut his brother's throat (slaughter ,slay his brother, butcher his brother) , and why (wherefore) did he slay him? because his works (actions, deeds) were evil, and those of his brother righteous (good, right) .

1 John 3:13 Do not marvel (be surprize) , my brethren (brothers) , if the world (system) does hate you (is hating you, detest you , pursues you with hatred) ;

1 John 3:14 We know (have perceived, are aware) that we have passed out of (departed from) spiritaul death into (to) the spiritaul life, because we love the brethren; he who is not loving his brother does remain (is staying) in spiritaul death.

1 John 3:15 Everyone (Whosoever, all) who is hating his brother, is a murderer (man-killer, manslayer) and you have known that no murderer has everlasting life (life age-during) remaining (staying) in him ,

1John 3:16 In this (Hereby) we have known (perceive) the love of God (What love is) , because he (Christ) did lay down his life for us , and we should (ought) to lay down our lives for the brethren ;

1 John 3:17 But whoever has this world's goods (wealth, resources, things which life can be sustianed, the necessaries of life) and sees (beholds) his brother having need (being in want of) , and shuts up his bowels of compassion (his compassion, his pity, his sympathy) from him. How can this person claim that the love of God does remain (is staying) in him?

1John 3:18
My little children (little offspring, children) , let our love not be in word nor in tongue, but in action (work, word) and truth!

1 John 3:19 And in this (by this) we know (will know) that we are of the truth , and we shall assure (persuade) our hearts before Him (in his presence) ,

1 John 3:20 God is greater than our heart (Conscience, mind) , and He does know all things ,even if our heart (Conscience, mind) might condemn (blame, accuse) us.

1 John 3:21 Beloved, if our heart (Conscience, mind) does not condemn (blame, accuse) us, we have boldness (confidence) with regard to (toward) God,

1 John 3:22 and whatever (whatsoever) we might (may) ask (habitually request) , we receive (will receive) from Him, because we keep his commands (commandments) , and we do (we practise regularly) the things that are (what is) pleasing in his sight (before Him, in his presence, in God's eyes) ,

1 John 3:23 and this is His commandment (command) , that we should believe (trust) in (on) the name of his son Jesus Christ, and that we might habitually love one another, even (just) as He did gave this commandment to (for) us ,

1John 3:24 and he who is keeping His commands (commandments) , in Him (God) remains (abides, dwells) , and He (God) in

him; and in this way (and by this) we know that He does remain in us, from the Holy Spirit which (that, whom) He gave (has given) us.

Bede states "Therefore let God be a home to you, and you be the home of God: abide in God, and let God abide in you"

1 John 4:1-3 Beloved, don't trust (believe) every (all) spirit , but prove (test) the spirits, if they are of God , because many false prophets have gone into the world; In this you will know the Spirit of God; every spirit that does confess Jesus Christ having come in the flesh is of God, and every (all) spirit that does not confess (acknowledge, declare openly) Jesus Christ having come in the flesh is not of God and this is that spirit of The Antichrist, which you heard that will come, and now is already in the world.

The doctrine of the incarnation that Jesus Christ when he came into the world was God in human flesh . See John 1:1-3, 10, 14. This is what John is stating the spirit which is of God is always confess and those who are of AntiChrist do not want to confess.

1 John 4:4
You are from God (You belong to God) , little children, and have overcome them; because greater is He who is in you, than he who is in the world.

1 John 4:5 They are of (belong to) the World (System, worldly economy) ; because of this, they speak from (of, out of) the World's resources and the world does hear them;

1 John 4:6 We are of (belong to) God ; he who knows God does hear us and he who is not of God, does not hear us; from this we have personal knowledge of the Spirit of the truth, and the Spirit of the error (deception) .

1 John 4:7 Beloved, love one another, because love is of God (flows from God) , and everyone (all) who loves, has been begotten of (is born) God , and does know God;

1 John 4:8 he who does not love (habitually loves) , does not know God (did not know God, never knew God) , because God is love.

1 John 4:9 In this was manifested the love of God in us, because God has sent His only begotten (unique) Son into the world, that we might live through him;

1 John 4:10 In this is the love , not that we loved God, but that He did love us, and did send His Son a propitiation (the means of appeasing , atonement, forgiveness, atoning sacrifice, a calming down of wrath from God) for our sins.

1 John 4:11 Beloved, if (because) God thus loved us, we also owe (ought , should show) this love (keep on loving) to one another ;

1 John 4:12 No one has ever seen God (God the Father as in John 1:18, comprehend him with your eyes or God the Trinty in all his glory and majesty) ; But (if) we love one another, God does remain (does stay, has his dwelling) in us , and His love is (is being) perfected in us;

1 John 4:13 And this (In this) is how we know that we are remaining in (union with, within the midst of) Him , and He in us, because of (on account of) his Spirit which he has given us .

1 John 4:14 And we have seen and do testify (are testifying) , that the Father has sent the Son as the Saviour of the world (the elect, gentiles, nations, humanity);

1 John 4:15 which if confesses (comes within agreement) that Jesus is God the Son (the Son of God, the Son the God, the Son which is God) , God does remain (is remaining) in him , and he in God;

1 John 4:16
and we have known and believed (trust) the love that God has for (in, into) us; God is love, and he who is remaining in that (this ,the) love ,he is remaining (does remain) in God , and God in him.

1 John 4:17 In this (Herein) , love has been perfected with (in, through, by) us, that we may have boldness in the day of the judgment, because even as He Christ or God is, we also are in this world;

1 John 4:18 Love is not in fear (There is in love no fear, There is no fear in love) , but perfect love (love that has been perfected)

does cast out (throws out) fear, because fear has punishment, and he who is fearing has not been made perfect (been perfected) in love;

1 John 4:19 We have been given the ability (been able) to love him (We love him) , because He first loved us;

1 John 4:20 if any one says I love God and he hates his brother , he is a liar ; for he who is not loving his brother whom he has seen, how is he (cannot be) able to love God whom he has not seen?

Some Manuscript has how these are S, B ,Psi, 630, 1739, 2495,syr(h), cop (south), while others has not these are 048,33,81,104,614,945,1241,1881, Byz,Lect, Lat, vg, Syr(p) cop(North) instead of how .

1 John 4:21 and this is the command (commandment, order, charge ,rule) we have from Him (God or Christ) , that he who is loving God, also should love his brother.

1 John 5:1
Every one who is believing (trusting) that Jesus is the Christ (The Messiah, Anointed one, the chosen one) , of (out of, from) God The Father, he has been begotten (fathered by God, born of God, a child of God) , and every one (all) who is loving Him The Father who did beget , does love also him The Christian who is (the person, the child who is) begotten of Him The Father:

1 John 5:2
In this (hereby) we know (Learn to know, come to know, perceive) that we love the children of God, when we love God, and keep on doing (do, obey) his commands(p) (the commandments) ;

Verses 1 & 2 John repeats himself in reverse order. Repeating is a way of showing the importance of the point being made. Instead of using bold letters or underlining the sentance Jews would repeat themselves this is found all threw the Old & New Testament. Examples : Nahum 1:2, 2 Corinthians 12:2-4.

1 John 5:3 For the love of God is this , that we keep on keeping (continue to keep) his commands , and His commands are not difficult to fullfill (grievous, cruel, heavy, burdensome, oppressive, weighty) ;

1 John 5:4 Because every one who is begotten (born, a child) of God is a conqueror over (does overcome, conquers) the world (system, secular realm) , and this is the victory that did overcome (that does overcome) the world--our faith (trust, belief, confidence) ;

1 John 5:5 Who is the one conquering (overcoming, being victorious over) the world, is it not he who is believing (trusting, having faith) that Jesus is the Son of God (The Son the God, The Son who is God ,God's Son , God the Son) ?

1 John 5:6 This is the one who did came by means of (by, through) water and blood, Jesus Christ, not only in (by) the water , but in (by) the water and the blood; and the Spirit himself (who) is testifying, because the Spirit is the truth,

1 John 5:7 because there are three who are testifying in heaven, the Father, the Word, and the Holy Spirit, and these three are one in unity; (For there are three that testify:,And it is the Spirit that bears witness, because the Spirit is the truth.)

While there are not many manuscripts that show this verse there is a reason for choosing this verse in this English Transaltion and leaving the others as on the side the first English Bible had the threefold wittness which we call the Wycliffle's Bible in 1382. {"For thre ben, that yyuen witnessing in heuene, the Fadir, the Sone, and the Hooli Goost; and these thre ben oon."} Jerome from not having this wittness change his opion to include it in the Vulgate. What led him to that change of idea. Maybe he knew something that we do not . John Calvin tells us why he believed in this verse should be in our bible in his commentary on 1 John {"The whole of this verse has been by some omitted. Jerome thinks that this has happened through design rather than through mistake, and that indeed only on the part of the Latins. But as even the Greek copies do not agree, I dare not assert any thing on the subject. Since, however, the passage flows better when this clause is added, and as I see that it is found in the best and most approved copies, I am inclined to receive it as the true reading."} Maybe there was many manuscipt at that time which had it that way. What happen if the Great fire of London 1666 was the cause the few copies we have. Also Desiderius Erasmus who by the way was no believer in the Trinity according to Luther in his Table Talk in article 679 he states {"Erasmus was poisoned at Rome and at Venice with epicurean doctrines. He extols the Arians more highly than the Papists; he ventured to say that Christ is named God but once in St John, where Thomas says: “My Lord and my God.”"} And in his in his first Edition of the Texus Receptus did not have it but latter felt he must put it in his text. What led him to that conclusion? John Wycliffle, John Calvin , John Wesley, John Gill and many other great commentators hold this verse as it were in high esteem. John Calvin and John Wesley said in there time the best manuscript included it in their transaltion . Where they lieing to us ? I think not. While others say the proff is that it wasn't included in the 1st edition

of the Texus Receptus I would say the proff is found that it was included in the other editions . The Normal thing to do is to make the 2nd Edition of a Book better than the 1st Edition not do the reverse. You put things you left out which should of been in , and you take out what should of not been there in a 2nd and 3rd Edition. As of Now we only know a few Manuscripts which has the threefold Wittness which are 61, 88margin, 221margin, 429margin, 629, 636margin, 918, 2318, most lat later vg. And Some early Fathers who qouted this passage like Cyprian in his Treatise On the Unity of the Church states {"and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."} Those who reject the threefold Wittness would also reject this passage as being written by Cyprian and say it was added on to the text .The Question should be ask by who? Do we have a wittness to such claims .Stating I saw Someone adding this in the early church Father Text . What about Tertullian in AGAINST PRAXEAS chapter 25 {"Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one essence, not one Person, as it is said, “I and my Father are One,"} Why was it not used to defend the doctrine of the Trinity against Arian . John Gill states {"yet not cited by them, they having Scriptures enough without it, to defend the doctrine of the Trinity, and the divinity of Christ:"}

1 John 5:8 and there are three who are testifying in the earth , the Spirit (the Holy Spirit, the breath) , and the water, and the blood, and these three are in agreement (these three are one, in the midst of one, are for one thing, agree in one, agree as one).

1 John 5:9 If we receive the testimony of men (humans) , the testimony of God the Father is greater, because this is the testimony of God that He has testified concerning his Son.

1 John 5:10 He who is believing (trusting) in the Son of God, has the testimony in himself; he who is not believing God, has made (called, named) Him God a liar , because he has not trusted (believed) in the testimony that God has testified concerning His Son;

made him a liar compare to chapter 1:10 not that God is a liar but that person is calling or naming God a liar. In many respect he is calling God what Jesus called the devil in John 8:44. which we have no right to do.

1 John 5:11 and this is the testimony, that God did give to us everlasting life (that life age- during, unending life, eternal life) and this life is in His Son;

1 John 5:12 he who has (is having, have) the Son, has this (the) life; he who does not have the Son of God, has not this life.

1 John 5:13 These things I did write to you who are believing (trusting) in the name (person, authority) of the Son of God, that you know you have everlasting life (life age-during ,unending life, eternal life) , and that you might continue to believe (trust) in the name of the Son of God.

1 John 5:14 And this is the boldness that we have toward (face to face with) Him , that if one ask anything according to his will (pleasure, desire), He does hear us,

1 John 5:15 and if we know that He hears us about what we ask, we know that we have the requests (the petitions) that we have ask from Him.

1 John 5:16 If any one sees (knows of, notices) his brother (fellow believer) sinning a sin not leading to enternal, spiritaul or physical death (which is not worthy of death), he shall intercede (pray, keep on asking, repeatedly make request) , and He God shall give to him life to those sinning a sin not leading to enternal, spiritaul or physical death ; there is sin leading to death, about such I do not speak concerning it that he should intercede about that sin;

1 John 5:17 All unrighteousness (injustice, wrong doing, moral wrongfulness, inquity, wickedness) is sin, and there is sin not leading to enternal, spiritaul or physical death.

Some have taken this passage to mean a sin that kills a believer spiritaully because he keeps it and does not want to confess it and forsake it . There is a differance in struggling with a sin that one at times might fall into and one loving that sin so much he or she would not want to get rid of. Others have taken this passage to mean about sin that may cause your own death as in the case of Acts 5 and 1 Corithians 11. Where people have sin against God and died for it on the spot. Others have taken this passage to mean a sin that would led to enternal death . Where the person who commits and abides in such sins would die and be lost forever in hell. Example of this is loosing your faith in Jesus and going after a do it yourself righteousness religion like Judism, Jehovah wittness or Islam Whatever your point of view on this passage I have translated it so all three points can be accounted for .Because death can be taken to mean all three . Verse 18 There are differant Manuscripts reading : one states The one who is born of God Keeps him : A* ,

B, 614, 2495, lat vg syr(h) cop(north) and the other one reads the other states the one who is born of God keeps himself: S, Ac , K, P, Psi, 33, 81 , 630 ,945 ,1241, 1739, 1881 , Byz, Lect, syr(p), cop(south)

1 John 5:18 We have known that every one who has been born (begotten) of God is not practicing sin (in the habit of sinning, sinning , missing the mark of holiness, does not keep on sinning) , but he who was born (begotten) of God keeps himself, But one who is born of God keeps him, and the evil one does not cling to (touch, grasp, takes hold of, kindle) him;

1 John 5:19 We do know that we belong to (are of) God , and the whole world (system, nations, the unsaved) does lie in (is held in subjection by the) evil(s) (wickedness, evil one, wicked one)

Evil is singler mostlikely in referance to Satan. Evil one or Wicked one might be in referance or evil

1 John 5:20 And we know that the Son of God has come, and has given us a mind in order that we should know Him who is true, and we are in Him who is true , threw (in) His Son Jesus Christ; this is the one true God (this is the true God , This one is the true God) and Everlasting Life! (the life age-during!)

Bruce M. Metzger in his A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT states {"After ὁ υἱὸς τοῦ θεοῦ ἥκει several Latin witnesses (vg Julianus of Toledo) add, without Greek authority, the following doctrinal expansion: et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos et dedit … ("[The Son of God has come] and was clothed with flesh for our sake, and suffered, and arose from the dead; he has received us and given …")."}

1 John 5:21 Guard yourselves (keep yourselves, avoid, shun, flee) little children from the idols (everything which occupies the place of God)! Amen.

Vincent Marvin in his Word Studies in the New Testament states {"Idols (εἰδώλων) Strictly, images. The command, however, has apparently the wider Pauline sense, to guard against everything which occupies the place due to God."}

{ 2 John}

2 John 1 The senior (Elder) to the chosen (elect) lady (mistress) and for the children of her whom I am loving in the truth and not I only but also (and) all the ones having known the Truth;

2 John 2 Because of (Thru) the Truth that dwell in us and with us which shall be into the eternity.

2 John 3 Grace , Mercy , and Peace shall be (shall come to pass, or would fallow) with you from Godthe Father and the Lord (Master) Jesus Christ (Anointed, Messiah) Son of the Father in Truth and Love.

2 .John 4 I rejoiced (I was joyed , calmly happy) very much (Very) that I have found out of (That) your children are occupied (walk) in Truth according as we have received a commandment (precept, direction) from the Father.

2 John 5 And Now I am asking you lady, not as though I wrote to you a new commandment but one which we had from original (beginning) That we may be loving (may love) one another.

2 John 6 And this is the Love that wemay be occupied with (walk, we maybe about treading) according to his commandments and this is the commandment according as you hear from the first (original , beginning) that in the same you may be walking in it.

2 John 7 Because many imposters (deceivers, strayers) entered into the world (system.) the ones never professing Jesus Christ have come in the Flesh this is the imposter and the antichrist (An opponent of the Messiah, substitute Anointed) .

Come in the flesh, or Jesus who came to earth is truly God and truly man according to John 1:1-3 , 14

2 John 8 Take heed to yourselves to the intent that we lose not those things which we work for but that we receive (take) full reward. (Wages, hire , pay for service)

2 John 9 Whosoever that violates a command (transgresses) and not remaining in the teaching

2 John 10 If anyone comes to you and has not this teaching do not receive that person into your home neither bid him well (don't bid him God speed, don't tell him farewell, don't tell him greetings).

The church services was done in the House of many believers and to receive such a person was as stating you approve of their beliefs aka doctrines . see Acts 20:20 , 1Co 16:19 , Col 4:15 , Phm 2

2 John 1:11 for he who greets him shares in his evil deeds.

2 John 1:12 Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.

2 John 1:13 The children of your elect sister greet you. Amen.

{3 John}

3 John 1 The senior (elder) to Gaius this beloved whom I am loving in Truth.

Gaius name means lord; an earthly man, the Greek form of Caius

3 John 2 Beloved ! Concerning (about) all I am praying (will, wishing, desiring) to God about you to travel well and to be in health inasmuch (Just, according as) even as your soul is prospering.

3 John 3 I rejoiced greatly (Very much) because the coming of the brothers and them testifying of the Truth that dwells in you even as you walk in the truth.

3 John 4 Greater joy cannot be found than to hear of my children walking in the truth.

3 John 5 Beloved! Faithfully you are doing whomsoever you are engaged in ministering about (to toil) unto the brothers even (or, and) unto the strangers. (Lodgers)

3 John 6 Who has testify (witness) of your love in the presence of the church (assembly) to whom, well you will do to send them on their way in a manner worthy of God (Godly manner) .

3 John 7 For the sake of the name of him, they came out getting nothing (no support) from the Gentiles (pagans, nonbelievers, nations).

3 John 8 We then should receive such ones, that we may become fellow workers to the truth.

3 John 9 I did write to the church (assembly) : but Diotrephes, who is ambitious for special honor (loves to take the lead among them) does not receive us.

Diotrephes name means nourished by Jupiter, or nourished by Zeus

3 John 10 Because of this, if I do come, I will cause him to remember his acts (works) which he is doing speaking wicked gossip (Bubbling) about us ; and not being content with this , neither he is receiving the brothers and anyone who would he is forbids them and cast them out of the church.

3 John 11 Beloved never mimic (copy, fallow) that which is evil but that which is good, the one doing good belongs to God and the one doing evil has not seen (behold, perceive ,see) God.

3 John 12 Demetrius has been well reported of by all men and of the truth itself also we are wittiness and you are aware that the testimony of us is true.

Demetrius name means belonging to corn, Demeter or to Ceres,

3 John 13 I had much to be writing but I am not willing through ink and reeds (pen) write unto you.

Reeds was used in the time of John to write "(the plant or its stem, or that of a similar plant)" Strong's Note

3 John 14 And I am expecting to shortly see you and mouth to mouth we shall speak. The friends sends you greetings, Greet the friends according to their name.

I Translated this epistle from Scriveners Textus Receptus 1894, and Novum Testamentum Gracece 21,and 26 edition.

{Jude}

Jude 1 Jude (Judas, Judah) a slave of Jesus Christ (Anointed) and brother of James, to the ones who have been sanctified (made holy, beloved,having been loved) by God the Father ,and having been kept in Christ Jesus and called.

Jude 2 Mercy, peace and love be increase (multiplied, abound) unto you.

Jude 3 Beloved (loved ones), when all steady effort (diligence) I gave to be writing to you about our common salvation, I was constrained to write to you (I have been obliged ,it was necessary for me, had need to write to you ,I felt I had to write to you) entreating (exhorting) you that you be (that you should be) defending (contending) for the faith which was once for all delivered unto the saints (holy ones) .

Jude 4 for certain (some) men (humans) has slip in a other way ,having been previously written about beforehand (ordained) long ago to this condemnation (judgment) ungodly men changing (turning) the grace of our God into a license for filthy lustful passions and rejecting (denying) the only Sovereign God and Master (Lord, Owner) of us, Jesus Christ.

Jude 5 I am intending to remind you though you knew this, that first the Master (Lord, Jesus , God, Christ God) having saved the people out of the land of Egypt , secondly (second, afterward) those who did not believe, he destroyed.

Jude 6 Also the Angels (messengers) the ones not keeping themselves in their first estate but leaving their own home (habitation, proper dwelling) he has kept in everlasting chains under darkness of night (gloom, blackness) unto the great day (time) of Judgment.

Jude 7 As Sodom and Gomorrah and the cities around them in the like manner to these giving themselves to excessive indulgence in fornication (committing ultra prostitution) and going after strange (different) flesh ,they are set before us as an example experiencing (suffering) the justice (vengeance) of everlasting fire.

Jude 8 Likewise also these dreamers, their flesh indeed they defile, government they reject, and blasphemes (curses) on angelic beings.

Jude 9 But Michael the archangel (chief messenger, chief angel) when contending with the Adversary (false accuser, devil, slanderer, Satan) , he argued about the body of Moses dare not bring an accusation of evil speaking (blasphemy, railing) but said the Lord (Master) rebuke you.

Michael is said to be one of seven archangels, so in two Bible Versions the translator knows about have put it one of the chief Angels even though Michael is only mention in reference to being a archangel and no one else in scripture is seen with that title except in the apocryphal books .These two translations are The Complete Jewish Bible and Bible in Basic English wish translate it one of the archangels. Which is understandable because when we see Daniel 10:13 calling him one of the chief princes .But the translator choose to leave it as Michael the archangel and leaving a note why it could be translated a other way, not by the Greek but by historical reasons. The fallowing is some information on what was said in International Standard Bible Encyclopedia {"however, Jewish angelology is further developed. In them Michael frequently appears and excretes functions similar to those which are ascribed to him in Daniel. He is the first of the "four presences that stand before God"--Michael, Gabriel, Raphael and Uriel or Phanuel (En 9:1; 40:9). In other apocryphal books and even elsewhere in Enoch , the number of archangels is given as 7

(En 20:1-7; Tobit 12:15; compare to Re 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets. "}

Origen De Principiis Book 3 Chapter 2{"And in the first place, in the book of Genesis, the serpent is described as having seduced Eve; regarding whom, in the work entitled The Ascension of Moses (a little treatise, of which the Apostle Jude makes mention in his Epistle), the archangel Michael, when disputing with the devil regarding the body of Moses, says that the serpent, being inspired by the devil, was the cause of Adam and Eve's transgression."}

According to the New Testament Commentary Edited by Herbert C. Alleman on a side note states" {The story of Michael is taken from the Assumption of Moses. When Moses died the devil claimed his body because he was a murderer. Ex 2:11 And it happened in those days, when Moses was grown, he went out to his brothers and looked upon their burdens. And he saw an Egyptian striking a Hebrew, one of his brothers. This blasphemy stirred Michael's wrath, but he restrained himself, saying only: "The Lord rebuke thee, O slanderer".} And According to Ussher Revised Annals of the World {"The archangel Michael disputed with the Devil over the body of Moses.{Jude 9} The devil wanted to expose the body that it might become an object of idolatry to the people of Israel. Chrysostom {Chrysostom Commentary on Matthew, Homily 1.} and Thodores { Thodores, Deuteronomy, Question 43} "}

Jude 10 But indeed these slander (speak evil, defame, revile) those things, they are not acquainted with and what they know naturally , as brute (unlogical) beasts (animals) , in these things they are being corrupted (they corrupt themselves, defile , destroyed) .

Jude 11 Woe (curse) to them! They are gone to that way of Cain, and to the deception (error, deceit, delusion) of Balaam for reward did they ran greedily after, and to the strife of Korah they were destroyed.

Jude 12 These men are hidden rocks (hidden reefs) in your Love feasts, feasting together with you, without fear shepherding themselves , clouds that are waterless (without water) being carried about by winds , trees of late autumn (late fall, without leaves) unfruitful, twice dead, plucked up by the roots.

Jude 13 Fierce (Raging , Wild) waves of the sea, foaming out of themselves (their own) shame (vileness's) ; wandering stars, to whom has been kept (is reserved) the gloom (blackness, mist) of darkness forever.

Jude 14 And Enoch also, the 7th generation from Adam, prophesied of these, saying, Behold (Lo, see) ,the Master comes with myriads (innumerable , ten thousands) of his saints (holy ones) .

This is a quotation of Book of Enoch chapter 1:9{" And behold! He cometh with ten thousands of his holy ones To execute judgment upon all, And destroy all the ungodly: And to convict all flesh of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him."} And chapter 60 has the same meaning but the words are changed {" And when the day, and the power, and the punishment, and the judgment come, which the Lord of the Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take his name in vain-that day is prepared for the elect a covenant, but for sinners an inquisition. When the punishment of Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterward the judgment shall take place according to his mercy and patience"}

Jude 15 To execute judgment against (upon) all, and to utterly expose (convict fully) all that are ungodly (irreverent) among them of all their ungodly (of irreverence) deeds (acts) which they have ungodly committed, and of all their harsh (severe ,fierce, hard) words which ungodly sinners (misers) have spoken against him.

Jude 16 These are murmurers, complainers, walking after their own lusts; and their mouth is talking (is speaking) arrogant words, admiring faces (having men's persons in admiration, giving admiration to persons) for the sake of gain (of profit, of benefit, of advantage) .

Jude 17 Yet (But, And) you, beloved, remember (be mindful of) the words (declarations, sayings) having been before declare by the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) of the Master (Lord) of us, Jesus the Anointed (Christ, Messiah).

Jude 18 How that they said to (told) you there should be mockers (scoffers) in the last days (time) , who should walk after their own ungodly desires (lusts) .

Jude 19 These are the ones who separate themselves (isolating themselves, setting themselves apart) ,unspiritual (sensual, natural, worldly) not having the Spirit.

Jude 20 Yet (But) you, beloved, building up yourselves in your most holy faith (belief, trust) praying in the Holy Spirit.

Jude 21 Keep yourselves in the love of God, anticipating (looking for) the mercy of our Master Jesus the Anointed (Christ, Messiah) into everlasting (eonian, eternal) life.

Jude 22 And some even be merciful to (have compassion) , the ones who are doubting (judging thoroughly, who are wavering,) ,

Jude 23 And others save with fear, snatching (pulling) them out of the fire; hating even the clothes (tunic, shirt, coat, garment) having been stained (spotted, blemished, defiled) by the flesh.

Jude 24 And to the one being able to guard (keep, save) you from stumbling (tripping, falling) and to make you stand before the presence of his splendor (glory) without blame, with exceeding joy,

Jude 25 to the only wise God our Saviour, be honor (worship, glory, praise) and majesty power (might) and authority (dominion) both now and into all the ages (eons) . Amen (so be it)

{Revelation Introduction}

Author : The Apostle John

John mention his name a number of 5 times the book of Revelation.

Revelation 1:1, 4, 9, 21:2, 8

There are certain words or titles for Jesus that are common with his gospel and epistles which Revelation has:

Word

John 1:1,14

1 John 1:1

Revelation 19:13

Lamb

John 1:29, 36

Revelation 5:6, 8, 12-13, 6:16, 7:9-10, 14,17, 12:11, 13:8 , 14:1, 4 , 10, 15:3, 17:14, 19:7, 9, 21:9 , 14, 22-23, 27, 22:1, 3

The earliest church Fathers acknowledge John to be the author of the book of Revelation like Irenaeus

Irenaeus 120-202 AD in Against Heresies Book 4 Chapter 20 {" John also, the Lord's disciple, when beholding the sacerdotal and glorious advent of His kingdom, says in the Apocalypse: "}

Irenaeus 120-202 AD in Against Heresies Book 4 Chapter 31 {"And if any one will devote a close attention to those things which are stated by the prophets with regard to the [time of the] end, and those which John the disciple of the Lord saw in the Apocalypse, he will find that the nations [are to] receive the same plagues universally, as Egypt then did particularly."}

Date : 81–96 AD

Irenaeus 120-202 AD in Against Heresies Book 5 Chapter 30 states {"We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign."}

Revelation 1-3: The Revelation of Jesus Christ and His Messages to the Seven Churches

I. Introduction and Vision of the Glorified Christ (Revelation 1)

A. Prologue: The Revelation of Jesus Christ (1:1-3)

1. Source and Purpose

2. Blessedness of Reading and Heeding

3. Imminent Return

Revelation 1:1-3 This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon, which he sent and made known by his angel to his servant, John, who testified to God's word, and of the testimony of Jesus Christ, about everything that he saw. Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is at hand.

B. Salutation to the Seven Churches (1:4-8)

1. Grace and Peace from God 4

2. Jesus Christ: Faithful Witness, Firstborn from the Dead, Ruler of Kings

3. His Love and Sacrifice

4. Coming on the Clouds

Revelation 1:4-8 John, to the 7 churches (assemblies) that are in Asia: Grace to you and peace, from God, who is and who was and who is to come; and from the seven Spirits who are before his throne; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood; and he made us to be a Kingdom, priests to his God and Father; to him be the glory and the dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen. "I am the Alpha and the Omega, the Beginning and the End says the Lord God, "who is and who was and who is to come, the Almighty." TR omits "God"

C. John's Vision on Patmos (1:9-20)

1. John's Circumstances and Spirit on the Lord's Day (1:9-10a)

2. Voice like a Trumpet and Command to Write (1:10b-11)

3. Vision of the Son of Man (1:12-16)

a. Among Seven Golden Lampstands

b. Clothed with a Long Robe, Golden Sash

c. Head and Hair White as Wool d. Eyes like Blazing Fire e. Feet like Burnished Bronze

f. Voice like the Roar of Many Waters

g. Seven Stars in His Right Hand

h. Sharp Double-Edged Sword from His Mouth

i. Face like the Sun Shining in Full Strength

4. John's Response and Jesus' Reassurance (1:17-18)

a. Fell as Though Dead

b. "Do not be afraid; I am the First and the Last"

c. "I am He who lives and was dead, and behold, I am alive forevermore"

d. "I have the keys of Hades and of Death"

5. Command to Write the Things Seen, Present, and Future (1:19)

6. Explanation of the Mystery of the Seven Stars and Seven Lampstands (1:20)

a. Seven Stars are the Angels (Messengers) of the Seven Churches

b. Seven Lampstands are the Seven Churches

Revelation 1:9-20 I John, your brother and partner with you in oppression, Kingdom, and perseverance in Christ Jesus, was on the isle that is called Patmos because of God's Word and the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet saying, I am the Alpha and the Omega, the First and the Last.What you see, write in a scroll and send to the 7 churches (assemblies) which are in Asia : to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea." I turned to see the voice that spoke with me. Having turned, I saw seven golden lampstands. And among the lampstands was one like a son of man,

John is refering to

(Daniel 7:13) I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. (WEB)

clothed with a robe reaching down to his feet, and with a golden sash around his chest. His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters. He had 7 stars in his right hand. Out of his mouth proceeded a sharp 2-edged sword. His face was like the sun shining at its brightest. When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last, and the Living one. I was dead, and behold, I am alive forevermore. Amen. I have the keys of Death and of Hell (Hades) . Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter; the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels of the 7 churches. The 7 lampstands are 7 churches (assemblies) .

II. Messages to the Seven Churches of Asia Minor (Revelation 2-3) Format for each church: Addressant, Commendation (if any), Rebuke (if any), Exhortation/Warning, Promise to the Overcomer.

A. **To the Church in Ephesus: The Loveless Church (Revelation 2:1-7)** 1. Addressant: He who holds the seven stars and walks among the seven golden lampstands 2. Commendation: Toil, perseverance, discernment, intolerance for evil, endurance for His name's sake 3. Rebuke: You have left your first love 4. Exhortation: Remember, repent, and do the first works 5. Warning: Else I will remove your lampstand 6. Promise to the Overcomer: Will eat from the tree of life in the Paradise of God

Revelation 2:1-7 To the angel of the assembly in Ephesus write: "He who holds the 7 stars in his right hand, he who walks among the 7 golden lampstands says these things: I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , and they are not, and found them false. You have perseverance and have endured for my name's sake, and have labored and not grown weary. But I have this against you, that you left your first love. Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lampstand out of its place, unless you repent. But this you have, that you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat of the tree of life, which is in the Paradise of my God.

The Nicolaitans :

Nicolaitians where a false teaching that came from Nicolas one of the 7 deacons who was chosen by the Apostles. It taught you can live a immoral life as a Christian.

(Acts 6:1-6) Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. "Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; "but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them.

Nicolas means "victory of the people" (Some Bible institutes teaches that this was a doctrine of separating the laity from the congregation but it was not .)

Irenaeus (130 -202AD) in Book 1 Against Heresies chapter 26 section 3. States The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practise adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: “But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”

Constitutions of the Holy Apostles (375-390AD) Sec 2 (” And some reject marriage; and their doctrine is, that it is not the appointment of God; and others abhor some kinds of food: some are impudent in uncleanness, such as those who are falsely called Nicolaitans. “)

Jerome (347-420AD) letter To Heliodorus, Monk (" Not all bishops are bishops indeed. You consider Peter; mark Judas as well. You notice Stephen; look also on Nicolas, sentenced in the Apocalypse by the Lord's own lips, whose shameful imaginations gave rise to the heresy ofthe Nicolaitans. ")

Clement of Alexandria (150-215 AD) THE STROMATA Book 2 Chapter 20 (“Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert, “that the flesh must be abused.” But the worthy man showed that it was necessary to check pleasures and lusts, and by such training to waste away the impulses and propensities of the flesh. But they, abandoning themselves to pleasure like goats, as if insulting the body, lead a life of self-indulgence; not knowing that the body is wasted, being by nature subject to dissolution; while their soul is buried in the mire of vice; following as they do the teaching of pleasure itself, not of the apostolic man. For in what do they differ from Sardanapalus, whose life is shown in the epigram:— “I have what I ate—what I enjoyed want only And the pleasures I felt in love . But those Many objects of happiness are left, For I too am dust, who ruled great Ninus. "")

Tertullian (160-220AD) Against Marcion Book 1 Chapter 29 (” Let us see, then, whether it be a just one: not as if we aimed at destroying the happiness of sanctity, as do certain Nicolaitans in their maintenance of lust and luxury, but as those who have come to the knowledge of sanctity, and pursue it and prefer it, without detriment, however, to marriage; not as if we superseded a bad thing by a good, but only a good thing by a better. ")

EUSEBIUS (260 – 339AD) THE CHURCH HISTORY Book 3 chapter 29 (” At this time the so-called sect of the Nicolaitans made its appearance and lasted for a very short time. Mention is made of it in the Apocalypse of John. They boasted that the author of their sect was Nicolaus, one of the deacons who, with Stephen, were appointed by the apostles for the purpose of

ministering to the poor. Clement of Alexandria, in the third book of his Stromata, relates the following things concerning him. “They say that he had a beautiful wife, and after the ascension of the Saviour, being accused by the apostles of jealousy, he led her into their midst and gave permission to any one that wished to marry her. For they say that this was in accord with that saying of his, that one ought to abuse the flesh. And those that have followed his heresy, imitating blindly and foolishly that which was done and said, commit fornication without shame. But I understand that Nicolaus had to do with no other woman than her to whom he was married, and that, so far as his children are concerned, his daughters continued in a state of virginity until old age, and his son remained uncorrupt. If this is so, when he brought his wife, whom he jealously loved, into the midst of the apostles, he was evidently renouncing his passion; and when he used the expression, ‘to abuse the flesh,’ he was inculcating self-control in the face of those pleasures that are eagerly pursued. For I suppose that, in accordance with the command of the Saviour, he did not wish to serve two masters, pleasure and the Lord. But they say that Matthias also taught in the same manner that we ought to fight against and abuse the flesh, and not give way to it for the sake of pleasure , but strengthen the soul by faith and knowledge." So much concerning those who then attempted to pervert the truth, but in less time than it has taken to tell it became entirely extinct. ")

B. **To the Church in Smyrna: The Persecuted Church (Revelation 2:8-11)** 1. Addressant: The First and the Last, who was dead and came to life 2. Commendation: Tribulation, poverty (but you are rich), slander from those who say they are Jews but are a synagogue of Satan 3. Rebuke: None 4. Exhortation: Do not fear suffering, faithful unto death 5. Promise to the Overcomer: Will not be hurt by the second death

Revelation 2:8-11 "To the angel of the assembly in Smyrna write: "The first and the last, who was dead, and has come to life says these things: I know your works, oppression, and your poverty but you are rich, and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown (wreath, victory garland) of life. He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won't be harmed by the second death.

Oppression for ten days could be in referance to 10 Persecutions by Rome :

01) 67 AD under Nero

02) 81 AD under Domitian

03) 108 AD under Trajan

04) 162 AD under Marcus Aurelius Antoninus

05) 192 AD under Severus

06) 235 AD under Maximus

07) 249 AD under Decius

08) 257 AD under Valerian

09) 274 AD under Aurelian

10) 303 AD under Diocletian

C. **To the Church in Pergamum: The Compromising Church (Revelation 2:12-17)** 1. Addressant: He who has the sharp two-edged sword 2. Commendation: Hold fast to My name, did not deny My faith even where Satan's throne is (Antipas, My faithful martyr) 3. Rebuke: Some hold the doctrine of Balaam (eating things sacrificed to idols, sexual immorality), some hold the doctrine of the Nicolaitans 4. Exhortation: Repent 5. Warning: Else I will come quickly and fight against them with the sword of My mouth 6. Promise to the Overcomer: Hidden manna, a white stone with a new name written on it

Revelation 2:12-17 "To the angel of the assembly in Pergamum write: "He who has the sharp two-edged sword says these things: "I know your works and where you dwell, where Satan's throne is. You hold firmly to my name, and didn't deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. So you also have some who hold to the teaching of the Nicolaitans which I hate .

Repent therefore, or else I am coming to you quickly, and I will make war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it.

Manna is supernatural food, that was given to the Israelites the 40 years they was in the wilderness named after the Hebrew for "What is it?".

(Exodus 16:10-19) Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD spoke to Moses, saying, "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the LORD your God.'" So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the LORD has given you to eat. "This is the thing which the LORD has commanded: 'Let every man gather it according to each one's need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.'" Then the children of Israel did so and gathered, some more, some less. So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need. And Moses said, "Let no one leave any of it till morning."

Where Satan's throne is.

The Throne of the God of Medicine was there his name Asclepius , Many of the pictures or statues of the Roman Catholic Church that states is Jesus is actually of him. This god had a snake wrapped around a rod which we see in One rod and a snake wraped around it , or two snakes warped around a Rod in the Hospitals or Ambulance.

Encyclopedia Mythica states under Asclepius {"[Greek] Asclepius was a Greek hero who later become the Greek god of medicine and healing. The son of Apollo and Coronis, Asclepius had five daughters, Aceso, Iaso, Panacea, Aglaea and Hygieia. He was worshipped throughout the Greek world but his most famous sanctuary was located in Epidaurus which is situated in the northeastern Peloponnese. The main attribute of Asclepius is a physician's staff with an Asclepian snake wrapped around it; this is how he was distinguished in the art of healing, and his attribute still survives to this day as the symbol of the modern medical profession. The cock was also sacred to Asclepius and was the bird they sacrificed as his altar. The mother of Asclepius, Coronis, was a mortal, the daughter of Phlegyas, a king of Thessaly. Coronis was unfaithful to Apollo, and Artemis, Apollo's twin sister, killed her for her unfaithfulness. Coronis was placed upon a funeral pyre. (One version says that Apollo cast her into the fires of his own anger.) As her body start"}

In that temple existed snakes as part of the healing service.

The Cult of Asclepius and Snakes

There, healers would perform a series of rituals in order to bring people back to full health. Live, non-venomous snakes roamed freely around the healing temple, bringing their mysterious and enigmatic presence to the surroundings.

Behind every statues or idols there are demons. And that place is no exception.

(1 Corinthians 10:19-20) What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

(Psalms 106:36-38) They served their idols, Which became a snare to them. They even sacrificed their sons And their daughters to demons, And shed innocent blood, The blood of their sons and daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with blood.

Antipas or Anteipas as some manuscripts states died as a martyr possibly by Nero or even Dominant. According to a work called the The Acts of Antipas He was put in a bronze Calf which was heated up. Which was means his death was unbearable but God gave him the strength. Other state he was beaten to death by a mob .

D. **To the Church in Thyatira: The Corrupt Church (Revelation 2:18-29)** 1. Addressant: The Son of God, who has eyes like a flame of fire and feet like fine bronze 2. Commendation: Works, love, service, faith, patience; your last works are more than the first 3. Rebuke: You allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols 4. Exhortation: Repent, hold fast what you have 5. Warning: I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent; I will kill her children with death; all the churches shall know I am He who searches the minds and hearts 6. Promise to the Overcomer: Power over the nations, will rule them with a rod of iron, as the potter's vessels shall be broken to pieces; also the morning star.

Revelation 2:18-29 To the angel of the assembly in Thyatira write: "The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things: I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. But I have this against you, that you tolerate your woman, Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to idols.

TR, NU read "that" instead of "your"

I gave her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her into a bed, and those who commit adultery with her into great oppression, unless they repent of her works. I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. But to you I say, to the rest who are in Thyatira, as many as don't have this teaching, who don't know what some call 'the deep things of Satan,' to you I say, I am not putting any other burden on you. Nevertheless, hold firmly that which you have, until I come. He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. He will rule them with a rod of iron, shattering them like clay pots; as I also have received of my Father:

He will rule them with a rod of iron.... Jesus refers to

(Psalms 2:9) You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"

and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the assemblies.

E. **To the Church in Sardis: The Dead Church (Revelation 3:1-6)** 1. Addressant: He who has the seven Spirits of God and the seven stars 2. Commendation: None directly, but acknowledges a few who have not defiled their garments 3. Rebuke: You have a name that you are alive, but you are dead; your works are not perfect before God 4. Exhortation: Be watchful, strengthen the things which remain and are ready to die; remember how you have received and heard; hold fast and repent 5. Warning: If you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you 6. Promise to the Overcomer: Shall be clothed in white garments, I will not blot out his name from the Book of Life, I will confess his name before My Father and His angels.

Revelation 3:1-6 And to the angel of the assembly in Sardis write: "He who has the 7 Spirits of God, and the seven stars says these things: "I know your works, that you have a reputation of being alive, but you are dead. Wake up, and keep the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God. Remember therefore how you have received and heard. Keep it, and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you. Nevertheless you have a few names in Sardis that did not defile their garments. They will walk with me in white, for they are worthy. He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the scroll of life, and I will confess his name before my Father, and before his angels. He who has an ear, let him hear what

the Spirit says to the assemblies.

F. **To the Church in Philadelphia: The Faithful Church (Revelation 3:7-13)** 1. Addressant: He who is holy, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens 2. Commendation: Little strength, have kept My word, have not denied My name; I have set before you an open door 3. Rebuke: None 4. Exhortation: Hold fast what you have, that no one may take your crown 5. Promise to the Overcomer: Will make him a pillar in the temple of My God, and he shall go out no more; I will write on him the name of My God, the name of the city of My God (New Jerusalem), and My new name.

Revelation 3:7-13 "To the angel of the assembly in Philadelphia write: "He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things: I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn't deny my name. Behold, I give of the synagogue of Satan, of those who say they are Jews, and they are not, but lie. Behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you kept my command to endure, I also will keep you in the hour of testing, which is to come on the whole world, to test those who dwell on the earth.

I also will keep you in The two greek words τηρέω (tēreō) and ἐκ (ek) could be translated keep in or take out

Christians will not be raptured before the tribulation Matthew 24:29-31 is clear they will go through it.

Matthew 24:29-31 But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

Also Mark is clear on that.

(Mark 13:24-27) "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; "the stars of heaven will fall, and the powers in the heavens will be shaken. "Then they will see the Son of Man coming in the clouds with great power and glory. "And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

I am coming quickly! Hold firmly that which you have, so that no one takes your crown (wreath, victory garland) . He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more.

Pillar meaning a leader like Peter , James and John where to the jewish converts.

(Galatians 2:9) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. (NKJV)

I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. He who has an ear, let him hear what the Spirit says to the assemblies.

G. **To the Church in Laodicea: The Lukewarm Church (Revelation 3:14-22)** 1. Addressant: The Amen, the Faithful and True Witness, the Beginning of the creation of God 2. Commendation: None 3. Rebuke: You are neither cold nor hot; you are lukewarm, and I will vomit you out of My mouth; you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked 4. Exhortation: Buy from Me gold refined in the fire, white garments to cover your nakedness, and eye salve to anoint your eyes; be zealous and repent; behold, I stand at the door and knock 5. Warning: Else I will vomit you out 6. Promise to the Overcomer: Will grant him to sit with Me on My throne, as I also overcame and sat down with My Father on His throne

Revelation 3:14-22 To the angel of the assembly in Laodicea write: "The Amen, the Faithful and True Witness, the Head of God's creation, says these things: "I know your works, that you are neither cold nor hot. I wish you were cold or hot. So, because

you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth.

Colosse which was near Laodicea was known for its cold water which came from the mountains being good to drink on a hot day and Hierapolis which was also near Laodicea was known for it's hot springs which made it good for medience but the water that ran in Laodicea was lukewarm which was when one drank it made people want to puke , and just like their water was them in their spiritaul life.

Because you say, 'I am rich, and have gotten riches, and have need of nothing;' and don't know that you are the wretched one, miserable, poor, blind, and naked; I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.

gold refined by fire..... Trials which the christian goes through to improve thier faith

(1 Peter 1:6-7) Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials, that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ-- (WEB)

(Zechariah 13:9) I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, 'This is My people'; And each one will say, 'The LORD is my God.'"

white garments..... being washed by the blood of Christ and doing righteous deeds

(Revelation 7:13-14) One of the elders answered, saying to me, "These who are arrayed in white robes, who are they, and from where did they come?" I told him, "My lord, you know." He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. (WEB)

(Revelation 19:8) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {white: or, bright} (KJV)

Eye salve..... was a medience for the eyes that was produce in Laodicea

The Letters to the seven churhes Chapter 29 by W.M. Ramsay states {"The only medicine which is expressly quoted as Laodicean seems to be an ointment for strengthening the ears made from the spice nard; Galen mentions it as having been originally prepared only in Laodicea, though by the second century after Christ it was made in other cities. But a medicine for the eyes is also described as Phrygian: Galen describes it as having the form of a tabloid made from the Phrygian stone, while Aristotle speaks of it as Phrygian powder; the two are probably identical, Aristotle describes the powder to which the tabloids were reduced when they were to be applied to the eye. There can be no doubt that this Phrygian powder came through Laodicea into general use among the Greeks. Laodicea was the one famous medical centre in Phrygia; and to the Greeks 'Phrygian' often stood in place of 'Laodicean'; thus, for example, the famous orator of the second century, Polemon of Laodicea was called simply 'the Phrygian.' The Phrygian stone was exported after a time to all parts of the Greek and Roman world; and as the powder had now become common, and was prepared in all the medical centers, Galen does not mention it as being made in any special place; but Laodicea was probably the oldest home of its use, so far as the Greeks knew."}

As many as I love, I reprove and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me. He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the assemblies."

Revelation Outline: Chapters 4-19 (7-Year Tribulation, Post-Tribulation Rapture, Parallel-Numbered Judgments)

Core Premise: The entire span of chapters 6-19 constitutes a future, literal 7-Year Tribulation Period. The Seals, Trumpets, and Bowls represent parallel, yet progressively intensifying cycles of God's wrath, with corresponding numbers (e.g., 1st Seal, 1st Trumpet, 1st Bowl) signifying escalating aspects of the same phase of judgment. The church endures this entire period and is raptured at its very end, coinciding with Christ's visible return.

I. The Heavenly Throne Room: Authority for Judgment (Revelation 4-5)

* Chapter 4: God on His Throne * John's vision of God's absolute sovereignty and majesty. * Worship of God as the Creator.

Revelation 4:1-11 After these things I looked and saw a door opened in heaven, and the 1st voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this." Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne that looked like a jasper stone and a sardius.

Jasper

Sardius

There was a rainbow around the throne, like an emerald to look at. Around the throne were 24 thrones.

Emerald

On the thrones were 24 elders sitting, dressed in white garments, with crowns of gold on their heads. Out of the throne proceed lightnings, sounds, and thunders. There were 7 lamps (Torches) of fire burning before his throne, which are the 7 Spirits of God. Before the throne was something like a sea of glass, similar to crystal. In the midst of the throne, and around the throne were four living creatures full of eyes before and behind. The 1st creature was like a lion, and the second creature like a calf, and the 3rd creature had a face like a man, and the 4th was like a flying eagle. The 4 living creatures, each 1 of them having 6 wings, are full of eyes around about and within. They have no rest day and night, saying, "Holy, holy, holy

Hodges/Farstad MT reads "holy" 9 times instead of 3.

is the Lord God, the Almighty, who was and who is and who is to come!" When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever, the 24 elders fall down before him who sits on the throne, and worship him who lives forever and ever, and throw their crowns (wreaths, victory garlands) before the throne,

saying, "Worthy are you, our Lord and God, the Holy One, to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed, and were created!"

TR omits "and God, the Holy One,

24 Elders which are the 12 Apostles and 12 Sons of Jacob

* Chapter 5: The Lamb and the Sealed Scroll * The sealed scroll, containing God's plan for judgment and redemption, which no one is worthy to open. * Jesus Christ, the Lamb who was slain, is uniquely worthy to break the seals and execute the plan. * Universal worship of the Lamb for His redemptive and authoritative power. * Interpretation Note: This sets the divine stage. All subsequent judgments are executed by Christ under God's sovereign authority, initiating the 7-year Tribulation.

Revelation 5:1-14 I saw, in the right hand of him who sat on the throne, a scroll written inside and outside, sealed shut with 7 seals. I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?" No one in heaven above, or on the earth, or under the earth, was able to open the scroll, or to look in it. And I wept much, because no one was found worthy to open the book, or to look in it. One of the elders said to me, "Don't weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its 7 seals." I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having 7 horns, and 7 eyes, which are the 7 Spirits of God, sent out into all the earth. Then he came, and he took it out of the right hand of him who sat on the throne. Now when he had taken the scroll, the 4 living creatures and the 24 elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. They sang a new song, saying, "You are worthy to take the book, and to open its seals: for you were killed, and bought us for God with your blood, out of every tribe, language, people, and nation, and made us kings and priests to our God, and we will reign on earth." I saw, and I heard something like a voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousands of ten thousands (myriads of myriads) and thousands of thousands ; saying with a loud voice, "Worthy is the Lamb who has been killed to receive the the earth, on the sea, and everything in them, saying, "To him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!

TR omits "Amen!""

μυριάς (murias) myriad means unable to count due to it's multitude

The 4 living creatures said, "Amen!" The 24 elders fell down and worshiped the one living forever and ever

Jesus recieving the scroll from the Father is what we see in Daniel 7:9-14

(Daniel 7:9-14) "I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. "As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

II. The Seven Phases of Tribulation Judgment (Spanning the 7-Year Period) * Interpretation Note: These seven phases represent the entire 7-year Tribulation. Each "phase" is characterized by a corresponding Seal, Trumpet, and Bowl, which are not strictly sequential in time, but rather parallel expressions of the same aspect of God's wrath, each escalating in severity.

Revelation 8:2-6 I saw the 7 angels who stand before God, and 7 trumpets were given to them. Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne. The smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. The angel took the censer, and he filled it with the fire of the altar, and threw it on the earth. There followed thunders, sounds, lightnings, and an earthquake. The 7 angels who had the seven trumpets prepared themselves to sound.

Revelation 15:1-8 I saw another great and marvelous sign in the sky: 7 angels having the 7 last plagues, for in them God's wrath is finished. I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, his mark, and the number of his name, standing on the sea of glass, having harps of God. They sang the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations. Who wouldn't fear you, Lord, and glorify your name? For you only are holy. For all the nations will come and worship before you. For your righteous acts have been revealed." After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. The seven angels who had the 7 plagues came out, clothed with pure, bright linen, and wearing golden sashes around their breasts. One of the 4 living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. The temple was filled with smoke from the glory of God, and from his power. No one was able to enter into the temple, until the 7 plagues of the 7 angels would be finished.

Phase 1: Initial Disturbances and Widespread Calamity * **Seal 1 (Revelation 6:1-2):** The White Horse – Deceptive conquest, rise of Antichrist, or initial false peace. * **Trumpet 1 (Revelation 8:7):** Hail, Fire, and Blood on Earth – Destruction of a third of vegetation. * **Bowl 1 (Revelation 16:1-2):** Foul and Loathsome Sores – Upon those who worship the Beast. * *Interpretation Note:* This phase signifies the beginning of God's judgment and human suffering. The Seal introduces the theme of dominion, the Trumpet a general environmental strike, and the Bowl a direct, painful, personal judgment, showing intensifying aspects of the same initial outpouring of wrath.

Revelation 6:1-2 I saw that the Lamb opened 1 of the 7 seals, and I heard 1 of the 4 living creatures saying, as with a voice of thunder, "Come and see!" And behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came forth conquering, and to conquer.

white horse... There are differant options as to who is in referance to this white horse , Here is a list of some of them:

A) Jesus Christ who is seen in a white horse in Revelation 19

(Revelation 19:11-16) Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

If that is the case then the bow is in referance to judgement who his discipline

(Psalms 7:11-13) God is a righteous judge, yes, a God who has indignation every day. If a man doesn't relent, he will sharpen his sword; he has bent and strung his bow. He has also prepared for himself the instruments of death. He makes ready his flaming arrows. (WEB)

(Psalms 64:7) But God will shoot at them. They will be suddenly struck down with an arrow. (WEB)

(Deuteronomy 32:23) I will heap evils on them. I will spend my arrows on them. (WEB)

(Deuteronomy 32:42) I will make my arrows drunk with blood. My sword shall devour flesh with the blood of the slain and the captives, from the head of the leaders of the enemy. (WEB)

B) AntiChrist which at first will apear as peaceful then will start with war on the saints and the those who doesn't submit to him

(Daniel 9:27) He shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the offering to cease; and on the wing of abominations shall come one who makes desolate; and even to the full end, and that determined, shall wrath be poured out on the desolate. (WEB)

C) Desire to for world denomination Which leads to war , which leads to hunger , which leads to death and there all four horses are seen

D) Parthians who was from Parthia which corresponds roughly to modern northeastern Iran which won a major victory in war against Rome in 62 AD, they were masters at using the bow

Revelation 8:7 The 1st sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. 1/3rd of the earth was burnt up, and 1/3rd of the trees were burnt up, and all green grass was burnt up.

TR omits "One third of the earth was burnt up"

Revelation 16:1-2 I heard a loud voice out of the temple, saying to the 7 angels, "Go and pour out the 7 bowls of the wrath of God on the earth!" The 1st went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who worshiped his image.

Phase 2: Global Conflict and Environmental Devastation * **Seal 2 (Revelation 6:3-4):** The Red Horse – Great war, peace taken from the earth, widespread killing. * **Trumpet 2 (Revelation 8:8-9):** Burning Mountain in the Sea – A third of the sea turns to blood, destroying a third of sea life and ships. * **Bowl 2 (Revelation 16:3):** The Entire Sea Becomes Blood – Every living creature in the sea dies. * *Interpretation Note:* This phase highlights escalating global conflict and its devastating impact, with the Seal indicating the cause (war), the Trumpet a specific environmental catastrophe, and the Bowl the complete destruction of that element, demonstrating escalating impact.

Revelation 6:3-4 When he opened the 2nd seal, I heard the 2nd living creature saying, "Come and see!" Another came forth, a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

Revelation 8:8-9 The 2nd angel sounded, and something like a great burning mountain was thrown into the sea. 1/ 3rd of the sea became blood, and 1/3rd of the living creatures which were in the sea died. 1/3rd of the ships were destroyed.

Revelation 16:3 The 2nd angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died.

Phase 3: Famine, Economic Collapse, and Water Contamination * **Seal 3 (Revelation 6:5-6):** The Black Horse – Famine, economic hardship, food rationing. * **Trumpet 3 (Revelation 8:10-11):** Wormwood Star on Waters – A third of freshwaters become bitter, causing death. * **Bowl 3 (Revelation 16:4-7):** Rivers and Springs Turn to Blood – All freshwater sources become blood. * *Interpretation Note:* This phase focuses on the breakdown of life-sustaining resources, moving from general scarcity (Seal) to specific poisoning (Trumpet) and then complete corruption (Bowl), representing intensifying suffering.

Revelation 6:5-6 When he opened the 3rd seal, I heard the third living creature saying, "Come and see!" And behold, a black horse, and he who sat on it had a balance in his hand. I heard a voice in the midst of the 4 living creatures saying, "A choenix of wheat for a denarius, and 3 choenix of barley for a denarius! Don't damage the oil and the wine!"

A choenix is a dry volume measure that is a little more than a litre (a little more than a quart).

Revelation 8:10-11 The 3rd angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters. The name of the star is called "Wormwood." 1/3rd of the waters became wormwood. Many people died from the waters, because they were made bitter.

Revelation 16:4-7 The 3rd Angel poured out his bowl into the rivers and springs of water, and they became blood. I heard the angel of the waters saying, "You are righteous, who are and who were, you Holy One, because you have judged these things. For they poured out the blood of the saints and the prophets, and you have given them blood to drink. They deserve this." I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments."

Phase 4: Widespread Death and Diminished Creation * **Seal 4 (Revelation 6:7-8):** The Pale Horse – Death over a fourth of the earth by sword, famine, plague, and wild beasts. * **Trumpet 4 (Revelation 8:12-13):** Cosmic Lights Dimmed – A third

of the sun, moon, and stars are darkened. * **Bowl 4 (Revelation 16:8-9):** Sun Scorches Humanity – The sun intensifies its heat, scorching people, who refuse to repent. * *Interpretation Note:* This phase encompasses broad death and environmental degradation. The Seal depicts the pervasive mortality, the Trumpet a diminishing of natural light, and the Bowl an agonizing increase in the sun's destructive power, showing escalating forms of judgment.

Revelation 6:7-8 When he opened the 4th seal, I heard the 4th living creature saying, "Come and see!" And behold, a pale horse, and he who sat on it, his name was Death. Hades (Hell) followed with him. Authority over 1/4th of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

Revelation 8:12-13 The 4th angel sounded, and 1/3rd of the sun was struck, and 1/3rd of the moon, and 1/3rd of the stars; so that 1/3rd of them would be darkened, and the day wouldn't shine for 1/3rd of it, and the night in the same way. I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, because of the other voices of the trumpets of the 3 angels, who are yet to sound!"

TR reads "angel" instead of "eagle"

Revelation 16:8-9 The 4th poured out his bowl on the sun, and it was given to him to scorch men with fire. People were scorched with great heat, and people blasphemed the name of God who has the power over these plagues. They didn't repent and give him glory.

Phase 5: Persecution and Demonic Torment * **Seal 5 (Revelation 6:9-11):** Martyred Souls – The cry for justice from those slain for their faith during the Tribulation. * **Trumpet 5 (Revelation 9:1-11):** Demonic Locusts (First Woe) – Torment of unsealed humanity for five months. * **Bowl 5 (Revelation 16:10-11):** Darkness on Beast's Kingdom – Deep darkness and agonizing pain, yet no repentance. * *Interpretation Note:* This phase emphasizes the spiritual and direct torment upon humanity. The Seal highlights the suffering of believers, the Trumpet introduces direct demonic torment, and the Bowl deepens the suffering and rebellion in the Antichrist's domain.

Revelation 6:9-11 When he opened the 5th seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings.

Revelation 9:1-11 The 5th angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss (deep , bottomless pit) was given to him. He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a great burning furnace. The sun and the air were darkened because of the smoke from the pit.

the abyss ... is space see how its smoke effects the sun and in proverbs it states God made, set or drew a circle aka earth in the deep a other name for the abyss

(Proverbs 8:27) When he established the heavens, I was there; when he set a circle on the surface of the deep, (WEB)

Then out of the smoke came forth locusts on the earth, and power was given to them, as the scorpions of the earth have power. They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads. They were given power not to kill them, but to torment them for 5 months. Their torment was like the torment of a scorpion, when it strikes a person. In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them. The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people's faces. They had hair like women's hair, and their teeth were like those of lions. They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war. They have tails like those of scorpions, and stings. In their tails they have power to harm men for 5 months. They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon," but in Greek, he has the name "Apollyon."

Abaddon" is a Hebrew word that means ruin, destruction, or the place of destruction

"Apollyon" means "Destroyer."

Revelation 16:10-11 The 5th poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain, and they blasphemed the God of heaven because of their pains and their sores. They didn't repent of their works.

Phase 6: Preparation for Final Conflict and the Great Day of Wrath * **Seal 6 (Revelation 6:12-17):** Cosmic Disturbances & Universal Terror – Great earthquake, sun black, moon blood, stars falling, sky recedes. Kings and peoples hide, crying to mountains to fall on them from "the wrath of the Lamb, for the great day of His wrath has come!" * **Trumpet 6 (Revelation 9:12-21):** The Euphrates Army (Second Woe) – A vast demonic army kills a third of mankind, yet survivors do not repent. * **Bowl 6 (Revelation 16:12-16):** Euphrates Dries & Armageddon Gathering – The Euphrates dries to prepare the way for kings from the East, gathering them for the battle of Armageddon. * *Interpretation Note:* This phase represents the dramatic escalation towards the final confrontation. The Sixth Seal is a powerful panoramic summary of the "Day of Wrath," while the 6th Trumpet and Bowl detail specific military and demonic preparations for the definitive end of the Tribulation and the Battle of Armageddon. These are all concurrent aspects of the Tribulation's climax.

Revelation 6:12-17 I saw when he opened the 6th seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. The sky was removed like a scroll when it is rolled up. Every mountain and island were moved out of their places. The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come; and who is able to stand?"

Revelation 9:12-21 The first woe is past. Behold, there are still 2 woes coming after this. The 6th angel sounded. I heard a voice from the horns of the golden altar which is before God, saying to the 6th angel who had one trumpet, "Free the 4 angels who are bound at the great river Euphrates!" The 4 angels were freed who had been prepared for that hour and day and month and year, so that they might kill one 3rd of mankind. The number of the armies of the horsemen was 200,000,000 . I heard the number of them.

Literally, "ten thousands of ten thousands"

Thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of lions. Out of their mouths proceed fire, smoke, and sulfur. By these 3 plagues were one third of mankind killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths. For the power of the horses is in their mouths, and in their tails. For their tails are like serpents, and have heads, and with them they harm. The rest of mankind, who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk. They didn't repent of their murders, nor of their sorceries, nor of their sexual immorality, nor of their thefts.

The word for "sorceries" (pharmakeia) also implies the use of potions, poisons, and drugs

Revelation 16:12-16 The 6th poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be made ready for the kings that come from the sunrise. I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, 3 unclean spirits, something like frogs; for they are spirits of demons, performing signs; which go forth to the kings of the whole inhabited earth, to gather them together for the war of that great day of God, the Almighty. "Behold, I come like a someone who steals *in the night* (robber , thief) . Blessed (Happy) is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame." He gathered them together into the place which is called in Hebrew, Megiddo.

Phase 7: The Consummation of Wrath and Kingdom Proclamation * **Seal 7 (Revelation 8:1):** Silence in Heaven – A momentous pause before the final judgments are unleashed. * **Trumpet 7 (Revelation 11:15-19):** Kingdom Proclaimed

(Third Woe) – Heavenly voices declare, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever!" Signs of God's wrath and judgment are present. * **Bowl 7 (Revelation 16:17-21):** "It Is Done!" – The greatest earthquake, cities fall, islands and mountains vanish, massive hailstones. * *Interpretation Note:* This is the ultimate convergence. The 7th Seal symbolically ushers in the finality. The 7th Trumpet climactically announces the establishment of Christ's kingdom and the final judgment. The 7th Bowl signifies the *absolute completion* of God's wrath upon the earth, making it ready for the arrival of the King. These are the immediate precursors to Christ's physical return.

Revelation 8:1 When he opened the 7th seal, there was silence in heaven for about 30 minutes.

Revelation 11:15-19 The 7th angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Lord, and of his Christ. He will reign forever and ever!" The 24 elders, who sit on their thrones before God's throne, fell on their faces and worshiped God, saying: "We give you thanks, Lord God, the Almighty, the one who is and who was and who is coming "; because you have taken your great power, and reigned. The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints, and those who fear your name, to the small and the great; and to destroy those who destroy the earth." God's temple that is in heaven was opened, and the ark of the Lord's covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

Notice the giving of rewards for the Saints at the last Trumpet which is the 7th Trumpet which agrees with :

(1 Corinthians 15:50-53) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Revelation 16:17-21 The 7th poured out his bowl into the air. A loud voice came forth out of the temple of heaven, from the throne, saying, "It is done!" There were lightnings, sounds, and thunders; and there was a great earthquake, such as was not since there were men on the earth, so great an earthquake, so mighty. The great city was divided into 3 parts, and the cities of the nations fell. Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath. Every island fled away, and the mountains were not found. Great hailstones, *each hail was* about the weight *of about* 75 pounds , came down out of the sky on people. People cursed at (blasphemed , showed irreverence toward) God because of the plague of the hail, for this plague is exceedingly severe.

Greek word is a talent which is about 34 kilograms or 75 pounds

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III. Interludes and Key Players During the 7-Year Tribulation (Concurrent with Phases 1-7)

* Chapter 7: The Sealed 144,000 & The Great Multitude * God's preservation of a special group of Israelites. * The multitude of believers "who come out of the great tribulation," showing God's protection for His church through the tribulation.

Revelation 7:1-17 After this, I saw four angels standing at the 4 corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Don't harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our God on their foreheads!" I heard the number of those who were sealed, 144,000 , sealed out of every tribe of the children of Israel: of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben 12,000 , of the tribe of Gad 12,000 , of the tribe of Asher 12,000 , of the tribe of Naphtali 12,000 , of the tribe of Manasseh 12,000 , of the tribe of Simeon 12,000 , of the tribe of Levi 12,000 , of the tribe of Issachar 12,000 , of the tribe of Zebulun 12,000 , of the tribe of Joseph 12,000 , of the tribe of Benjamin were sealed 12,000 . After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!" All the angels were standing around the throne, the elders, and the 4 living creatures; and they fell on their faces before his throne, and worshiped God, saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen." 1 of the elders answered, saying to me, "These who are arrayed in white robes, who are they, and from where did they come?" I told him,

"My lord, you know." He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tent over them. They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat; for the Lamb who is in the midst of the throne shepherds them, and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

A) the 4 corners of the earth.... The Bible teaches that there is four corners of the earth which could mean a flat earth or for those who reject the Biblical authors view of a flat earth it could also mean which are scattered abroad ?

Isaiah 11:12 He will set up a banner for the nations, And will assemble the outcasts of Israel, And gather together the dispersed of Judah From the four corners of the earth.

Revelation 7:1 ¶ After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

Revelation 20:8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

But lets look at other passages which seem to show the view of a flat earth.

B) If the world was round it would be hard to say the ends of the earth . For roundness has no ending points . If something is round it can't end but yet we read the ends of the earth . Only something flat can be said of having a ending. 34 times the scriptures states The earth has a end . Here are just of a few of those instances.

(Deuteronomy 33:17) His glory is like a firstborn bull, And his horns like the horns of the wild ox; Together with them He shall push the peoples To the ends of the earth; They are the ten thousands of Ephraim, And they are the thousands of Manasseh . "

(1 Samuel 2:10) The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them . The LORD will judge the ends of the earth. " He will give strength to His king, And exalt the horn of His anointed. "

(Job 28:24) For He looks to the ends of the earth, And sees under the whole heavens,

C) The earth is described in the Bible as having Pillars, although, Pillars imply flatness. One Pillar would be enough to hold a round earth but pillars implies a flat earth in large size.

(1 Samuel 2:8) He raises the poor from the dust And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. "For the pillars of the earth are the LORD'S, And He has set the world upon them.

D) I used to think Isaiah 40:22 to mean God sits on the circle of the earth but חוּג the Hebrew word pronounce chuwg could mean compass or disk as much as it could mean circle and some translations translate it as compass or disk . A Compass or disk is flat.

(Isaiah 40:22 ISV) He's the one who sits above the disk of the earth, and its inhabitants are like grasshoppers . He's the one who stretches out the heavens like a curtain , and spreads them like a tent to live in,

E) For the World itself to be stretched out implies flatness not a globe like structure. And the Bible is clear on it being stretched out like we saw concerning the heavens . If it is stretched out it can't be a globe or round but flat.

Psalms 136: 6 To him that stretched out the earth above the waters : for his mercy endureth for ever.

F) If the Earth has a foundation it should not be round but flat . And the Bible is very clear of the world having a foundation.

(Psalms 104 : 5) You who laid the foundations of the earth, So that it should not be moved forever,

G) Nebuchadnezzar's Vision of a tall tree that could be seen through all the earth shows evidence of a flat earth for if the world was round it would not be possible to be seen by everyone.

Daniel 4:10 (NRSV) Upon my bed this is what I saw; there was a tree at the center of the earth, and its height was great.

H) The Bible teaches that the earth doesn't move. And according to modern Science the earth is spining and going around the Sun. Which to me is kind of impossible for men to make it to space going up while the earth spins with out crashing.

(1 Chronicles 16:30) tremble before him , all the earth; yea, the world stands firm, never to be moved.

(There are more reason but I will leave it here)

wipe away every tear from their eyes .... A referance to :

(Isaiah 25:8) He has swallowed up death forever! The Lord Yahweh will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for Yahweh has spoken it. (WEB)

* Chapter 10: The Mighty Angel with the Little Scroll * John's commissioning to prophesy further regarding the Tribulation's close.

Revelation 10:1-11 I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire. He had in his hand a little scroll opened. He set his right foot on the sea, and his left on the land. He cried with a loud voice, as a lion roars. When he cried, the 7 thunders uttered their voices. When the 7 thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the 7 thunders said, and don't write them." The angel who I saw standing on the sea and on the land lifted up his right hand to the sky, and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay, but in the days of the voice of the 7th angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants, the prophets. The voice which I heard from heaven, again speaking with me, said, "Go, take the scroll which is open in the hand of the angel who stands on the sea and on the land." I went to the angel, telling him to give me the little scroll. He said to me, "Take it, and eat it up. It will make your stomach bitter, but in your mouth it will be as sweet as honey." I took the little scroll out of the angel's hand, and ate it up. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter. They told me, "You must prophesy again over many peoples, nations, languages, and kings."

* Chapter 11: 1-14 The Two Witnesses (Latter 3.5 Years) * Two powerful prophets ministering during the intense second half of the 7-year Tribulation, killed by the Beast, and resurrected.

Revelation 11:1-14 A reed like a rod was given to me. Someone said, "Rise, and measure God's temple, and the altar, and those who worship in it. Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for 42 months. I will give power to my 2 witnesses, and they will prophesy 1,260 days, clothed in sackcloth." These are the two olive trees and the 2 lampstands, standing before the Lord of the earth.

my two witnesses... Many in the early church leaders believed these two to be Elijah and Enoch who did not see death

Hippolytus Bishop of Rome 170-236 AD in On Daniel {"22. For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations. These things being thus recounted, the prophet again describes another vision to us. For he had no other care save to be accurately instructed in all things that are to be, and to prove himself an instructor in such."}

Hippolytus Bishop of Rome 170-236 AD in Treatise on Christ and AntiChrist {"43. With respect, then, to the particular judgment in the torments that are to come upon it in the last times by the hand of the tyrants who shall arise then, the clearest statement has been given in these passages. But it becomes us further diligently to examine and set forth the period at which these things shall come to pass, and how the little horn shall spring up in their midst. For when the legs of iron have issued in the feet and toes, according to the similitude of the image and that of the terrible beast, as has been shown in the above, (then shall be the time) when the iron and the clay shall be mingled together. Now Daniel will set forth this subject to us. For he says, “And one week will make a covenant with many, and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease.” By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and

Elias will take up the half. For they will preach 1,260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations. "}

The History of Joseph the Carpentor {"30. And we apostles, when we heard these things from our Savior, rose up joyfully, and prostrated ourselves in honor of Him, and said: O our Savior, show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Savior, at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, Thy father after the flesh. And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin. We wonder especially that Joseph, even from that day on which Thou wast born in Bethlehem, called Thee his son after the flesh. Wherefore, then, didst Thou not make him immortal as well as them, and Thou sayest that he was righteous and chosen?

31. And our Savior answered and said: Indeed, the prophecy of my Father upon Adam, for his disobedience, has now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for be is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that, as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias, must towards the end of time return into the world and die — in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety."}

If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. From among the peoples, tribes, languages, and nations people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb. Those who dwell on the earth rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth. After the three and a half days, the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them. I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in the cloud, and their enemies saw them. In that day there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified, and gave glory to the God of heaven. The 2nd woe is past. Behold, the 3rd woe comes quickly.

* Chapter 12: The Woman, the Dragon, and the Male Child * Symbolic depiction of Israel, Satan, and Christ, showing Satan's intensified persecution of God's people in the latter half of the Tribulation.

Revelation 12:1-17 A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars.

This woman who John refer to is Israel

(Genesis 37:9-10) He (Joseph) dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth?" (WEB)

She was with child. She cried out in pain, laboring to give birth. Another sign was seen in heaven. Behold, a great red dragon,

having seven heads and ten horns, and on his heads seven crowns. His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God, and to his throne. The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days. There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. They didn't prevail, neither was a place found for him any more in heaven. The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. I heard a loud voice in heaven, saying, "Now is come the salvation, the power, and the Kingdom of our God, and the authority of his Christ; for the accuser of our brothers has been thrown down, who accuses them before our God day and night. They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time." When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, and times, and half a time, from the face of the serpent. The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth. The dragon grew angry with the woman, and went away to make war with the rest of her seed, who keep God's commandments and hold Jesus' testimony.

* Chapter 13: The Beast from the Sea (Antichrist) & The Beast from the Earth (False Prophet) * The rise and global dominion of the Antichrist, empowered by Satan, and the False Prophet enforcing worship of the Beast and the "mark of the Beast." These figures dominate the mid to latter part of the Tribulation.

Revelation 13:1-18 Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and 7 heads. On his horns were 10 crowns, and on his heads, blasphemous names. The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast. They worshiped the dragon, because he gave his authority to the beast, and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. He opened his mouth for blasphemy against God, to blaspheme his name, and his dwelling, those who dwell in heaven. It was given to him to make war with the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him. All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the scroll of life of the Lamb who has been killed. If anyone has an ear, let him hear. If anyone has captivity, he will go. If anyone is with the sword, he must be killed.

TR reads "If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword." instead of "If anyone has captivity, he goes away. If anyone is with the sword, he must be killed."

Here is the endurance and the faith of the saints. I saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. He performs great signs, even making fire come down out of the sky to the earth in the sight of people. He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast; saying to those who dwell on the earth, that they should make an image to the beast who had the sword wound and lived. It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed. He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads; and that no one would be able to buy or to sell, unless he has that mark, the name of the beast or the number of his name. Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is 666 .

A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT Second Edition by Bruce M. Metzger on Revelation **13.18 states** {"ἑξήκοντα ἕξ {A} Instead of ἑξήκοντα, which is strongly supported by P ℵ A P 046 051 all extant minuscules it vg syr^{p} cop^{bo} arm *al*, δέκα is read by C some manuscripts known to Irenaeus (who, however, says that 666 is found "in all good and

ancient copies," and is "attested by those who had themselves seen John face to face") and Tyconius. According to Tischendorf's 8th ed., the numeral 616 was also read by two minuscule manuscripts that unfortunately are no longer extant (nos. 5 and 11; cf. C. R. Gregory, *Prolegomena*, p. 676). When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Nero Caesar written in Hebrew characters (נרון קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616."}

His number is 666..... If one will look at the title on the crown of the pope and add the latin numbers one will find 666 which is the number of the Beast.

1. The Vicar of Christ. (Cath. Dic. 258). The Pope has this inscription on his crown VICARIVS FILII DEI. Translated this means Vicar of Son of God. It is interesting to learn that when we add up the numerical values of this inscription we have

2 V's = 10

6 I's = 6

1 L = 50

1 C = 100

+ 1 D = 500

TOTAL 666

Papacy claims to be God. Bible states About AntiChrist

(2 Thessalonians 2:4) who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

Look at the Popes and What They claim for themselves and see if that is Not AntiChrist.

Authority above all and subject to none. (Pius VI Ency. 65.)

We hold upon this earth the place of God Almighty. (Leo. XIII Ency, 304).

The Vicar of Christ. (Cath. Dic. 258).

The Pope claims that he is the Judge of the Living and the Dead. (Cath. Ency. XV. page 126).

Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff." [Cath. Ency. XV, p 126]

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws. [Luclus Ferraris, Vol 6, p.26]

The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none. [Pope Pius XI said in his Encyclical, Light of Truth, page 5]

We (the pope) hold upon this earth the place of God almighty. [Pope Leo XIII, Great Encyclical Letters, 304]

But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God Himself." [Great Encyclical Letters of Leo XIII, p. 193]

* Chapter 14: The Lamb, 144,000, and Angelic Proclamations * A vision of the Lamb and His redeemed. * Three angels proclaim the eternal gospel, the fall of Babylon, and the judgment on those who take the mark of the Beast, serving as final warnings

during the Tribulation.

Revelation 14:1-20 I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. I heard a sound from heaven, like the sound of many waters, and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. They sing a new song before the throne, and before the four living creatures and the elders. No one could learn the song except the 144,000 , those who had been redeemed out of the earth. These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb. In their mouth was found no lie, for they are blameless.

TR adds "before the throne of God"

I saw an angel flying in mid heaven, having an eternal Gospel (Good News) to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people. He said with a loud voice, "Fear the Lord, and give him glory; for the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!" Another, a 2nd angel, followed, saying, "Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality." Another angel, a 3rd, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand, he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus." I heard the voice from heaven saying, "Write, 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors; for their works follow with them." I looked, and behold, a white cloud; and on the cloud one sitting like a son of man,

John here refers to

(Daniel 7:13) I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. (WEB)

having on his head a golden crown, and in his hand a sharp sickle. Another angel came out from the temple, crying with a loud voice to him who sat on the cloud, "Send forth your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!" He who sat on the cloud thrust his sickle on the earth, and the earth was reaped. Another angel came out from the temple which is in heaven. He also had a sharp sickle. Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send forth your sharp sickle, and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!" The angel thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great winepress of the wrath of God. The winepress was trodden outside of the city, and blood came out from the winepress, even to the bridles of the horses, as far as one thousand six hundred stadia.

1600 stadia = 296 kilometers or 184 miles

IV. Final Judgment on Babylon (Revelation 17-18)

* Chapter 17: The Great Harlot on the Beast * Symbolic judgment of a corrupt religious and/or economic system that has allied with the Antichrist during the Tribulation.

Revelation 17:1-18 1 of the 7th angels who had the 7 bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters, with whom the kings of the earth committed sexual immorality, and those who dwell in the earth were made drunken with the wine of her sexual immorality." He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal, full of blasphemous names, having 7 heads and 10 horns. The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth.

A City on Seven Hills by Dave Hunt states {"The colors of purple and scarlet once again identify the woman with both pagan and Christian Rome. These were the colors of the Roman caesars with which the soldiers mockingly robed Christ as "King" (see Matthew 27:28 and John 19:2,5), which the Vatican took to itself. The woman's colors are literally still the colors of the Catholic

clergy! The same Catholic Encyclopedia quoted above states" Cappa Magna: "A cloak with a long train and a hooded shoulder cape. . .[it] was purple wool for bishops; for cardinals, it was scarlet watered silk (for Advent, Lent, Good Friday, and the conclave, purple wool); and rose watered silk for Gaudete and Laetare Sundays; and for the pope, it was red velvet for Christmas Matins, red serge at other times."

Cassock (also Soutand): "The close-fitting, ankle-length robe worn by the Catholic clergy as their official garb. ...The color for bishops and other prelates is purple, for cardinals scarlet" (Ibid., pp. 175, 178).

The "golden cup [chalice] in her hand" again identifies the woman with the Roman Catholic Church. Broderick's edition of The Catholic Encyclopedia declared of the chalice: "[It is] the most important of the sacred vessels...[It] may be of gold or silver, and if the latter, then the inside must be surfaced with gold" (Robert Broderick, ed., The Catholic Encyclopedia, Thomas Nelson, 1976, pp. 103-4). The Roman Catholic Church possess many thousands of solid gold chalices kept in its churches around the world. Even the bloodstained cross of Christ has been turned to gold and studded with gems in reflection of Rome's great wealth. The Catholic Encyclopedia says: "The pectoral cross [suspended by a chain around the neck and worn over the breast by abbots, bishops, archbishops, cardinals, and the pope] should be made of gold and ... decorated with gems..." (Ibid., p. 466).

Rome has practiced evil to gather her wealth, for the "golden cup" is filled with "abominations and filthiness." Much of the wealth of the Roman Catholic Church was acquired through the confiscation of the property of the pitiful victims of the Inquisitions.

Even the dead were exhumed to face trial and property was taken from their heirs by the

Church. One historian writes: "The punishments of the Inquisition did not cease when the victim was burned to ashes, or immured for life in the Inquisition dungeons. His relatives were reduced to beggary by the law that all his possessions were forfeited. The system offered unlimited opportunities

for loot. ... "This source of gain largely accounts for the revolting practice of what has been called `corpse-trials.' ... That the practice of confiscating the property of condemned heretics was productive of many acts of extortion, rapacity and corruption will be doubted by no one who has any knowledge either of human nature or of historical documents. ... no man was safe whose wealth might arouse cupidity, or whose independence might provoke revenge" (William Shaw Kerr, A Handbook of the Papacy, London: Marshall, Morgan & Scott, p. 241).

Most of Rome's wealth has been acquired through the sale of salvation. Untold billions of dollars have been paid to her by those who thought they were purchasing heaven on the installation plan for themselves or loved ones. The practice continues to this day-- blatantly where Catholicism is in control, less obviously here in the United States. No greater deception or abomination could be perpetrated.

When Cardinal Cajetan, sixteenth- century Dominican scholar, complained about the sale of dispensations and indulgences, the Church hierarchy was indignant and accused him of wanting "to turn Rome into an uninhabited desert, to reduce the Papacy to impotence, to deprive the pope...of the pecuniary resources indispensable for the discharge of his office" (J.H. Ignaz von Dollinger, The Pope and the Council, London, 1869, pp. 307-08)."}

And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH." I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement. The angel said to me, "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the scroll of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present.

TR reads "yet is" instead of "shall be present"

Here is the mind that has wisdom. The 7 heads are seven mountains, on which the woman sits. They are 7 kings. 5 have fallen, the 1 is, the other has not yet come. When he comes, he must continue a little while.

The King who was ruling Rome in the time of John was Domitian (81-96 AD) this one was the one who cast John in prison

The five Kings that passed was

Galba (June 68-January 69 AD)

Otho (69 AD)

Vitellius (69AD)

Vespasian (69-79 AD)

Titus (79-81AD)

The one who was to rule after the 6th which was to rule for a short time was Nerva (96-98AD) he was the King who freed John

If this is speaking about empires instead of kings since at times empires are represented by Kings for example :

The vision in Daniel chapter 2, where Daniel interprets Nebuchadnezzar's dream of the great statue, provides a direct biblical example of a king representing his entire kingdom, even with others before and after him.

(Daniel 2:37-38) You, O king, are king of kings, to whom the God of heaven has given the kingdom, the power, and the strength, and the glory; and wherever the children of men dwell, the animals of the field and the birds of the sky has he given into your hand, and has made you to rule over them all: you are the head of gold. (WEB)

Here's why this is a strong example: Nebuchadnezzar as the "Head of Gold" Represents the Babylonian Empire: Daniel explicitly tells Nebuchadnezzar that he, the king, is the "head of gold." However, the interpretation immediately extends beyond Nebuchadnezzar the individual to represent the entire Babylonian Empire. The subsequent parts of the statue (silver, bronze, iron, and iron/clay) symbolize successive empires that would follow Babylon. This clearly shows that Nebuchadnezzar, as the reigning monarch, personified or embodied the entire kingdom at its peak. Kings Before and After: I correctly note that there were kings in Babylon before Nebuchadnezzar (e.g., his father Nabopolassar, who founded the Neo-Babylonian Empire) and several kings who succeeded him before its fall (e.g., Amel-Marduk, Neriglissar, Labashi-Marduk, Nabonidus, and Belshazzar as co-regent). Yet, Daniel, in the divine interpretation, focuses solely on Nebuchadnezzar as the "head of gold" because he represents the apex, the glory, and the defining figure of that empire's dominance. He was the king under whom Babylon reached its greatest power and splendor. Figurative Language in Prophecy and Leadership: This use of "head of gold" is a powerful piece of figurative language (synecdoche) where the most prominent part (the king at the empire's height) stands for the whole (the entire Babylonian kingdom). It's not a literal historical limitation denying other rulers, but a symbolic representation emphasizing the most significant figure of that era.

So if we used this example then it is not kings we are looking for but kingdoms then what kingdoms dominated the known world was before Rome (146 BC - 476 AD) which was the 6 ?

Which would include:

The Eygptian Empire (1550-1070 BC)

The Assyrian Empire (911- 609 BC)

The Babylon Empire (626-539 BC)

The Medo- Persian Empire (550-330 BC)

Grecian (Macedonian) Empire (330-146 BC)

Then the 7th and the 8th would be the revised Roman Empire.

The beast that was, and is not, is himself also an 8th, and is of the 7th; and he goes to destruction. The 10 horns that you saw are

10 kings who have received no kingdom as yet, but they receive authority as kings, with the beast, for 1 hour. These have one mind, and they give their power and authority to the beast. These will war against the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings. They also will overcome who are with him, called and chosen and faithful." He said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. The 10 horns which you saw, and the beast, these will hate the prostitute, and will make her desolate, and will make her naked, and will eat her flesh, and will burn her utterly with fire. For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished. The woman whom you saw is the great city, which reigns over the kings of the earth."

The 7 heads are seven mountains, on which the woman sits.....

American Heritage Dictionary of Cultural Literacy on Rome states {".....Rome was proclaimed capital of Italy in 1871, after Italian forces took control of the city from the POPE. Called the "Eternal City." "ALL ROADS LEAD TO ROME" is a well known PROVERB. Ancient Rome is often referred to as the "City of Seven Hills" because it was built on seven hills surrounded by a line of fortifications. ....."}

Many of the church Fathers make it clear that when they speak about the Babylon in Revelation 17 & 18 they are referring to The City of Rome here is just a few qoutes:

TERTULLIAN [A.D. 145-220.] An Answer to the Jews Chapter 9 {"" So, too, Egypt is sometimes understood to mean the whole world in that prophet, on the count of superstition and malediction. So, again, Babylon, in our own John, is a figure of the city Rome, as being equally great and proud of her sway, and triumphant over the saints. "}

Apology Chapter 35 {" I appeal to the inhabitants of Rome themselves, to the native population of the seven hills: does that Roman vernacular of theirs ever spare a Cæsar?"}

HIPPOLYTUS [A.D. 170-236.] The Extant Works and Fragments of Hippolytus. Part II.-Dogmatical and Historical Treatise on Christ and Antichrist {"For he sees, when in the isle Patmos, a revelation of awful mysteries, which he recounts freely, and makes known to others. Tell me, blessed John, apostle and disciple of the Lord, what didst thou see and hear concerning Babylon? Arise, and speak; for it sent thee also into banishment.""}

VICTORINUS (He died in the persecution A.D. 304) COMMENTARY ON THE APOCALYPSE OF THE BLESSED JOHN Chapter 17 {"9. "The seven heads are the seven hills, on which the woman sitteth."] That is, the city of Rome."}

EUSEBIUS PAMPHILUS (A.D 270-340) CHURCH HISTORY BOOK 2 CHAPTER 15 {" And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."}

Jerome (A.D 347-420) Letter 46 Paula and Eustochium to Marcella {"12. Read the apocalypse of John, and consider what is sung therein of the woman arrayed in purple, and of the blasphemy written upon her brow, of the seven mountains, of the many waters, and of the end of Babylon. "Come out of her, my people," so the Lord says, "that ye be not partakers of her sins, and that ye receive not of her plagues." Turn back also to Jeremiah and pay heed to what he has written of like import: "Flee out of the midst of Babylon, and deliver every man his soul." For "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit." It is true that Rome has a holy church, trophies of apostles and martyrs, a true confession of Christ. The faith has been preached there by an apostle, heathenism has been trodden down, the name of Christian is daily exalted higher and higher. But the display, power, and size of the city, the seeing and the being seen, the paying and the receiving of visits, the alternate flattery and detraction, talking and listening, as well as the necessity of facing so great a throng even when one is least in the mood to do so-all these things are alike foreign to the principles and fatal to the repose of the monastic life. For when people come in our way we either see them coming and are compelled to speak, or we do not see them and lay ourselves open to the charge of haughtiness."}

* Chapter 18: The Fall of Babylon Proclaimed * Detailed description of Babylon's complete and sudden destruction at the very

end of the Tribulation, signifying the end of all worldly opposition to God. * Interpretation Note: This final judgment on the world system is a direct result of the escalating Bowls of wrath and prepares the earth for Christ's reign.

Revelation 18:1-24 After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory. He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hateful bird! For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury." I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues, for her sins have reached to the sky, and God has remembered her iniquities. Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. However much she glorified herself, and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.' Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged her is strong. The kings of the earth, who committed sexual immorality and lived wantonly with her, will weep and wail over her, when they look at the smoke of her burning, standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.' The merchants of the earth weep and mourn over her, for no one buys their merchandise any more; merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls. The fruits which your soul lusted after have been lost to you, and all things that were dainty and sumptuous have perished from you, and you will find them no more at all. The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning; saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! For in an hour such great riches are made desolate.' Every shipmaster, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?' They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For in one hour is she made desolate. "Rejoice over her, O heaven, you saints, apostles, and prophets; for God has judged your judgment on her." A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all. The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman, of whatever craft, will be found any more at all in you. The sound of a mill will be heard no more at all in you. The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you; for your merchants were the princes of the earth; for with your sorcery all the nations were deceived. In her was found the blood of prophets and of saints, and of all who have been slain on the earth."

V. The Grand Climax: Christ's Glorious Return and the Post-Tribulation Rapture (Revelation 19)

* Revelation 19:1-10: Heavenly Rejoicing and Marriage Supper of the Lamb * Heavenly hosts rejoice over God's righteous judgments and the fall of Babylon. * The church, having endured the entire 7-year Tribulation, is now prepared for the Marriage Supper of the Lamb, representing its glorious union with Christ.

Revelation 19:1-10 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God: for true and righteous are his judgments. For he has judged the great prostitute, who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand." A second said, "Hallelujah! Her smoke goes up forever and ever." The 24 elders and the four living creatures fell down and worshiped God who sits on the throne, saying, "Amen! Hallelujah!" A voice came forth from the throne, saying, "Give praise to our God, all you his servants, you who fear him, the small and the great!" I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, reigns! Let us rejoice and be exceedingly glad, and let us give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready." It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints. He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of God." I fell down before his feet to worship him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of

Prophecy." I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war.

* Revelation 19:11-21: Christ's Second Coming and Defeat of His Enemies * Jesus Christ appears physically on a white horse, accompanied by the armies of heaven (the raptured church). * He strikes down the nations, treads the winepress of the wrath of God, and decisively conquers the Beast and the False Prophet, casting them into the lake of fire. * Interpretation Note: This is the definitive end of the 7-year Tribulation.

The Post-Tribulation Rapture occurs at this precise moment, as the "elect" are gathered (Matthew 24:29-31, Mark 13:24-27) and join Christ's returning army to witness and participate in the final defeat of His enemies and the establishment of His earthly kingdom. All the preceding judgments have culminated in this magnificent event.

Revelation 19:12-21 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. He is clothed in a garment sprinkled with blood. His name is called "The Word of God." The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. He will rule them with an iron rod.

(Psalms 2:9) You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"

He treads the winepress of the fierceness of the wrath of God, the Almighty. He has on his garment and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS." I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God,

TR reads "supper of the great God" instead of "great supper of God"

that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, and small and great." I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army. The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These 2 were thrown alive into the lake of fire that burns with sulfur. The rest were killed with the sword of him who sat on the horse, the sword which came forth out of his mouth. All the birds were filled with their flesh.

Revelation 20-22: The Consummation of God's Redemptive Plan

I. The Millennium and Final Judgment (Revelation 20)

A. The Binding of Satan and the Millennial Reign of Christ (20:1-6)

1. An angel descends with the key to the bottomless pit and a great chain (20:1)

2. Satan (the dragon, that serpent of old, the Devil, and Satan) is seized, bound for 1,000 years, and cast into the bottomless pit (20:2-3a)

3. The bottomless pit is shut and sealed over him "so that he should not deceive the nations anymore till the thousand years were finished" (20:3b)

4. After this, he must be released for a little while (20:3c)

5. Thrones are seen, and judgment is committed to those who sat on them (20:4a)

6. Souls of those beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image and had not received his mark, come to life and reign with Christ for 1,000 years (20:4b)

7. This is the "first resurrection" (20:5a)

8. The rest of the dead do not live again until the 1,000 years are finished (20:5b)

9. Blessed and holy is he who has part in the first resurrection; over such the second death has no power (20:6a)

10. They shall be priests of God and of Christ, and shall reign with Him a thousand years (20:6b)

B. The Release of Satan and Final Rebellion (20:7-10)

1. When the 1,000 years are finished, Satan will be released from his prison (20:7)

2. He will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle (20:8a)

3. Their number is as the sand of the sea (20:8b)

4. They go up on the breadth of the earth and surround the camp of the saints and the beloved city (20:9a)

5. Fire comes down from God out of heaven and devours them (20:9b)

6. The Devil, who deceived them, is cast into the lake of fire and brimstone where the beast and the false prophet are (20:10a)

7. They will be tormented day and night forever and ever (20:10b)

C. The Great White Throne Judgment (20:11-15)

1. A great white throne and Him who sat on it; from whose face the earth and the heaven fled away (20:11)

2. The dead, small and great, stand before God (20:12a)

3. Books are opened, and another book is opened, which is the Book of Life (20:12b)

4. The dead are judged according to their works, by the things written in the books (20:12c)

5. The sea gives up the dead who were in it, and Death and Hades deliver up the dead who were in them (20:13a)

6. They are judged, each one according to his works (20:13b)

7. Death and Hades are cast into the lake of fire (20:14a) 8. This is the second death (20:14b)

9. Anyone not found written in the Book of Life is cast into the lake of fire (20:15)

Revelation 20:1-15 I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a 1,000 years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time. **I** saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived, and reigned with Christ for the thousand years. The rest of the dead didn't live until the thousand years were finished. This is the first resurrection.

Notice when the first resurrection will happen and that is after The Tribulation

Blessed and holy is he who has part in the 1st resurrection. Over these, the 2nd death has no power, but they will be priests of God and of Christ, and will reign with him 1,000 years. And after the 1,000 years, Satan will be released from his prison, and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. They went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city. Fire came down out of heaven from God, and devoured them.

This Gog and Magog war with the holy Land as mention in Ezekiel , we see is after the tribulation and the 1,000 year reign of

Christ and not before.

(Ezekiel 38:1 - 39:29) The word of Yahweh came to me, saying, Son of man, set your face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus says the Lord Yahweh: Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal: and I will turn you about, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords; Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with you. Be prepared, yes, prepare yourself, you, and all your companies who are assembled to you, and be a guard to them. After many days you shall be visited: in the latter years you shall come into the land that is brought back from the sword, that is gathered out of many peoples, on the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they shall dwell securely, all of them. You shall ascend, you shall come like a storm, you shall be like a cloud to cover the land, you, and all your hordes, and many peoples with you. Thus says the Lord Yahweh: It shall happen in that day, that things shall come into your mind, and you shall devise an evil device: and you shall say, I will go up to the land of unwalled villages; I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates; to take the spoil and to take the prey; to turn your hand against the waste places that are now inhabited, and against the people who are gathered out of the nations, who have gotten livestock and goods, who dwell in the middle of the earth. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions of it, shall tell you, Are you come to take the spoil? have you assembled your company to take the prey? to carry away silver and gold, to take away livestock and goods, to take great spoil? Therefore, son of man, prophesy, and tell Gog, Thus says the Lord Yahweh: In that day when my people Israel dwells securely, shall you not know it? You shall come from your place out of the uttermost parts of the north, you, and many peoples with you, all of them riding on horses, a great company and a mighty army; and you shall come up against my people Israel, as a cloud to cover the land: it shall happen in the latter days, that I will bring you against my land, that the nations may know me, when I shall be sanctified in you, Gog, before their eyes. Thus says the Lord Yahweh: Are you he of whom I spoke in old time by my servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them? It shall happen in that day, when Gog shall come against the land of Israel, says the Lord Yahweh, that my wrath shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fish of the sea, and the birds of the sky, and the animals of the field, and all creeping things who creep on the earth, and all the men who are on the surface of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. I will call for a sword against him to all my mountains, says the Lord Yahweh: every man's sword shall be against his brother. With pestilence and with blood will I enter into judgment with him; and I will rain on him, and on his hordes, and on the many peoples who are with him, an overflowing shower, and great hailstones, fire, and sulfur. I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Yahweh. You, son of man, prophesy against Gog, and say, Thus says the Lord Yahweh: Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal: and I will turn you about, and will lead you on, and will cause you to come up from the uttermost parts of the north; and I will bring you on the mountains of Israel; and I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand. You shall fall on the mountains of Israel, you, and all your hordes, and the peoples who are with you: I will give you to the ravenous birds of every sort, and to the animals of the field to be devoured. You shall fall on the open field; for I have spoken it, says the Lord Yahweh. I will send a fire on Magog, and on those who dwell securely in the islands; and they shall know that I am Yahweh. My holy name will I make known in the midst of my people Israel; neither will I allow my holy name to be profaned any more: and the nations shall know that I am Yahweh, the Holy One in Israel. Behold, it comes, and it shall be done, says the Lord Yahweh; this is the day about which I have spoken. Those who dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the war clubs, and the spears, and they shall make fires of them seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those who plundered them, and rob those who robbed them, says the Lord Yahweh. It shall happen in that day, that I will give to Gog a place for burial in Israel, the valley of those who pass through on the east of the sea; and it shall stop those who pass through: and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon Gog. Seven months shall the house of Israel be burying them, that they may cleanse the land. Yes, all the people of the land shall bury them; and it shall be to them a renown in the day that I shall be glorified, says the Lord Yahweh. They shall set apart men of continual employment, who shall pass through the land, and, with those who pass through, those who bury those who remain on the surface of the land, to cleanse it: after the end of seven months shall they search. Those who pass through the land shall pass through; and when any sees a man's bone, then shall he set up a sign by it, until the undertakers have buried it in the valley of Hamon Gog. Hamonah shall also be the name of a city. Thus shall they cleanse the land. You, son of man, thus says the Lord Yahweh: Speak to the birds of every sort, and to every animal of the

field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. You shall eat fat until you be full, and drink blood until you be drunken, of my sacrifice which I have sacrificed for you. You shall be filled at my table with horses and chariots, with mighty men, and with all men of war, says the Lord Yahweh. I will set my glory among the nations; and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. So the house of Israel shall know that I am Yahweh their God, from that day and forward. The nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword. According to their uncleanness and according to their transgressions did I to them; and I hid my face from them. Therefore thus says the Lord Yahweh: Now will I bring back the captivity of Jacob, and have mercy on the whole house of Israel; and I will be jealous for my holy name. They shall bear their shame, and all their trespasses by which they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid; when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. They shall know that I am Yahweh their God, in that I caused them to go into captivity among the nations, and have gathered them to their own land; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my Spirit on the house of Israel, says the Lord Yahweh. (WEB)

The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever. I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. I saw the dead, the great and the small, standing before the throne, and they opened scrolls. Another scroll was opened, which is the scroll of life. The dead were judged out of the things which were written in the scrolls, according to their works. The sea gave up the dead who were in it. Death and Hades (Hell) gave up the dead who were in them. They were judged, each one according to his works. Death and Hades (Hell) were thrown into the lake of fire. This is the 2nd death, the lake of fire. If anyone was not found written in the scroll of life, he was cast into the lake of fire.

II. The New Heaven, New Earth, and New Jerusalem (Revelation 21)

A. The New Creation (21:1-8) 1. A new heaven and a new earth appear, for the first heaven and the first earth have passed away (21:1a) 2. The sea is no more (21:1b) 3. The holy city, New Jerusalem, comes down out of heaven from God, prepared as a bride adorned for her husband (21:2) 4. A loud voice from heaven declares God's dwelling is with men, He will dwell with them, they shall be His people, and God Himself will be with them and be their God (21:3) 5. God will wipe away every tear, there shall be no more death, sorrow, crying, or pain (21:4) 6. He who sits on the throne declares, "Behold, I make all things new" and "Write, for these words are true and faithful" (21:5) 7. "It is done! I am the Alpha and the Omega, the Beginning and the End" (21:6a) 8. He will give of the fountain of the water of life freely to him who thirsts (21:6b) 9. He who overcomes shall inherit all things, and I will be his God and he shall be My son (21:7) 10. But for the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake which burns with fire and brimstone, which is the second death (21:8) B. Description of the New Jerusalem (21:9-27) 1. One of the seven angels with the seven bowls shows John the bride, the Lamb's wife (21:9) 2. He carries John away in the Spirit to a great and high mountain and shows him the great city, the holy Jerusalem, descending out of heaven from God (21:10) 3. Having the glory of God; her light was like a most precious stone, like a jasper stone, clear as crystal (21:11) 4. Great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel (21:12) 5. Three gates on each side (east, north, south, west) (21:13) 6. The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb (21:14) 7. The city's dimensions: pure gold, like clear glass (21:18); foundations adorned with all kinds of precious stones (21:19-20); twelve gates are twelve pearls (21:21a); the street of the city was pure gold, like transparent glass (21:21b) 8. No temple in it, for the Lord God Almighty and the Lamb are its temple (21:22) 9. No need of the sun or moon, for the glory of God illuminates it, and the Lamb is its light (21:23) 10. The nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it (21:24) 11. Its gates shall not be shut at all by day (no night there) (21:25) 12. They shall bring the glory and the honor of the nations into it (21:26) 13. Nothing unclean shall enter it, nor anyone who defiles or causes an abomination or a lie, but only those written in the Lamb's Book of Life (21:27)

Revelation 21:1-27 I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. I saw the holy city, New Jerusalem, coming down out of heaven from God,

Finally what is promised to us of Heaven and earth being one is seen here , the Jerusalem from heaven comes down to earth:

(Galatians 4:26) but the Jerusalem above is free, which is the mother of us all.

(Revelation 3:12) He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. (WEB)

made ready like a bride adorned for her husband. I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away from them every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The 1st things have passed away." He who sits on the throne said, "Behold, I am making all things new." He said, "Write, for these words of God are faithful and true." He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. He who overcomes, I will give him these things. I will be his God, and he will be my son. But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."

The Greek word φάρμακος (farmakos) which is used for "sorcerers" here also includes users of potions and drugs

1 of the 7 angels who had the 7 bowls, who were loaded with the 7 last plagues came, and he spoke with me, saying, "Come here. I will show you the wife, the Lamb's bride." He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, as if it was a jasper stone, clear as crystal; having a great and high wall; having 12 gates, and at the gates 12 angels; and names written on them, which are the names of the 12 tribes of the children of Israel. On the east were 3 gates; and on the north 3 gates; and on the south 3 gates; and on the west 3 gates. The wall of the city had twelve foundations, and on them twelve names of the twelve Apostles (ambassadors, messengers, those who are sent, delegates, commissioners) of the Lamb. He who spoke with me had for a measure, a golden reed, to measure the city, its gates, and its walls. The city lies foursquare, and its length is as great as its breadth. He measured the city with the reed, 1,380 miles Its length, breadth, and height are equal.

Greek states Twelve thousand twelve stadia {12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia.

It's wall is 216 feet by the measure of a man, that is, of an angel.

The greek states 144 cubits which is about 65.8 meters or 216 feet

The construction of its wall was jasper. The city was pure gold, like pure glass. The foundations of the city's wall were adorned with all kinds of precious stones. The 1st foundation was jasper; the 2nd, sapphire {or, lapis lazuli}; the 3rd, chalcedony; the 4th, emerald; the 5th, sardonyx; the 6th, sardius; the 7th, chrysolite; the 8th, beryl; the 9th, topaz; the 10th, chrysoprasus; the 11th, jacinth; and the 12th, amethyst. The 12 gates were twelve pearls. Each 1 of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple. The city has no need for the sun, neither of the moon, to shine, for the very glory of God illuminated it, and its lamp is the Lamb. The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it. Its gates will in no way be shut by day (for there will be no night there), and they shall bring the glory and the honor of the nations into it so that they may enter. There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's scroll of life.

III. The River of Life and the Tree of Life

(Revelation 22) A. The River of Life and the Tree of Life (22:1-5) 1. A pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb (22:1) 2. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month (22:2a) 3. The leaves of the tree were for the healing of the nations (22:2b) 4. No more curse (22:3a) 5. The throne of God and of the Lamb shall be in it, and His servants shall serve Him (22:3b) 6. They shall see His face, and His name shall be on their foreheads (22:4) 7. No night there; no need of a lamp or sun, for the Lord God gives them light (22:5a) 8. They shall reign forever and ever (22:5b) B. Final Exhortations, Warnings, and Blessings (22:6-21) 1. These words are faithful and true (22:6a) 2. The Lord God of the holy prophets sent His angel to show His

servants the things which must shortly take place (22:6b) 3. "Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book" (22:7) 4. John's response and angel's rebuke (do not worship him) (22:8-9) 5. Do not seal the words of the prophecy, for the time is at hand (22:10) 6. Let him who is unjust be unjust still, etc. (finality of spiritual state) (22:11) 7. "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work" (22:12) 8. "I am the Alpha and the Omega, the Beginning and the End, the First and the Last" (22:13) 9. Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city (22:14) 10. Outside are dogs, sorcerers, sexually immoral, murderers, idolaters, and whoever loves and practices a lie (22:15) 11. Jesus sends His angel to testify these things to the churches; He is the Root and the Offspring of David, the Bright and Morning Star (22:16) 12. The Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely (22:17) 13. Warning against adding to or taking away from the words of this prophecy (22:18-19) 14. Jesus confirms, "Surely I am coming quickly" (22:20a) 15. John's response, "Amen. Even so, come, Lord Jesus!" (22:20b) 16. The grace of our Lord Jesus Christ be with you all. Amen. (22:21)

Revelation 22:1 He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,

TR adds "pure" to river

Revelation 22:2 in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Revelation 22:3 There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants serve him.

Revelation 22:4 They will see his face, and his name will be on their foreheads.

Revelation 22:5 There will be no night, and they need no lamp light; for the Lord God will illuminate them. They will reign forever and ever.

Revelation 22:6 He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."

Revelation 22:7 Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.

Revelation 22:8 Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things.

Revelation 22:9 He said to me, "See you don't do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this scroll. Worship God."

Revelation 22:10 He said to me, "Don't seal up the words of the prophecy of this scroll, for the time is at hand.

Revelation 22:11 He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."

Revelation 22:12 Behold, I come quickly. My reward is with me, to repay to each man according to his work.

Revelation 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

Revelation 22:14 Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city.

Revelation 22:15 Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

Revelation 22:16 I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David; Lucifer (the Bright and Morning Star) ."

Lucifer is a position that the devil had , and now has not , it means light bearer , one who carries Light. Jesus is now the Morning

star aka Lucifer, We need to stop calling Devil the titles and names which rightly belongs to Jesus

2Peter 1:19 ¶ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

Revelation 22:17 The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely.

Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this scroll, if anyone adds to them, may God add to him the plagues which are written in this scroll. If anyone takes away from the words of the scroll of this prophecy, may God take away his part from the tree of life, and out of the holy city, which are written in this scroll.

A clear warning which John gives and a reminder of what God had said about the Old Testament he states about the New which includes the book of Revelation.

(Deuteronomy 4:2) "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.

(Deuteronomy 12:32) "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

(Proverbs 30:6) Do not add to His words, Lest He rebuke you, and you be found a liar. (NKJV)

Revelation 22:20 He who testifies these things says, "Yes, I come quickly." Amen! Yes, come, Lord Jesus.

Revelation 22:21 The grace of the Lord Jesus Christ be with all the saints. Amen.

Revelation 1:1 This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon, which he sent and made known by his angel to his servant, John,

Revelation 1:2 who testified to God's word, and of the testimony of Jesus Christ, about everything that he saw.

Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is at hand.

Revelation 1:4 John, to the seven assemblies that are in Asia: Grace to you and peace, from God, who is and who was and who is to come; and from the 7 Spirits who are before his throne;

Revelation 1:5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood;

Revelation 1:6 and he made us to be a Kingdom, priests to his God and Father; to him be the glory and the dominion forever and ever. Amen.

Revelation 1:7 Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen.

Revelation 1:8 "I am the Alpha and the Omega, the Beginning and the End " says the Lord God, "who is and who was and who is to come, the Almighty."

TR omits "God"

Revelation 1:9 I John, your brother and partner with you in oppression, Kingdom, and perseverance in Christ Jesus, was on the

isle that is called Patmos because of God's Word and the testimony of Jesus Christ.

Revelation 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet

Revelation 1:11 saying, I am the Alpha and the Omega, the First and the Last. What you see, write in a scroll and send to the seven assemblies which are in Asia : to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

Revelation 1:12 I turned to see the voice that spoke with me. Having turned, I saw seven golden lampstands.

Revelation 1:13 And among the lampstands was one like a son of man, {Daniel 7:13} clothed with a robe reaching down to his feet, and with a golden sash around his chest.

Revelation 1:14 His head and his hair were white as white wool, like snow. His eyes were like a flame of fire.

Revelation 1:15 His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters.

Revelation 1:16 He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest.

Revelation 1:17 When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last,

Revelation 1:18 and the Living one. I was dead, and behold, I am alive forevermore. Amen. I have the keys of Death and of Hades (Hell) .

Revelation 1:19 Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter;

Revelation 1:20 the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels of the 7 Churches (assemblies) . The 7 lampstands are 7 churches (assemblies) .

Revelation 2:1 "To the angel of the church (assembly) in Ephesus write: "He who holds the seven stars in his right hand, he who walks among the seven golden lampstands says these things:

Revelation 2:2 "I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles (ambassadors, messengers, those who are sent, delegates, commissioners) , and they are not, and found them false.

Revelation 2:3 You have perseverance and have endured for my name's sake, and have have labored and not grown weary.

Revelation 2:4 But I have this against you, that you left your first love.

Revelation 2:5 Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lampstand out of its place, unless you repent.

Revelation 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

Revelation 2:7 He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat of the tree of life, which is in the Paradise of my God.

Revelation 2:8 "To the angel of the church (assembly) in Smyrna write: "The first and the last, who was dead, and has come to life says these things:

Revelation 2:9 "I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan.

Revelation 2:10 Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life.

Revelation 2:11 He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won't be harmed by the 2nd death.

Revelation 2:12 "To the angel of the church (assembly) in Pergamum write: "He who has the sharp two-edged sword says these things:

Revelation 2:13 "I know your works and where you dwell, where Satan's throne is. You hold firmly to my name, and didn't deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells.

Revelation 2:14 But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

Revelation 2:15 So you also have some who hold to the teaching of the Nicolaitans likewise .

TR reads "which I hate" instead of "likewise"

Revelation 2:16 Repent therefore, or else I am coming to you quickly, and I will make war against them with the sword of my mouth.

Revelation 2:17 He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it.

Manna is supernatural food, named after the Hebrew for "What is it?". See Exodus 16:7-9

Revelation 2:18 "To the angel of the church (assembly) in Thyatira write: "The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things:

Revelation 2:19 "I know your works, your love, faith, service, patient endurance, and that your last works are more than the first.

Revelation 2:20 But I have this against you, that you tolerate your woman, Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality, and to eat things sacrificed to idols.

TR, NU read "that" instead of "your"

Revelation 2:21 I gave her time to repent, but she refuses to repent of her sexual immorality.

Revelation 2:22 Behold, I will throw her into a bed, and those who commit adultery with her into great oppression, unless they repent of her works.

Revelation 2:23 I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds.

Revelation 2:24 But to you I say, to the rest who are in Thyatira, as many as don't have this teaching, who don't know what some call 'the deep things of Satan,' to you I say, I am not putting any other burden on you.

Revelation 2:25 Nevertheless, hold firmly that which you have, until I come.

Revelation 2:26 He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations.

Revelation 2:27 He will rule them with a rod of iron, shattering them like clay pots; as I also have received of my Father:

Revelation 2:28 and I will give him the morning star.

Revelation 2:29 He who has an ear, let him hear what the Spirit says to the assemblies.

Revelation 3:1 "And to the angel of the assembly in Sardis write: "He who has the seven Spirits of God, and the seven stars says these things: "I know your works, that you have a reputation of being alive, but you are dead.

Revelation 3:2 Wake up, and keep the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God.

Revelation 3:3 Remember therefore how you have received and heard. Keep it, and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you.

Revelation 3:4 Nevertheless you have a few names in Sardis that did not defile their garments. They will walk with me in white, for they are worthy.

Revelation 3:5 He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the scroll of life, and I will confess his name before my Father, and before his angels.

Revelation 3:6 He who has an ear, let him hear what the Spirit says to the assemblies.

Revelation 3:7 "To the angel of the assembly in Philadelphia write: "He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things:

Revelation 3:8 "I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn't deny my name.

Revelation 3:9 Behold, I give of the synagogue of Satan, of those who say they are Jews, and they are not, but lie. Behold, I will make them to come and worship before your feet, and to know that I have loved you.

Revelation 3:10 Because you kept my command to endure, I also will keep you from the hour of testing, which is to come on the whole world, to test those who dwell on the earth.

Revelation 3:11 I am coming quickly! Hold firmly that which you have, so that no one takes your crown.

Revelation 3:12 He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name.

Revelation 3:13 He who has an ear, let him hear what the Spirit says to the assemblies.

Revelation 3:14 "To the angel of the assembly in Laodicea write: "The Amen, the Faithful and True Witness, the Head of God's creation, says these things:

Revelation 3:15 "I know your works, that you are neither cold nor hot. I wish you were cold or hot.

Revelation 3:16 So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth.

Revelation 3:17 Because you say, 'I am rich, and have gotten riches, and have need of nothing;' and don't know that you are the wretched one, miserable, poor, blind, and naked;

Revelation 3:18 I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.

Revelation 3:19 As many as I love, I reprove and chasten. Be zealous therefore, and repent.

Revelation 3:20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will dine with him, and he with me.

Revelation 3:21 He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne.

Revelation 3:22 He who has an ear, let him hear what the Spirit says to the assemblies."

Revelation 4:1 After these things I looked and saw a door opened in heaven, and the first voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this."

Revelation 4:2 Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne

Revelation 4:3 that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at.

Revelation 4:4 Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads.

Revelation 4:5 Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of God.

Revelation 4:6 Before the throne was something like a sea of glass, similar to crystal. In the midst of the throne, and around the throne were 4 living creatures full of eyes before and behind.

Revelation 4:7 The 1st creature was like a lion, and the 2nd creature like a calf, and the 3rd creature had a face like a man, and the 4th was like a flying eagle.

Revelation 4:8 The 4 living creatures, each one of them having 6 wings, are full of eyes around about and within. They have no rest day and night, saying, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!"

Hodges/Farstad MT reads "holy" 9 times instead of 3

Revelation 4:9 When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever,

Revelation 4:10 the 24 elders fall down before him who sits on the throne, and worship him who lives forever and ever, and throw their crowns before the throne, saying,

Revelation 4:11 "Worthy are you, our Lord and God, the Holy One, to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed, and were created!"

TR omits "and God, the Holy One,

Revelation 5:1 I saw, in the right hand of him who sat on the throne, a scroll (book) written inside and outside, sealed shut with seven seals.

Revelation 5:2 I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?"

Revelation 5:3 No one in heaven above, or on the earth, or under the earth, was able to open the scroll (book) , or to look in it.

Revelation 5:4 And I wept much, because no one was found worthy to open the scroll, or to look in it.

Revelation 5:5 One of the elders said to me, "Don't weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the scroll and its 7 seals."

Revelation 5:6 I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having 7 horns, and 7 eyes, which are the 7 Spirits of God, sent out into all the earth.

Revelation 5:7 Then he came, and he took it out of the right hand of him who sat on the throne.

Revelation 5:8 Now when he had taken the scroll, the 4 living creatures and the 24 elders fell down before the Lamb, each one

having a harp, and golden bowls full of incense, which are the prayers of the saints.

Revelation 5:9 They sang a new song, saying, "You are worthy to take the scroll, and to open its seals: for you were killed, and bought us for God with your blood, out of every tribe, language, people, and nation,

Revelation 5:10 and made us kings and priests to our God, and we will reign on earth."

Revelation 5:11 I saw, and I heard something like a voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousands of ten thousands, and thousands of thousands;

Revelation 5:12 saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"

Revelation 5:13 I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!

TR omits "Amen!"

Revelation 5:14 The 4 living creatures said, "Amen!" The 24 elders fell down and worshiped the one living forever and ever

Revelation 6:1 I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come and see!"

Revelation 6:2 And behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came forth conquering, and to conquer.

Revelation 6:3 When he opened the second seal, I heard the second living creature saying, "Come!"

Revelation 6:4 Another came forth, a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

Revelation 6:5 When he opened the 3rd seal, I heard the third living creature saying, "Come and see!" And behold, a black horse, and he who sat on it had a balance in his hand.

Revelation 6:6 I heard a voice in the midst of the four living creatures saying, "A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don't damage the oil and the wine!"

A choenix is a dry volume measure that is a little more than a litre (a little more than a quart).

Revelation 6:7 When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!"

Revelation 6:8 And behold, a pale horse, and he who sat on it, his name was Death. Hades {or, Hell} followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

Revelation 6:9 When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had.

Revelation 6:10 They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?"

Revelation 6:11 A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Revelation 6:12 I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood.

Revelation 6:13 The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind.

Revelation 6:14 The sky was removed like a scroll when it is rolled up. Every mountain and island were moved out of their places.

Revelation 6:15 The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains.

Revelation 6:16 They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb,

Revelation 6:17 for the great day of his wrath has come; and who is able to stand?"

Revelation 7:1 After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree.

Revelation 7:2 I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea,

Revelation 7:3 saying, "Don't harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our God on their foreheads!"

Revelation 7:4 I heard the number of those who were sealed 144,000 sealed out of every tribe of the children of Israel:

Revelation 7:5 of the tribe of Judah were sealed 12,000 , of the tribe of Reuben 12,000 , of the tribe of Gad 12,000,

Revelation 7:6 of the tribe of Asher 12,000 of the tribe of Naphtali 12,000 , of the tribe of Manasseh 12,000,

Revelation 7:7 of the tribe of Simeon 12,000 , of the tribe of Levi 12,000 , of the tribe of Issachar 12,000,

Revelation 7:8 of the tribe of Zebulun 12,000 , of the tribe of Joseph 12,000 , of the tribe of Benjamin were sealed 12,000 .

Revelation 7:9 After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.

Revelation 7:10 They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

Revelation 7:11 All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God,

Revelation 7:12 saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."

Revelation 7:13 One of the elders answered, saying to me, "These who are arrayed in white robes, who are they, and from where did they come?"

Revelation 7:14 I told him, "My lord, you know." He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood.

Revelation 7:15 Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tent over them.

Revelation 7:16 They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat;

Revelation 7:17 for the Lamb who is in the midst of the throne shepherds them, and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

Revelation 8:1 When he opened the 7th seal, there was silence in heaven for about half an hour.

Revelation 8:2 I saw the seven angels who stand before God, and seven trumpets were given to them.

Revelation 8:3 Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne.

Revelation 8:4 The smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

Revelation 8:5 The angel took the censer, and he filled it with the fire of the altar, and threw it on the earth. There followed thunders, sounds, lightnings, and an earthquake.

Revelation 8:6 The 7 angels who had the 7 trumpets prepared themselves to sound.

Revelation 8:7 The 1st sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burnt up, and one third of the trees were burnt up, and all green grass was burnt up.

TR omits "One third of the earth was burnt up"

Revelation 8:8 The 2nd angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood,

Revelation 8:9 and 1/3rd of the living creatures which were in the sea died. One third of the ships were destroyed.

Revelation 8:10 The 3rd angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters.

Revelation 8:11 The name of the star is called "Wormwood." 1/3rd of the waters became wormwood. Many people died from the waters, because they were made bitter.

Revelation 8:12 The 4th angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars; so that one third of them would be darkened, and the day wouldn't shine for one third of it, and the night in the same way.

Revelation 8:13 I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, because of the other voices of the trumpets of the three angels, who are yet to sound!"

TR reads "angel" instead of "eagle"

Revelation 9:1 The 5th angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him.

Revelation 9:2 He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a great burning furnace. The sun and the air were darkened because of the smoke from the pit.

Revelation 9:3 Then out of the smoke came forth locusts on the earth, and power was given to them, as the scorpions of the earth have power.

Revelation 9:4 They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads.

Revelation 9:5 They were given power not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion, when it strikes a person.

Revelation 9:6 In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from

them.

Revelation 9:7 The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people's faces.

Revelation 9:8 They had hair like women's hair, and their teeth were like those of lions.

Revelation 9:9 They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war.

Revelation 9:10 They have tails like those of scorpions, and stings. In their tails they have power to harm men for five months.

Revelation 9:11 They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon," but in Greek, he has the name "Apollyon."

"Abaddon" is a Hebrew word that means ruin, destruction, or the place of destruction

Apollyon" means "Destroyer."

Revelation 9:12 The 1st woe is past. Behold, there are still two woes coming after this.

Revelation 9:13 The 6th angel sounded. I heard a voice from the horns of the golden altar which is before God,

Revelation 9:14 saying to the 6th angel who had one trumpet, "Free the four angels who are bound at the great river Euphrates!"

Revelation 9:15 The 4 angels were freed who had been prepared for that hour and day and month and year, so that they might kill one 3rd of mankind.

Revelation 9:16 The number of the armies of the horsemen was two hundred million . I heard the number of them.

literally "ten thousands of ten thousands"

Revelation 9:17 Thus I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of lions. Out of their mouths proceed fire, smoke, and sulfur.

Revelation 9:18 By these 3 plagues were one third of mankind killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths.

Revelation 9:19 For the power of the horses is in their mouths, and in their tails. For their tails are like serpents, and have heads, and with them they harm.

Revelation 9:20 The rest of mankind, who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk.

Revelation 9:21 They didn't repent of their murders, nor of their sorceries, {The word for "sorceries" (pharmakeia) also implies the use of potions, poisons, and drugs} nor of their sexual immorality, nor of their thefts.

Revelation 10:1 I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire.

Revelation 10:2 He had in his hand a little open scroll. He set his right foot on the sea, and his left on the land.

Revelation 10:3 He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices.

Revelation 10:4 When the 7 thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them."

Revelation 10:5 The angel who I saw standing on the sea and on the land lifted up his right hand to the sky,

Revelation 10:6 and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay,

Revelation 10:7 but in the days of the voice of the 7th angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants, the prophets.

Revelation 10:8 The voice which I heard from heaven, again speaking with me, said, "Go, take the scroll which is open in the hand of the angel who stands on the sea and on the land."

Revelation 10:9 I went to the angel, telling him to give me the little scroll. He said to me, "Take it, and eat it up. It will make your stomach bitter, but in your mouth it will be as sweet as honey."

Revelation 10:10 I took the little scroll out of the angel's hand, and ate it up. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter.

Revelation 10:11 They told me, "You must prophesy again over many peoples, nations, languages, and kings."

Revelation 11:1 A reed like a rod was given to me. Someone said, "Rise, and measure God's temple, and the altar, and those who worship in it.

Revelation 11:2 Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for forty-two months.

Revelation 11:3 I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth."

Revelation 11:4 These are the 2 olive trees and the 2 lampstands, standing before the Lord of the earth.

Revelation 11:5 If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way.

Revelation 11:6 These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire.

Revelation 11:7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them.

Revelation 11:8 Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

Revelation 11:9 From among the peoples, tribes, languages, and nations people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb.

Revelation 11:10 Those who dwell on the earth rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth.

Revelation 11:11 After the 3 days and 1/2 , the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them.

Revelation 11:12 I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in the cloud, and their enemies saw them.

Revelation 11:13 In that day there was a great earthquake, and a 10th of the city fell.7,000 people were killed in the earthquake, and the rest were terrified, and gave glory to the God of heaven.

Revelation 11:14 The 2nd woe is past. Behold, the third woe comes quickly.

Revelation 11:15 The 7th angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Lord, and of his Christ. He will reign forever and ever!"

Revelation 11:16 The 24 elders, who sit on their thrones before God's throne, fell on their faces and worshiped God,

Revelation 11:17 saying: "We give you thanks, Lord God, the Almighty, the one who is and who was and who is coming ; because you have taken your great power, and reigned.

Revelation 11:18 The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints, and those who fear your name, to the small and the great; and to destroy those who destroy the earth."

Revelation 11:19 God's temple that is in heaven was opened, and the ark of the Lord's covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

Revelation 12:1 A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars.

Revelation 12:2 She was with child. She cried out in pain, laboring to give birth.

Revelation 12:3 Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads 7 crowns.

Revelation 12:4 His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

Revelation 12:5 She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God, and to his throne.

Revelation 12:6 The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her 1,260 days.

Revelation 12:7 There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war.

Revelation 12:8 They didn't prevail, neither was a place found for him any more in heaven.

Revelation 12:9 The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him.

Revelation 12:10 I heard a loud voice in heaven, saying, "Now is come the salvation, the power, and the Kingdom of our God, and the authority of his Christ; for the accuser of our brothers has been thrown down, who accuses them before our God day and night.

Revelation 12:11 They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death.

Revelation 12:12 Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."

Revelation 12:13 When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

Revelation 12:14 2 wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 12:15 The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream.

Revelation 12:16 The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth.

Revelation 12:17 The dragon grew angry with the woman, and went away to make war with the rest of her seed, who keep God's commandments and hold Jesus' testimony.

Revelation 13:1 Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names.

Revelation 13:2 The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.

Revelation 13:3 One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast.

Revelation 13:4 They worshiped the dragon, because he gave his authority to the beast, and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

Revelation 13:5 A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him.

Revelation 13:6 He opened his mouth for blasphemy against God, to blaspheme his name, and his dwelling, those who dwell in heaven.

Revelation 13:7 It was given to him to make war with the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him.

Revelation 13:8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the scroll of life of the Lamb who has been killed.

Revelation 13:9 If anyone has an ear, let him hear.

Revelation 13:10 If anyone has captivity, he will go. If anyone is with the sword, he must be killed. Here is the endurance and the faith of the saints.

TR reads "If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword." instead of "If anyone has captivity, he goes away. If anyone is with the sword, he must be killed."

Revelation 13:11 I saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon.

Revelation 13:12 He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

Revelation 13:13 He performs great signs, even making fire come down out of the sky to the earth in the sight of people.

Revelation 13:14 He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast; saying to those who dwell on the earth, that they should make an image to the beast who had the sword wound and lived.

Revelation 13:15 It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed.

Revelation 13:16 He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads;

Revelation 13:17 and that no one would be able to buy or to sell, unless he has that mark, the name of the beast or the number of his name.

Revelation 13:18 Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is 666.

Revelation 14:1 I saw, and behold, the Lamb standing on Mount Zion, and with him a number, 144,000 , having his name, and the name of his Father, written on their foreheads.

Revelation 14:2 I heard a sound from heaven, like the sound of many waters, and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps.

Revelation 14:3 They sing a new song before the throne, and before the four living creatures and the elders. No one could learn the song except the 144,000 , those who had been redeemed out of the earth.

Revelation 14:4 These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb.

Revelation 14:5 In their mouth was found no lie, for they are blameless before the throne of God

Revelation 14:6 I saw an angel flying in mid heaven, having an eternal Gospel (Good News) to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people.

Revelation 14:7 He said with a loud voice, "Fear the Lord, and give him glory; for the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!"

Revelation 14:8 Another, a 2nd angel, followed, saying, "Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her fornication (sexual immorality) ."

Revelation 14:9 Another angel, a 3rd, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand,

Revelation 14:10 he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb.

Revelation 14:11 The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

Revelation 14:12 Here is the patience of the saints, those who keep the commandments of God, and the faith of Jesus."

Revelation 14:13 I heard the voice from heaven saying, "Write, 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors; for their works follow with them."

Revelation 14:14 I looked, and behold, a white cloud; and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle.

Revelation 14:15 Another angel came out from the temple, crying with a loud voice to him who sat on the cloud, "Send forth your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!"

Revelation 14:16 He who sat on the cloud thrust his sickle on the earth, and the earth was reaped.

Revelation 14:17 Another angel came out from the temple which is in heaven. He also had a sharp sickle.

Revelation 14:18 Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send forth your sharp sickle, and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!"

Revelation 14:19 The angel thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great winepress of the wrath of God.

Revelation 14:20 The winepress was trodden outside of the city, and blood came out from the winepress, even to the bridles of the horses, as far as 184 miles.

literally 1600 stadia = 296 kilometers or 184 miles

Revelation 15:1 I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them God's wrath is finished.

Revelation 15:2 I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, his mark, and the number of his name, standing on the sea of glass, having harps of God.

Revelation 15:3 They sang the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations.

Revelation 15:4 Who wouldn't fear you, Lord, and glorify your name? For you only are holy. For all the nations will come and worship before you. For your righteous acts have been revealed."

Revelation 15:5 After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened.

Revelation 15:6 The 7 angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their breasts.

Revelation 15:7 One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

Revelation 15:8 The temple was filled with smoke from the glory of God, and from his power. No one was able to enter into the temple, until the seven plagues of the seven angels would be finished.

Revelation 16:1 I heard a loud voice out of the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God on the earth!"

Revelation 16:2 The first went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who worshiped his image.

Revelation 16:3 The 2nd angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died.

Revelation 16:4 The 3rd poured out his bowl into the rivers and springs of water, and they became blood.

Revelation 16:5 I heard the angel of the waters saying, "You are righteous, who are and who were, you Holy One, because you have judged these things.

Revelation 16:6 For they poured out the blood of the saints and the prophets, and you have given them blood to drink. They deserve this."

Revelation 16:7 I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments."

Revelation 16:8 The 4th poured out his bowl on the sun, and it was given to him to scorch men with fire.

Revelation 16:9 People were scorched with great heat, and people blasphemed the name of God who has the power over these plagues. They didn't repent and give him glory.

Revelation 16:10 The 5th poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain,

Revelation 16:11 and they blasphemed the God of heaven because of their pains and their sores. They didn't repent of their works.

Revelation 16:12 The 6th poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be made ready for the kings that come from the sunrise.

Revelation 16:13 I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs;

Revelation 16:14 for they are spirits of demons, performing signs; which go forth to the kings of the whole inhabited earth, to gather them together for the war of that great day of God, the Almighty.

Revelation 16:15 "Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame."

Revelation 16:16 He gathered them together into the place which is called in Hebrew, Megiddo.

Revelation 16:17 The 7th poured out his bowl into the air. A loud voice came forth out of the temple of heaven, from the throne, saying, "It is done!"

Revelation 16:18 There were lightnings, sounds, and thunders; and there was a great earthquake, such as was not since there were men on the earth, so great an earthquake, so mighty.

Revelation 16:19 The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath.

Revelation 16:20 Every island fled away, and the mountains were not found.

Revelation 16:21 Great hailstones, about the weight of about 75 pounds , came down out of the sky on people. People blasphemed God because of the plague of the hail, for this plague is exceedingly severe.

Literally 1 talent is about 34 kilograms or 75 pounds

Revelation 17:1 1 of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters,

Revelation 17:2 with whom the kings of the earth committed sexual immorality, and those who dwell in the earth were made drunken with the wine of her sexual immorality."

Revelation 17:3 He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal, full of blasphemous names, having seven heads and ten horns.

Revelation 17:4 The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth.

Revelation 17:5 And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH."

Revelation 17:6 I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement.

Revelation 17:7 The angel said to me, "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns.

Revelation 17:8 The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the scroll of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present.

TR reads "yet is" instead of "shall be present"

Revelation 17:9 Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits.

Revelation 17:10 They are seven kings. Five have fallen, the one is, the other has not yet come. When he comes, he must continue a little while.

Revelation 17:11 The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction.

Revelation 17:12 The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings, with the beast, for one hour.

Revelation 17:13 These have one mind, and they give their power and authority to the beast.

Revelation 17:14 These will war against the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings. They also will overcome who are with him, called and chosen and faithful."

Revelation 17:15 He said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages.

Revelation 17:16 The 10 horns which you saw, and the beast, these will hate the prostitute, and will make her desolate, and will make her naked, and will eat her flesh, and will burn her utterly with fire.

Revelation 17:17 For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished.

Revelation 17:18 The woman whom you saw is the great city, which reigns over the kings of the earth."

Revelation 18:1 After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory.

Revelation 18:2 He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hateful bird!

Revelation 18:3 For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury."

Revelation 18:4 I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues,

Revelation 18:5 for her sins have reached to the sky, and God has remembered her iniquities.

Revelation 18:6 Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double.

Revelation 18:7 However much she glorified herself, and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.'

Revelation 18:8 Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged her is strong.

Revelation 18:9 The kings of the earth, who committed fornication (sexual immorality) and lived wantonly with her, will weep and wail over her, when they look at the smoke of her burning,

Revelation 18:10 standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.'

Revelation 18:11 The merchants of the earth weep and mourn over her, for no one buys their merchandise any more;

Revelation 18:12 merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble;

Revelation 18:13 and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls.

Revelation 18:14 The fruits which your soul lusted after have been lost to you, and all things that were dainty and sumptuous have perished from you, and you will find them no more at all.

Revelation 18:15 The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning;

Revelation 18:16 saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls!

Revelation 18:17 For in an hour such great riches are made desolate.' Every shipmaster, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away,

Revelation 18:18 and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?'

Revelation 18:19 They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For in one hour is she made desolate.

Revelation 18:20 "Rejoice over her, O heaven, you saints, apostles, and prophets; for God has judged your judgment on her."

Revelation 18:21 A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all.

Revelation 18:22 The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman, of whatever craft, will be found any more at all in you. The sound of a mill will be heard no more at all in you.

Revelation 18:23 The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you; for your merchants were the princes of the earth; for with your sorcery all the nations were deceived.

Revelation 18:24 In her was found the blood of prophets and of saints, and of all who have been slain on the earth."

Revelation 19:1 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God:

Revelation 19:2 for true and righteous are his judgments. For he has judged the great prostitute, who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand."

Revelation 19:3 A second said, "Hallelujah! Her smoke goes up forever and ever."

Revelation 19:4 The 24 elders and the 4 living creatures fell down and worshiped God who sits on the throne, saying, "Amen! Hallelujah!"

Revelation 19:5 A voice came forth from the throne, saying, "Give praise to our God, all you his servants, you who fear him, the small and the great!"

Revelation 19:6 I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, reigns!

Revelation 19:7 Let us rejoice and be exceedingly glad, and let us give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready."

Revelation 19:8 It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints.

Revelation 19:9 He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of God."

Revelation 19:10 I fell down before his feet to worship him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy."

Revelation 19:11 I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war.

Revelation 19:12 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself.

Revelation 19:13 He is clothed in a garment sprinkled with blood. His name is called "The Word of God."

Revelation 19:14 The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen.

Revelation 19:15 Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. He will rule them with an iron rod. He treads the winepress of the fierceness of the wrath of God, the Almighty.

Revelation 19:16 He has on his garment and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

Revelation 19:17 I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God,

TR reads "supper of the great God" instead of "great supper of God"

Revelation 19:18 that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, and small and great."

Revelation 19:19 I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army.

Revelation 19:20 The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur.

Revelation 19:21 The rest were killed with the sword of him who sat on the horse, the sword which came forth out of his mouth. All the birds were filled with their flesh.

Revelation 20:1 I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Revelation 20:2 He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a 1,000 years,

Revelation 20:3 and cast him into the abyss (deep) , and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time.

Revelation 20:4 I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived, and reigned with Christ for the thousand years.

Revelation 20:5 The rest of the dead didn't live until the thousand years were finished. This is the first resurrection.

Revelation 20:6 Blessed and holy is he who has part in the 1st resurrection. Over these, the 2nd death has no power, but they will

be priests of God and of Christ, and will reign with him 1,000 years.

Revelation 20:7 And after the 1,000 years, Satan will be released from his prison,

Revelation 20:8 and he will come out to deceive the nations which are in the 4 corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea.

Revelation 20:9 They went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city. Fire came down out of heaven from God, and devoured them.

Revelation 20:10 The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever.

Revelation 20:11 I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them.

Revelation 20:12 I saw the dead, the great and the small, standing before the throne, and they opened scrolls. Another scroll was opened, which is the scroll of life. The dead were judged out of the things which were written in the scrolls, according to their works.

Revelation 20:13 The sea gave up the dead who were in it. Death and Hades (Hell) gave up the dead who were in them. They were judged, each one according to his works.

Revelation 20:14 Death and Hades (Hell) were thrown into the lake of fire. This is the 2nd death, the lake of fire.

Revelation 20:15 If anyone was not found written in the scroll of life, he was cast into the lake of fire.

Revelation 21:1 I saw a new heaven and a new earth: for the 1st heaven and the first earth have passed away, and the sea is no more.

Revelation 21:2 I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband.

Revelation 21:3 I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them as their God.

Revelation 21:4 He will wipe away from them every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away."

Revelation 21:5 He who sits on the throne said, "Behold, I am making all things new." He said, "Write, for these words of God are faithful and true."

Revelation 21:6 He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life.

Revelation 21:7 He who overcomes, I will give him these things. I will be his God, and he will be my son.

Revelation 21:8 But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the 2nd death."

The word for "sorcerers" which is in the greek φάρμακος (farmakos) here also includes users of potions and drugs.

Revelation 21:9 One of the 7 angels who had the 7 bowls, who were loaded with the 7 last plagues came, and he spoke with me, saying, "Come here. I will show you the wife, the Lamb's bride."

Revelation 21:10 He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

Revelation 21:11 having the glory of God. Her light was like a most precious stone, as if it was a jasper stone, clear as crystal;

Revelation 21:12 having a great and high wall; having 12 gates, and at the gates 12 angels; and names written on them, which are the names of the 12 tribes of the children of Israel.

Revelation 21:13 On the east were 3 gates; and on the north 3 gates; and on the south 3 gates; and on the west 3 gates.

Revelation 21:14 The wall of the city had 12 foundations, and on them twelve names of the 12 Apostles of the Lamb.

Revelation 21:15 He who spoke with me had for a measure, a golden reed, to measure the city, its gates, and its walls.

Revelation 21:16 The city lies foursquare, and its length is as great as its breadth. He measured the city with the reed, 1,380 miles . Its length, breadth, and height are equal.

12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia

Revelation 21:17 Its wall is 216 feet by the measure of a man, that is, of an angel.

literally 144 cubits is about 65.8 meters or 216 feet

Revelation 21:18 The construction of its wall was jasper. The city was pure gold, like pure glass.

Revelation 21:19 The foundations of the city's wall were adorned with all kinds of precious stones. The 1st foundation was jasper; the 2nd, sapphire {or, lapis lazuli} ; the 3rd, chalcedony; the 4th, emerald;

Revelation 21:20 the 5th, sardonyx; the 6th, sardius; the 7th, chrysolite; the 8th, beryl; the 9th, topaz; the 10th, chrysoprasus; the 11th, jacinth; and the 12th, amethyst.

Revelation 21:21 The 12 gates were 12 pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

Revelation 21:22 I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.

Revelation 21:23 The city has no need for the sun, neither of the moon, to shine, for the very glory of God illuminated it, and its lamp is the Lamb.

Revelation 21:24 The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it.

Revelation 21:25 Its gates will in no way be shut by day (for there will be no night there),

Revelation 21:26 and they shall bring the glory and the honor of the nations into it so that they may enter.

Revelation 21:27 There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's scroll of life.

Revelation 22:1 He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,

Revelation 22:2 in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Revelation 22:3 There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants serve him.

Revelation 22:4 They will see his face, and his name will be on their foreheads.

Revelation 22:5 There will be no night, and they need no lamp light; for the Lord God will illuminate them. They will reign forever and ever.

Revelation 22:6 He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."

Revelation 22:7 "Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll."

Revelation 22:8 Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things.

Revelation 22:9 He said to me, "See you don't do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this scroll. Worship God."

Revelation 22:10 He said to me, "Don't seal up the words of the prophecy of this scroll, for the time is at hand.

Revelation 22:11 He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."

Revelation 22:12 "Behold, I come quickly. My reward is with me, to repay to each man according to his work.

Revelation 22:13 I am the Alpha and the Omega, the 1st and the Last, the Beginning and the End.

Revelation 22:14 Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city.

Revelation 22:15 Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

Revelation 22:16 I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David; the Bright and Morning Star."

Revelation 22:17 The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely.

Revelation 22:18 I testify to everyone who hears the words of the prophecy of this scroll, if anyone adds to them, may God add to him the plagues which are written in this scroll.

Revelation 22:19 If anyone takes away from the words of the scroll of this prophecy, may God take away his part from the tree of life, and out of the holy city, which are written in this scroll.

Revelation 22:20 He who testifies these things says, "Yes, I come quickly." Amen! Yes, come, Lord Jesus.

Revelation 22:21 The grace of the Lord Jesus Christ be with all the saints. Amen.